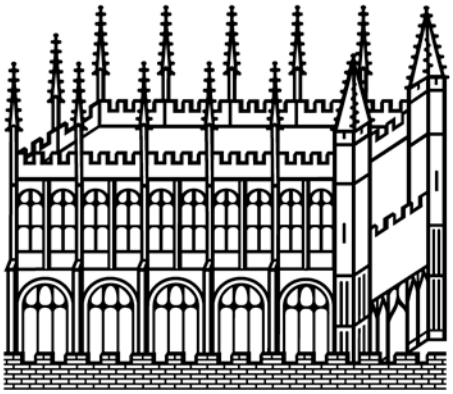


Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

http://www.bodleian.ox.ac.uk/dbooks



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

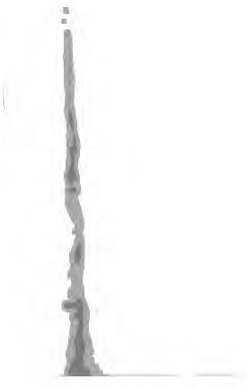
Hope adds 1020.

Rev. 11142 £ 100
37



Hope adds 1020.

Rev. 11142 ε 100/37





Mr. JONATHAN WILLIAMS,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR

THE YEAR 1814:

BEING A

Continuation of the Arminian Magazine;

FIRST PUBLISHED BY THE

REV. JOHN WESLEY, A. M.



VOLUME XXXVII.

OR,

THE ELEVENTH VOLUME OF THE NEW SERIES.

LONDON:

PRINTED AT THE CONFERENCE-OFFICE, 14, CITY-ROAD,

BY THOMAS CORDEUX, AGENT.

SOLD BY THOMAS BLANSHARD, CITY-ROAD; ALSO, AT THE METHODIST PREACHING-HOUSES IN TOWN AND COUNTRY.

THE

METHODIST MAGAZINE,

FOR JANUARY, 1814.

BIOGRAPHY.

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

THE Rev. JOHN GAMBOLD was born April 10th, 1711, at Puncheston, in Pembrokeshire, South Wales. His father, a clergyman of the Church of England, lived an ornament to his profession, being well known and respected for his unaffected piety and purity of manners. He had the happiness of truly knowing the Lord Jesus Christ, in whom he believed, and of loving him with all his heart. He educated his children with the utmost care and attention, and spared no pains to instil into their tender minds the principles and precepts of Christianity, which powerfully influenced his own heart, and were the invariable rule of his conduct.

His son, who is the subject of this Memoir, had the benefit of so excellent a father's instruction and example, till he went to the *University of Oxford*, in the year 1726, where he entered as servitor in Christ Church, and soon became eminent for his diligent application to study, wherein his proficiency was remarkably conspicuous, particularly in his compositions, many of which his great humility and diffidence suffered others to bear the credit of. He was naturally of a lively and active spirit, and the time he could spare from those studies which he was obliged to pursue in the college, he chose to spend in reading the most approved authors of poetry and plays. These were at *that time* very agreeable to his taste, and therefore he took much pleasure in such works of genius till the year 1728, when, being present at the death of his affectionate father, that event, and the edifying exhortations he received from him in his last moments, so affected him, that a real seriousness of mind, and solid concern for his salvation, were the result. From that period he became so far changed in his apprehension and view of things, that he renounced, from a principle of self-denial, all the pleasure to be received from books calculated to gratify the taste of the polite

world; fell into a melancholy state of mind, and, from being of an active and lively disposition, became quite the reverse.

Among his papers was found one containing a solemn dedication of himself to God, which he drew up about this time, and which he called his Baptismal vow, or Covenant renewed.

In March, 1730, he contracted an acquaintance with some of those students in the university, who, in obedience to the dictates of pure religion, were then distinguished from others by a laudable singularity of conduct; and he followed all the rules which they observed in regulating their time and studies. Did they, according to the course of life which they had entered upon with a view to their religious improvements, diligently practise self-examination, meditation, and recollection? Did they carefully attend the church service, yet never omitting their private devotions? Did they, on certain days, abstain from their usual food, to the intent that they might feel the wants of others in distress, and mortify the corrupt affections and desires of their depraved nature? Did they keep diaries of all occurrences, both internal and external in their Christian race; frequent the sacrament of the Lord's supper; visit the prisons, the sick, and the poor; instruct children, whose parents were not able to bear the expense of their being taught, even to read? Did they exercise themselves in good works, doing, as often as opportunities presented, acts of charity to the bodies and souls of such as stood in need thereof? In all these pious and religious duties he faithfully took his part with them, in pursuit of that peace of mind which he laboured to obtain. But not being able, by the use of such means only, to gain that which could make him happy, he gave way to those desponding thoughts from which he had formerly suffered much, totally neglected his person and apparel, confined himself, as much as possible, to his room, and applied, in search of information and comfort, to the works of such authors, as he supposed, could satisfy his inquiries, viz. the Fathers of the first ages of the Christian church. Of these, the most abstruse were his greatest favourites, and particularly those which are called Mystics. Being well versed in the Greek language, he was much pleased with the energy of expression in which it excels. The deep speculations of those ancient writers, their beautiful allusions, the richness of style with which they clothed their ideas, and that uncommon strain of piety which runs through the whole; suited his taste, and so far influenced his understanding, that he adopted their sentiments, went the same lengths with them in the scenes of imagination, and, by degrees, became so much like one of them, that his cast of mind bore a nearer resemblance to that which was peculiar to them, than to any that appeared among the moderns. This melancholy, notwithstanding, still continued, and the track of deep and intense thinking, to which he had

accustomed himself by a strict application to those authors, rendered him, with respect to his conceptions of things, and manner of conversation and address, very different, not only from those with whom he was intimately acquainted, but from all other men. By a close attention to writers of this stamp, he had contracted such a turn of mind, and imbibed such an exalted notion of internal purity, which he laboured to acquire according to the process pointed out by them, and which he conceived was attainable, that he could not be satisfied with himself, unless he became such a refined being as those philosophical christians had formed a notion of in their warm imaginations. This being the state to which his aim was directed, he spared no pains to model himself according to the idea which he had formed of it. But every exertion proved abortive, and he found that, by the means he pursued, he came far short of that perfection to which he so ardently aspired. The disappointment occasioned great concern; but though discouraged by every attempt, he still renewed his efforts, till repeated experience convinced him that his endeavours to obtain the proposed end could never succeed to his satisfaction.

In Sept. 1733, he was admitted to holy orders, and, as soon as he was capable of holding a living, he was instituted to that of Stanton-Harcourt, in the diocese of Oxford, where, residing in a sequestered village, he had too much time to indulge his speculative turn of mind, and where, his parochial duties being few, he had leisure to pursue his philosophical studies with little interruption. He loved retirement, and seldom went abroad. But *whenever he could* prevail upon himself to visit any of his friends and acquaintance, and, among the rest, his patron Lord Harcourt, he was received with much respect, his company being very agreeable to all who knew him. And every one's curiosity was highly gratified, who could hear a man of the eighteenth century, converse like one of those of the second or third of the Christian era. In attending to that train of sentiment and reflection, to which he had accustomed himself, they were led back to the distance of 1500 years, into the contemplations of sentiments, sentences, and complete thoughts, clothed in the most elegant dress of language, and the most delicate turn of expression. His abilities, both natural and acquired, were great, but his unfeigned humility was so apparent to every one with whom he conversed, that his superior powers of pleasing excited no sensation of envy or dislike in any. And his whole conduct was so inoffensive, that it is not known he ever made himself an enemy. His outward appearance was indeed very different from that of others, and a good taste, with a considerable degree of discernment, was requisite to esteem a person who, at first sight, raised in common beholders a prejudice no way to his advantage, as he seemed

rather to be of a dull and reserved, than of a sociable and communicative disposition.

Among the several books which fell in his way, the writings of the late Professor Frank engaged his attention, and, as he expressed himself, turned his thoughts a little to our Saviour and his merits, but a subject of this sort made then so slight an impression on his mind, that he resumed his philosophical and platonic kind of religion, wherein the imagination could amuse and entertain itself in high flights, deep speculations, intense reflections, and metaphysical reasonings, to which his natural inclination inclined him.

However, he did not give up so much of his time to these amusements as to neglect any part of his function: but very carefully performed every duty which he thought incumbent upon him, as a parish minister, and lived on good terms with his parishioners, to whom he was as intentionally useful as his frame of mind and philosophical theology could make him. To this theory of religion he continued attached, though he had not derived that spiritual comfort from it which he expected. At length, when he found himself disappointed in the hope of those attainments which he had been so long aiming at, and was discouraged and distressed by finding all his efforts unsuccessful, he had the happiness, in 1737, of becoming acquainted with the late Peter Boehler. This minister of the church, known by the name of *Unitas Fratrum*, or United Brethren, who was about to sail to America, in the capacity of a Missionary, during his stay in England, became acquainted with some serious people in London, and with some well-disposed students at Oxford. There he was prevailed upon to hold private meetings for the edification of awakened people, both learned and unlearned. This he did in latin, which, for the sake of the latter, Mr. Gambold, who was one of the company, interpreted. On this occasion, and after some personal interviews with the Rev. Mr. Boehler, Mr. Gambold was impressed with such a deep sense of his natural depravity, and of his utter inability to help himself, and, at the same time, with such a clear and enlivening view of the way of salvation, that he saw it necessary to apply to the Throne of Grace without any other preparation than that of a humble and contrite spirit, relinquishing all attachment to, and reliance on any thing but the mercy of God in Christ Jesus. It then appeared to him, that the chief point in Christianity, which every one who wishes to enjoy the benefit thereof, should be concerned to obtain, was a lively faith in the Redeemer of the world, and as a consequence thereof, the forgiveness of sins, a conquest over the corruption that naturally dwelleth in us, and a conformity to the mind that was in Christ. These privileges, he found, by his own experience, were not to be attained by a legal strife, and the

helps that human philosophy could administer; and was convinced that they were to be received freely by all that unfeignedly believe in Christ Jesus our Lord. This doctrine, therefore, so full of comfort to the poor in spirit, he embraced with all his heart; and to it all his philosophy yielded. The gloom which, like a thick cloud, had long enveloped and depressed his mind, was dissipated, and his spirit rejoiced in God his Saviour; he found that food which satisfies the hungry soul, and so great a change took place in him, that he became indeed a new creature. But this happy change did not take place, till after he had undergone a long and severe trial, many struggles with his reasoning powers, and much embarrassment of thought; all which proceeded from the repeated attempts that he made to combine his philosophy with the simplicity of the gospel, which is intended, not for the high-minded and self-sufficient, but for the meek and lowly in heart; for, as our Lord himself declares, The humbling truths of the Gospel are hid from the wise and prudent in their own eyes, and revealed unto babes.

In the year 1739, Mr. Gambold had an opportunity of conversing with the late Count Zinzendorf. His acquaintance with the Count, and a subsequent visit which he made to a company of the United Brethren in London, eventually led him to become a member of that religious community. He applied, saith a writer of his life, to the United Brethren, disposed as a little child for help, committed himself to their care and direction, and had no choice, with regard to any station or office, so he might be, in future, useful to others. In the beginning of the year 1742, he thus expressed himself upon the subject: "Having had assurance that *such a favour might* be granted, I left my parish to live wholly with the Brethren."

That Mr. Gambold would have been a credit, as well as a great acquisition, to any religious body to which he might choose to be united, will be readily granted by all who are able to appreciate the excellence of his character: and hence, however some may deplore his resolution of resigning his parochial charge, all will give him the full credit of having been influenced by the purest motives.

Before he quitted his parish, he wrote to the bishop of Oxford, and to his kind patron, Lord Harcourt. They expressed their concern at the step which he intended to take, and urged some reasons to induce him to change his purpose: but his resolution was fixed. He then resigned his living in due form; and after he had taken leave of his parishioners in a very respectful manner, he went to the Brethren, and lived entirely with them. Upon this occasion he wrote, in substance as follows, to his parishioners:

"It is not in consequence of any resentment, or of any worldly motive, that I give up my parish. I have not so implicitly given

up my judgment to others as to be prevailed upon by their persuasions, to take this step. The reason of my doing so is well-grounded, and to my own satisfaction. It does not arise, I assure you, from any dislike I have to the worship of God in the church of England. I find no fault with any passage or clause in the common prayer-book. Nor can I, in justice, be considered in the same light with such persons as slight and forsake any body of Christians, and go over to another, without a sufficient cause. But that which has determined the choice I have made, was the earnest desire I found in myself, of that improvement in the knowledge of the gospel, and in the experience of the grace of Jesus Christ which I stood in need of. The blessings purchased by the blood of Christ, I longed to enjoy, in fellowship with a little flock of his sheep, who daily feed on the merits of his passion, and whose great concern is to build up one another in their most holy faith, and to propagate the truth as it is in Jesus, for the good of others. His gracious presence, the power of his word, and the virtue of his blood, I wanted to have a more lively sense of, for myown comfort and support in the Christian warfare; and I had reason to hope for those means of happiness, especially where brethren dwell together in unity: for there the Lord commandeth his blessing, and life for evermore. This is all I aim at in withdrawing myself from you, and may this my departure give offence to no one. I now take my last adieu, and earnestly pray for you and for myself; for myself that I may be faithful to the grace of our Lord Jesus Christ, and prove his servant, truly devoted to him, where I am going; and may you, where you remain, be as obedient to the influence of his Spirit, and the dictates of his word, as I wish to be; so shall we one day rejoice before the great Shepherd of our souls, that merciful and compassionate Saviour, in whom there is, in the mean time, life, peace, and joy for all believers. I do not go from you because I cannot live in the Church of England, as an outward profession, or because I prefer any other form of ecclesiastical government before that which is by law established in this kingdom: but the inducement which leads me to this change, is the great concern I have for a happy state of mind; and to compass this end, no means, through the blessing of God, appear so proper to me as a free intercourse with those of the same principles with my own, to whom I may communicate my thoughts without reserve: and from whom I can receive that assistance of advice and comfort which is necessary for a person encompassed with such infirmities as I am. I heartily wish that you may derive more benefit from the instructions of my successor, than you have or could have done from mine, and I trust that this will be the case."

From the contents of this written message, the truth of an

observation which Mr. Gambold made to the bishop upon this occasion is very evident, viz. That one man may be a sectary with a sectarian spirit in opposition to the established religion of his country, and without just ground for his separation from it; and another, at the same time that he has a real esteem for it, may do some things which have the appearance of a dissent from it, and yet have nothing against the rules and order which it prescribes, and can appeal, in the unity of the Spirit, to the Searcher of hearts for the uprightness of his intentions.

By quitting his station as a parish minister, he did not mean either to shew disrespect to the church of England, or to give offence to any of its members. Nor did he wish that his regard to her constitution should be considered as at all diminished, from the circumstance of his resigning the charge of his parish, in order to live with a people, whose fellowship he sought to enjoy for his spiritual benefit. His determination was, if employed in their connexion, to devote himself to the service of the Lord of all, and to be a fellow labourer with them, with whom, without opposition, he could lay his favourite stress on the redemption by Jesus Christ. He highly prized the lot which he had obtained among the United Brethren, much esteemed the good order which they observed, partook of their fellowship, bore his part of their burdens, did his share of the work, and being incorporated with them, as well as engrafted into Christ, the true Vine; he, as a living branch thereof, deriving sap from that source, brought forth much fruit to the glory of God.

After staying some time in London, he went in 1742, to assist in a boarding-school in Essex. In November, the same year, he was admitted a member of the Brethren's church. May 14, 1743, he was married; and afterwards resided in Wales, chiefly at Haverfordwest, where he kept school, preached occasionally, and became acquainted with several people, who had reason to bless God for his stay in their neighbourhood. He remained there till November, 1744, when he returned to London, where he continued until the beginning of the year 1747. He then accompanied some of his friends on a visit to Germany, arrived at Hernhaag, March 9, where he received many blessings in fellowship with the congregation there, and was universally respected and beloved. After several months continuance in that place, he returned to London, where he lived a considerable time in favour with God and man, and to the edification of such as heard him preach, or enjoyed the happiness of conversing with him. Besides filling the public office of a minister, he wrote and corrected several pieces for the press. Besides these employments, he was ready to give assistance on all occasions, whether of conference with his brethren, con-

gregation meetings, or private conversation with individuals who wanted his advice: in all which his meekness and wisdom, his charity and patience, were very conspicuous. In the year 1754 he was chosen and consecrated a bishop of the Unitas Fratrum. This office he accepted with great humility and self-diffidence, and in the exercise of it, manifested such tempers and dispositions as proved him possessed of the genuine spirit of a primitive bishop. As he would not have accepted the episcopal office, had he not been earnestly requested by his brethren to take it upon him, so he had no other view of complying with their entreaties, than to be used as an instrument of keeping up the regularity of such ordinations as might be found necessary. Such a bishop would have been justly esteemed an honour to any church, whether ancient or modern, if disinterestedness of spirit, humility of mind, devotion of heart, a benevolent disposition towards all men, and a voluntary submission to the service, not only of the church in general, but of every member thereof, though in the most inferior station, be the proper qualifications and distinguished ornaments of the Christian episcopacy.

These excellent endowments with which he was furnished by the God of all grace, caused him to be greatly respected by all who knew him, and were capable of forming a right judgment of real worth and undissembled goodness. But neither the regard which was shewn him, nor the rank which he held in the church, could alter the humble opinion which he always entertained of himself. And such was the character he maintained in the situation assigned him, that he was deservedly esteemed, not only by those with whom he was connected, but by others of every denomination, who were acquainted with him.

From the year 1754 to 1764, he resided chiefly in London, employing himself in every branch of service for the congregation settled there, and in regular correspondence with all his fellow-labourers of the same communion in England. Herein he acted solely from a principle of love to the souls committed to his charge; and he received from them the most grateful returns of affection.

In 1764, he attended a general synod of the Brethren in Germany, where he had the satisfaction of being present with many servants of God, assembled for the promotion of Christianity, and for the building up of each other in their most holy faith. From thence he came back to London, where he chiefly resided, till the year 1768, when he was seized with a dropsical asthma, which had such an effect upon his whole frame, that they who were about him apprehended that every day would be his last. But this severe affliction did not so occupy his attention as to lessen his zeal for being useful: for, when he had some intermission from pain, though he very sensibly felt the weakness of

his constitution, and had reason to believe that his existence in the body would be of short continuance; yet being desirous of rendering the remaining part of it as useful as possible, he purposed to go to Wales: his view in the change of his situation was to be an instrument of usefulness to his countrymen. His friends being of opinion, that his native air would be of service to him, and having some hope that his usefulness might yet be more extensive, encouraged the design he had formed, and of which he had given them an intimation. In consequence of their concurrence and approbation, he removed to Haverford-west, where he had the special charge of the congregation settled in that place, and the prospect of being helpful to many other awakened souls in those parts. At the same time, some indications seemed to promise a better state of health, but these were only flattering; and the hopes of all who had his recovery at heart, were soon after, to their great regret, disappointed.

In a letter, dated October 11, 1770, wherein he assured his correspondent, that he was better with respect to his asthma, and could lie down in bed and get some sleep, he thus described his state: "I ought to be thankful for every mitigation of pain, but it becomes, I think, plainer than ever, that I have a real attack of the dropsy, which, whether I shall get the better of, or it, by and by, get the better of me, is a question. I totter on my legs, and though I look pretty well, yet there are few intervals in the day, wherein I have any thing like strength either of body or mind. However, I set no bounds to my Saviour's power, if he sees it good, to continue *me* here a little longer; but it is hardly to be any more expected in my case. I really do all I can to support my decayed constitution, and walk most days a little in the chapel or burying-ground, till I am ready to drop down. All that I can properly desire of my gracious Lord is, that he would be merciful to me an unworthy sinner, wash me from all my unfaithfulness and transgressions in his blood, keep me in communion with himself and his people, help me to behave rightly, at least not offensively, in my sickness, and be perceptibly near to me in my last hour, whenever it is to be."

It appeared from this letter, that the congregation committed to his charge, could not receive from him, in his infirm state, that service which was indispensably requisite: and as there was reason to fear that his concern for those intrusted to his care, would incline him to attempt more than he could perform, and consequently hasten his death; it was proposed that he should change the place of his abode for another, where he might pass the remainder of his dying life, without any concern of mind relating to the duties of his office. This offer was agreeable to his own choice. And he was so much respected and beloved by all

who knew his personal qualities, that any of his friends in the neighbourhood would have given him the kindest reception, and have considered it as a privilege, to do all in their power to administer to his service and comfort. But upon farther consideration upon this subject, he wrote to his friends in London to this purpose. "I am fully convinced, that what has been proposed with regard to me proceeded from a very kind intention to make all things as convenient for me as possible. For these affecting proofs of Christian love, I shall retain, to my latest breath, a deep sense of gratitude. But some circumstances have just now occurred to me, which render it a matter of doubt, whether I should leave my station, or make a further trial of my abilities, with the assistance that is at hand, that the regular course of service, for the souls under my care, may be continued without intermission, till I depart this life."

(To be concluded in the next.)

DIVINITY.

TO THE EDITOR.

My dear Sir,

AS some of my brethren and friends, who heard the following Sermon, have expressed a desire to see it in print, I have sent it for insertion, if you think proper, in your widely circulated and very useful Magazine. Should it in any degree promote Missionary zeal among us, or excite the liberality of your numerous readers in support of the good cause of Missions to the heathen, it will be an abundant reward to,

Wakefield, Your's, very affectionately,
Nov. 20, 1813. JAMES BUCKLEY.

A SERMON, *preached at the Methodist Chapel, Armley, October 5, 1813, introductory to the Missionary Meeting, held at Leeds, the day following.*—BY JAMES BUCKLEY.

MY dear brethren, I cannot but view the occasion of our coming together this evening, as forming a particular era in the history of Methodism. We have not, as yet, had any Missionary societies, though we have long had Missions, which perhaps have not been exceeded by any, in point of usefulness, in the present day. These have been carried on, with comparative ease and quietness; their voice has scarce been heard in the streets: but now we are called, we trust, by the great Head of the Church, to an object of the greatest magnitude. Millions of the perishing heathen, in the Eastern world, are presented to our view. It is with compassion we see the darkness and superstition in which

they lie; we are anxious to send them that gospel, which we have proved to be *the wisdom of God*, and *the power of God*. Great objects require great exertions and great means; it therefore becomes necessary for us, by the instrumentality of Missionary societies, to call our friends and the Public to our help.

As the task of addressing you, on this subject, has been laid upon me, I shall endeavour to discharge it, by the assistance of your prayers, as the Lord may give ability. The portion of Scripture which I have chosen for our meditation is,

ISAIAH lv. 10, 11;

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The necessity of a revelation from God, must appear obvious to every one, who considers the moral darkness which hath covered the earth, and the spiritual barrenness of the human mind. Man is deprived of his original worth, his name is *Ichabod:* the glory is departed from him, and his honour is laid in the dust. He is not more fully deprived of his moral and spiritual excellence, than of his ability to regain it, by his own wisdom or power. In these circumstances of universal depravity and indigence, God, of his tender mercy, hath freely presented to mankind a revelation of himself, in the glorious gospel of his Son, with all its gratuitous blessings. To the happy period of the gospel dispensation, the chapter from which the text is selected, has a prophetic reference. It lifts up the voice of mercy, and divine benevolence, to a perishing world, saying, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk without money, and without price."

The manifestation and communication of grace, by the gospel of peace, and the influence of the Holy Spirit, is like the rain and snow descending upon the earth, fertilizing the barren wilderness, and converting it into a fruitful field. These are some of the sentiments which inspired the holy prophet, when he penned the words of the text. The passage is poetic, and the figures of speech pleasingly descriptive of, The Divine origin of the Gospel—The impartiality of its blessings—The great utility of its influence, and—The prosperity with which it has been, and shall be attended.

I. THE DIVINE ORIGIN OF THE GOSPEL. "As the rain cometh down, and the snow from heaven,—so shall my word be,

which goeth forth out of my mouth." Under the term gospel, we comprehend all the revelation of God, which has a reference to the redemption of man by Jesus Christ; whether by promise, ceremony, prophecy, or historical relation.

The divine origin of this revelation of good tidings to man, is expressed by its ORAL COMMUNICATION: "My word which goeth forth out of my MOUTH." The great original promise of the gospel, proceeded out of the mouth of God to our first parent, Adam. The Lord spake unto Abraham, and renewed to him the covenant of grace. The Word of Jehovah, the Law-giver of Israel, came forth out of his mouth to Moses, from the burning bush in Horeb. On mount Sinai, he conversed with him face to face, and mouth to mouth, as a man with his friend. Thus the moral and ceremonial law, were communicated to Moses; the first, a transcript of the moral character of Jehovah; the second, a typical exhibition of the gospel of Christ.

The word of the gospel proceeded out of the mouth of Christ, who was *God manifested in the flesh*, and administered the glorious doctrines of his gospel to man, agreeable to the promise of God to Moses and the house of Israel: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." This prophecy was fulfilled in him, of whom Moses was a type: "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son."

God communicated his word to the prophets and apostles by INSPIRATION, which was as *the rain and snow coming down from heaven*.—As these are prepared, by the superintending hand of Providence, in the region of the air, the elementary heaven, and descend to the earth, and return not thither again, till they have answered the beneficial purposes for which they are sent; so, saith the Lord, shall my word be. It was prepared in the heaven of heavens; hence it is called the kingdom of God,—and of heaven. It came down from heaven: "Holy men of God spake as they were moved by the Holy Ghost.—All Scripture is given by inspiration of God." The whole of this sacred Volume came from God: either by oral communication, or direct inspiration. He, by way of pre-eminence, gives it this epithet,—*My word*.—My Word, saith the Lord, by which my being, attributes, laws, and government, are revealed:—My Word, comprehending the system of redeeming mercy by my Son:—My Word, of instruction and illumination, which shall be the light of the world:—My Word of command, sanctioned by my legislative authority, by which the world and the church shall be governed and judged:—My Word of promise, for the consolation of my people, which is as the pot of manna in the ark of the covenant, and as Aaron's

rod, ever budding, blossoming, and bringing forth fruit:—My Word of threatening, descriptive of the plagues I will pour out and inflict upon mine enemies:—My Word, which I have confirmed by the signs, wonders, and miracles of my power, and which my veracity shall preserve inviolate, and my omnipotence support, in the conversion of sinners, and the destruction of the man of sin. The establishment of this fact, is of the first importance to the subject before us. It is from this source the messengers of Christ derive their divine mission, and on this foundation the superstructure of the Christian church is raised. This revelation from God, is the universal privilege of mankind; which will appear if we consider,

II. THE IMPARTIALITY OF ITS BLESSINGS. As the rain and the snow descend indiscriminately on the barren wilderness, and the fruitful field; upon the evil and the good, the just and the unjust; it is not the exclusive privilege of one people, as the Abrahamic covenant was of the Jews, but it is sent to all the nations and kingdoms of men; it is the *light* of the *Gentiles*, and shall ultimately be the glory of God's ancient people Israel. God is not more liberal in the distribution of his temporal favours, than in the kingdom of his grace. Jesus Christ is the impartial Saviour of all the human race: so the angelic messenger testified, when he announced his nativity. "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE:" and the Apostle asserts, in reference to the atonement, "That he tasted death for every man." The gospel is impartial in its divine commission. Go and preach my gospel to all the world; *to every creature, says its divine Author.* The Spirit is impartial in his operation: "He is that light which lighteneth every man that cometh into the world." We therefore conclude, that to the gospel, and this divine light, every man is responsible. The heathen have an interest in, and a claim upon, all our spiritual blessings. Hence we infer the necessity of the distribution of the written word, among all the kindreds and tribes of men, upon the face of the earth. How small a portion of its population enjoy, or even acknowledge, a divine revelation. A variety of calculations and estimates have been given, of the population of the globe: suppose we fix on the highest number which has been given, which is near ten hundred millions of people. Of these, it is lamentable to find, SIX HUNDRED MILLIONS sunk into all the abominations of pagan idolatry and superstition. The vast empire of China, it is said, contains one half of them; India, TWO HUNDRED MILLIONS; besides the great number of idolatrous tribes, in other dark parts of the earth. If we add to these two hundred million Mahometans, who acknowledge the divinity of the Koran, we have only about two hundred millions left, who profess the Christian religion; and of these three-fourths are

devoted to popery, or the superstitions of the Greek church, so that there remains only fifty millions of protestants; and, speaking with the utmost stretch of charity, it is probable not more than a sixth part of them enjoy the saving influence of vital godliness. What an awful picture does this present to us of the state of mankind, at this advanced period of the world! such as it has never entered into the minds of thousands of Christians to suppose. They have not imagined, that myriads on myriads of their fellow-creatures are without almost a single ray of light from heaven! sitting in the valley and shadow of death! But now this valley of woe opens to our view, and the cries of misery arising from it ascend into our ears! Do we not feel the yearnings of the bowels of mercy? Does not the love of Christ constrain us, to lift up our voice as a trumpet to the Christian world, saying, O come to the help of the Lord against the mighty? Would not the bitter curse of Meroz descend upon us, were we to be silent, or to withhold our temporal or spiritual support! Men, brethren, and fathers, arise; come to the help of the Lord against the mighty: and the blessing of them who are ready to perish shall be upon you. While you water, you shall be watered. Much has been done, much is doing, through the medium of the British and Foreign Bible Society. This god-like plan comprehends, in its benevolent objects, all nations and languages. The sacred Volume, or portions of it, have already been translated into a great variety of languages and dialects; and "a portion has been sent to them that had none," that they may read the wonderful works of God and of grace, in their own tongue wherein they were born! Though this invaluable treasure may now appear, to the heathen world, as the cloud small as a human hand, yet we view it as the forerunner of a glorious gospel-day, and say unto them, "The kingdom of God is come nigh unto you."

"Lo! the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the Spirit of his love."

Then will be manifest,

III. THE GREAT UTILITY OF THE INFLUENCE OF THE GOSPEL, AND THE SPIRIT OF GRACE WHICH ACCOMPANIES IT. It is "as the rain and the snow, which water the earth, and make it bring forth and bud, that it may give seed to the sower, and bread to the eater." The rain, in the economy of nature, is necessary to the fruitfulness of the earth, and the snow is favourable to some parts of the vegetable kingdom. For this reason they are illustrative, particularly the rain, of the beneficial effects of the gospel, and the gracious operation of the Holy Spirit. "Give ear, O ye heavens, and I will speak; and hear, O earth,

the words of my mouth. My doctrine shall drop as the rain; my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

The fruitfulness of the Spirit, by whose inspiration the word is given, furnishes us with ample provision, such as no other system can boast. The word of God, in its communication by the Spirit to the prophets, and apostles of Christ, brought forth fruit in them, and those to whom they prophesied and preached. In them it budded, blossomed, and brought forth a plentiful harvest. This seed, being comprehended in this sacred Volume, forms a rich granary, which provides "SEED for the SOWER, and BREAD for the EATER." The word of God is metaphorically called SEED; by our Lord, "good seed;" and by St. Peter, "incorruptible seed." It is not inoculated by foreign and spurious matter, not mixed with mere human ethics, or vain philosophy; but has life in itself, and when sown in good and honest hearts, produces fruits of righteousness of its own kind. The pure, unadulterated doctrine of the gospel of God, is the seed to be sown, by faithful ministers, who are called SOWERS. By this figure, our Lord illustrated the character of his own ministry, that of his disciples, and all faithful preachers of his word. "Hearken! behold, a sower went forth to sow." God has ordained and appointed a ministry by man, in all ages of the church, as the best calculated to give publicity to his word, and communicate instruction to man. He has not ordained angels to be the ordinary ministers of it, but men of like passions with yourselves. Enoch, the seventh from Adam, *was* a prophet of the Lord, and *prophesied unto the people*; Noah was a preacher of righteousness; Abraham taught his household the revealed will of his God; Moses was a prophet and teacher in Israel, and from Moses, to the days of John the Baptist, God sent a succession of prophets, ministers, and teachers. Jesus Christ was a preacher and teacher of his own gospel; he ordained and qualified his disciples for this office, and through all succeeding ages, amidst almost infinite revolutions and changes, he has preserved a ministry of his word to this day. He has appointed it to be the instrument of his power and grace, for the promulgation and diffusion of the knowledge of divine truth, to all the world. "Many shall run to and fro, and knowledge shall be increased; for the gospel of the kingdom shall be preached to all nations." The translation of the word of life into the different languages of men, and its distribution, however excellent in itself, is only one part of the great instrumentality by which God will evangelize the world. What God hath joined together, let no man put asunder. The written word must be accompanied with, or succeeded by, a zealous,

luminous, and impressive ministry; or it is probable, when the novelty of reading has a little subsided, the heathen will close the sacred Book, saying, It is too wonderful for us. This seed must be sown, by argument, illustration, persuasion, and forcible application. Yea, and harrowed in by fervent prayer. It has been said, "Jesus Christ was a Missionary." Yes, and a glorious one he was, to the lost sheep of the house of Israel: but he said to his disciples, he had sheep of another fold, who should be gathered in. To these they were sent, to Jews and Gentiles, at home and abroad, to Greece and Rome, to the civilized and barbarous nations. Many arguments might be adduced, to prove the necessity and importance of ministerial instruction. It is with the unenlightened heathen, as it was with the Ethiopian eunuch, who had been at Jerusalem to worship the true God. He had obtained the book of the prophecy of Isaiah, and on his return to his native country, was reading with earnest solicitude, to comprehend its contents. But how great was his ignorance! Though he read one of the plainest predictions of the Messiah, he did not understand it! It was hidden in mystery; and so, in all probability, it would have remained, had not Philip, one of the missionaries of Christ, been sent to him; who, on his approach to the chariot of this great man, said, "Understandest thou what thou readest?" He ingenuously confessed his ignorance, saying, "How can I, except some man guide me?" Philip began at the same scripture, and preached unto him Jesus. The vail was rent in twain! The Ethiopian beheld, with astonished eyes, the glory of the Redeemer in this divine mirror!—believed in his heart,—was baptized into the faith of Christ, and went on his way rejoicing! If this Ethiopian, with all his advantages and research, was dependent upon the preaching of Philip, for an explanation of one of the clearest predictions of the Messiah, how much more the heathen! How shall they hear or understand, without a preacher? Think you see an inhabitant of China, or Hindostan, retiring beneath the shade of some lonely bower, to read the sacred writing in his own language. He reads,—he meditates,—and says, What can these things be! In his perplexity, he is interrupted by an ambassador of peace, who tells him this is the Book of that God, who made the world, and all things therein; who is Lord of heaven and earth, and dwelleth not in temples made with hands! "Who so loved the world, that he gave his Son to redeem it!" With mingled feelings of indignation, self-abasement, wonder, and joy, he exclaims, "What have I to do with idols?" Indignant, he casts them to the moles and to the bats, saying, There is no God like unto the God of the Christians! Blessed is he that cometh in the name of the Lord! Hosannah in the highest! "For the day-springing from on high hath visited us, to give light to them that sit in

darkness, and in the shadow of death, to guide our feet in th way of peace."

The provisions of the gospel are suited to human circumstances. BREAD for the eater. BREAD, which is the staff o human life, is a symbol of the blessings of the gospel, which we have in Christ. "I, (says he,) am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever. I am the bread of life; he that cometh to me, shall not hunger." The human appetites are illustrative of the sensations and desires of the mind; "I have esteemed the words of his mouth, more than my necessary food.—Blessed are they that hunger and thirst after righteousness, for they shall be filled." EATING is the means by which the taste is gratified, and the body nourished. By faith, we receive the spiritual blessings of the word of life; we taste that the Lord is gracious. "How sweet are thy words to my taste: yea, sweeter than the honey to my mouth." This bread of life invigorates all the powers of the soul; we receive from it the spirit of health, of love, and of a sound mind; yea, and of life eternal. Seeing we have freely received, and are partakers of these spiritual blessings in their rich abundance, shall we not freely give to the heathen? Shall we not say, "O come, taste and see that the Lord is good! That his saving health may be known and enjoyed by all nations."

The amplitude of our blessings, and the extent of our means, should excite our liberality, benevolence, and exertion. The greatest part of the inhabitants of the earth, as we have already hinted, are in a state of famine, dying eternally for lack of the bread of life! We number them, not by hundreds, or thousands, *but millions!* among these, there are upwards of SIXTY MILLIONS in India, who stand in a civil relation to us, and have just claims upon *us*, as British subjects. To God, the Judge of all, we are responsible, if they perish for lack of an opportunity of receiving divine knowledge. To these our attention at present is more immediately directed; in connexion with the negroes in the West-Indies, and Sierra Leone. I would repeat it again; the millions of our fellow-subjects in India, have a just claim upon the best exertions, and greatest liberality, of every individual Christian; and, collectively, of the whole empire. Shall we administer to them civil laws, and not send them the perfect law of liberty, the gospel of Christ? Shall we enrich our treasury with their wealth, and not send them the invaluable treasures of grace? Shall we enjoy their luxuries, and not feed them with the bread of life? God forbid! There is bread enough in our Father's house, and to spare; our storehouses are full! but they perish with hunger! Hear the humble solicitation of a poor enlightened Hottentot: "What pity it is, what sin it is, that *you* have

so many years got that heavenly bread, and hold it for *yourselves*, not to give one little bit, one crumb, to poor heathen: *you* may not think when *you* do something for poor heathen, *you* have less for yourselves; that contrary, Lord Jesus fountain always full, thousands, after thousands, could be helped. He always same, yesterday, to-day, and for ever.—Help and assist us. O pray for poor heathen."—Thus my brethren, you hear the Macedonian cry, 'Come over and help us;' missionaries are saying, "Lo! we come!" But they have not wings to fly across the mighty waters, which divide their land from ours, they want your help. They are waiting till you shall, by your liberality, send them. God has put the means in your power. He has opened a providential door, by giving us, as a Nation, the dominion of the seas, and inclining the hearts of our Legislative Body to countenance, or at least to permit, these divine efforts. All things are ready! ministers are waiting, ships are prepared, and the distant shores of the heathen are accessible. They only want the support which you can easily give: let every one therefore, according to his ability, cast into the divine treasury. Not to do it, is to sacrifice the souls, for which Christ died, at the altar of avarice! It is criminal to withhold! but God-like to give! For "ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor; that ye through his poverty might be made rich."

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

A REVIEW of "A New Directory for Non-conformist Churches: Containing free Remarks on their Mode of Public Worship, and a Plan for the Improvement of it." (Printed in 1812.)

Seek that ye may excel, to the edifying of the Church.
1 Cor. xiv. 12.

IT seems that several Dissenting Ministers, residing in three different counties in England, have united their judgment and ability, in publishing this small volume; but, they say that they have sufficient reasons for withholding their names from the public, although they are not conscious to themselves of any just reason to be ashamed of the part which any one of them has taken in the performance.

This is a much more temperate and candid publication than the *History of Dissenters*, by Messrs. Bogue and Bennett; and, in our opinion, it is calculated to be of considerable advantage to the Evangelical Dissenters in general, by drawing their

attention to the state of their own churches, and to the improvement of their form of worship, and the increase of spiritual blessings in it. It will not be expected that the Methodists should approve of this *New Directory* in all its parts, or submit to any other modes of worship, than such as they have found to be most conducive to the increase of experimental, saving religion in the world: We are not without expectation, however, that in the extracts which we may make, from this publication, there may be some observations and warnings, from which the Methodists may receive profit, as it is their business to select from all modes of Christian worship, such rules of proceeding, as are founded on the Scripture, and are most likely to preserve the life and power of godliness in their Societies.

This work is entitled, "A New Directory," with reference to that which was set forth by the Assembly of Divines, in the year 1645, of which Mr. Neal has given a copy in his History of the Puritans; but the present writers pretend to no such ecclesiastical authority as those Divines exercised, nor do they wish that they, or any of their order, should possess it. They claim no superiority above their brethren, and they leave it to their discretion to make such use of what they say as may tend to the edifying of the church. "We speak as to wise men; judge ye what we say."

It would be a waste of time to enter into the controversy between Churchmen and Dissenters, as to the external mode of worship which is the most conducive to general edification: and all attempts to bring men to uniformity of sentiment and practice on the subject, must always be as ineffectual as they are unreasonable. *We think*, with the writers before us, that Christians of both parties should be left to judge and act for themselves, without reproach or censure; and that both a Liturgy, and Extemporary prayer, have advantages and inconveniences peculiar to themselves. We can no more pronounce all Forms of prayer either unlawful or unedifying, than we would confine any person to the constant use of the same Form of words, either in public or in private worship.

Mr. Baxter, that zealous and pious Non-conformist, so far from thinking a Liturgy to be either unlawful or inexpedient, drew up one himself, which many of his brethren highly approved. An eminent Non-conformist Minister, in giving his opinion of Mr. Baxter's Liturgy, which was presented to the Bishops in the year 1661, says, "Though it was drawn up by one single hand, in the compass of a very few days, I cannot but look upon it as the best Liturgy of any that ever yet appeared in the Christian Church." Mr. Baxter, in his *Christian Directory*, when speaking of the two modes of prayer, by a form, and without a form, says, "My own judgment is, that some-

what of *both ways*, joined together, will best obviate the inconveniences of both. To have so much wholesome, methodical, unquestionable forms, as near as may be in Scripture phrase, as is necessary to avoid the total exclusion of forms, and to the attainment of their desirable ends; and to have so much withal of freedom in prayer, as is necessary to attain its ends, and to avoid the deadness, formality, and other inconveniences of forms alone."

After enumerating various advantages of extemporary prayer in public worship, advantages which belong only to those prayers which are the spontaneous dictates of the heart at the time when they are uttered, these writers admit, what they say is too generally known to be denied, that many dissenting ministers, and some too of popular talents, fall much short of that manner of conducting public prayer which some individuals have attained. They then give us an account of the manner in which Dr. Watts prayed in public worship. "In prayer, it might perhaps be truly said, that he excelled himself. It was throughout an address to Deity: not in florid expressions, not in long involved sentences; but in easy, unadorned language, and rather short and weighty periods: There was an extent in his prayers which comprehended every proper subject, and at the same time, such a brevity of expression on each of them, that at the conclusion, a hearer might find himself at a loss to conceive what more or less could have been said." *Gibbons's Life of Watts.*

It is then stated with great candour, by the authors of this *New Directory*, that some good men are so defective in their ministerial services as to bring extemporary prayer into contempt. It is well known that some ministers contract an unnatural and disagreeable tone, which ought carefully to be avoided, as it tends to excite ridicule in some hearers, and pain in most. But what these writers have principally in view, in this part of their work, respects *readiness of utterance;* and they justly observe that, to speak extempore with fluency, and at the same time with propriety, requires both a ready conception, and a good degree of self-possession. It is matter of notoriety, say they, that some worthy ministers sometimes appear to be so much embarrassed, as to occasion their hearers to be in pain for them, lest they should be obliged to stop. Others speak so slow, and with such a degree of stiffness and formality, as to indicate that their minds are more occupied in studying their language, than in the exercise of the devout feelings of the heart. *New Directory*, p. 23.

We perfectly agree with what is said on the *prolixity* of extemporary prayer, as the cause of indifference and indevotion in congregations. It may easily be conceived that a prayer of half an hour or twenty minutes, must weary the greatest part of

those who hear it, and damp the devotion of the most pious worshippers. Perhaps, as these writers observe, "a prayer of *ten* minutes at most, which is properly extempore, might generally be sufficient before the sermon, and one yet shorter after it."

In the sixth chapter of this *Directory* is proposed, *A Plan of Worship for Dissenting Congregations;* and, in our estimation, it is a plan which deserves the consideration of all such Dissenters as are able to exercise a spiritual judgment on the means which are the most likely to increase true religion among them. We will give the substance of it to our readers in as small a compass as possible.

"Let the public service, on the Lord's-day, begin with reading a few short passages of Scripture. This practice in the Church of England, appears to us highly proper and useful, as having a tendency to compose the thoughts, and to prepare the minds of the worshippers for the solemn service before them." Such passages are recommended as relate to the resurrection of Christ, the privileges of Christianity,—the institution of the Sabbath,—the nature, pleasure, and benefit of divine worship, &c. Then is recommended a short extemporary prayer, grounded on the passages of Scripture which have been read. Next a Psalm, or Hymn of Praise. "Let a lesson then be distinctly read out of the Holy Scriptures; several books of which may properly be read through in course, with the exception of such chapters or verses as would be unsuitable to public worship." An exposition of the Lesson, with practical remarks, is advised, and if two lessons be read, let the first be read from the Old Testament, and the second from the New, with a prayer intervening, or singing, if not both. After the second lesson, a short extemporary prayer may follow, and to this may be added the Intercessory prayer, consisting partly of Scripture passages, and partly of such free petitions as there may be occasion to introduce, with reference to particular cases. Let this be followed with a Psalm or Hymn, and then let the Sermon proceed. "After which let a Hymn or Psalm be sung, founded upon the subject of the discourse. Then a short extemporary prayer, taking up and applying the leading ideas of it, may conclude the service."

On reviewing the foregoing plan, these authors are aware that it may be objected to, as too extensive; but they state, that unless a minister speaks uncommonly slow, it will not occupy above forty-five or fifty minutes, (exclusive of the sermon,) and they add, that if it should take up a full hour, the singing included, they do not think it too long a time to be employed in devotional exercises, in the morning of the Lord's-day; and the variety proposed, would prevent the service from becoming tedious. "If the sermon be forty minutes, which should be the utmost extent, the service will, in the whole, be but little longer

than is customary in most places of worship, and not so long as it usually is in some of them, particularly in the established Church."

It is observed, with propriety, that the morning service may be the longest, as the generality of people are better able to keep up their attention in the morning than in the afternoon after a full meal, when most persons are inclined to be drowsy or heavy, and several may be seen asleep.

With regard to *Doxologies*, there are various specimens in the sacred writings, and the Apostles make use of a considerable variety in concluding their prayers. In the New Testament, it is observed that we have not less than sixteen forms of doxologies; and that veneration which is due to *the words which the Holy Ghost teacheth*, seems to require a more frequent use than is generally made of these sacred forms, of which we have such abundance. As to the *Benediction*, or Blessing, as it is commonly called, pronounced at the dismission of the congregation, we are undoubtedly at liberty to adopt any of the forms which are found in the apostolical epistles; and it may be of advantage to make use of different forms at different times, in order to prevent that formality which is occasioned by the constant use of the same expressions.

In speaking of public Psalmody, the writers before us make several remarks which deserve the attention of congregations of all denominations; and they give some singular instances of the choice of Hymns and Psalms by persons who act as Clerks. When a certain preacher appeared in a London pulpit, after he had changed his opinion with regard to the divinity of Christ, the Clerk gave out the Hymn of Dr. Watts, entitled, *God the Son equal with the Father;* and at another place, when a Preacher had delivered a sermon which the Clerk disliked, as being too Calvinistical, he set the 4th part of the 119th Psalm, which contains these words;

> "The men that keep thy law with care,
> And meditate thy word,
> Grow wiser than their teachers are,
> And better know the Lord."

Of the Hymns to be used in public worship, they advise a careful selection, and caution their readers against the admission of compositions of a fanciful nature, in which the authors have indulged in poetical fiction, or puerile conceits; and they say that from these, Dr. Watts's Hymns are by no means free; and inform us that in fact, the author was but a *boy*, when many of his Hymns were composed. Of all the Hymns and Psalms which have been published in England, or in any other country, we are not afraid to say, that those which were written by the

Wesleys, and are in use by the Methodists, are by far the most excellent, both as poetical and religious compositions; and any man who is a judge of poetry will easily select them from the Compilations or collections of Hymns, of persons who have mangled and marred them, and mixed them with doggrel rhyme suited to their own taste.

The introduction into religious services of a number of flourishing tunes in many parts, and repetitions, and what are called *fugues*, is most justly condemned, as inconsistent with the solemnity and simplicity of divine worship. "How much soever this kind of singing may please the multitude, it is certainly the effect of a false and corrupt taste. The grand object of Christian worshippers should be to "make melody in their hearts to the Lord." *Bands of Singers* are strongly objected to, as being too much disposed to magnify their office, and often impatient of controul; and in some instances indeed, it is stated, they have been known to refuse to sing at all, rather than be under any direction. Such people wish principally to display their talents in singing, and we have often observed, that they shew not the least attention to adapt the tune to the subject matter of the hymn, and during the time of worship they are often guilty of many gross improprieties of conduct, which deserve severe reprehension, as being contrary to all appearance of Christian devotion.

These authors very properly recommend to their congregations, the posture of *standing* when singing, and of *kneeling* when praying; and after some observations on the use of instrumental *music in divine worship*, they conclude their work, with recommending to their readers, "A Directory" of far higher authority than theirs, contained in the following apostolical canons for the regulation of social devotion.

"Let all things be done decently and in order, 1 Cor. xiv. 40. Let all things be done unto edifying, Ib. v. 26. Let nothing be done through strife or vain glory, Phil. ii. 3. Endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 3. Let all your things be done with charity, 1 Cor. xvi. 14. Whatsoever ye do, *do all to the glory of God*," 1 Cor. x. 31.

A REVIEW of "A Tour on the Continent, made at the request of the *British and Foreign Bible Society*, in the year 1812, by the Rev. C. F. A. Steinkopff, M.A. Minister of the German Lutheran Church in the Savoy, and Foreign Secretary to the said Society.

WE have often lamented that we have so imperfect an account of the state of real religion on the Continent, and we

have long wished to see the time when Christians of different nations might be comforted and encouraged by the knowledge of the mutual faith and joy of each other. We cannot but hope that in more auspicious times, periodical religious publications, in all the languages of Europe, may have an unrestrained circulation, and that they may be translated from one language into another, for the benefit of those in every nation who fear God, and work righteousness. We have no doubt that if our Magazines, and various other religious publications were read on the Continent, they would rejoice the hearts of many sincere Christians, who now know little of the increase of the power of godliness in England. If it should please God to deliver Germany from the tyranny of France, and the Book-fairs of Leipsic and other places should be re-established, many favourable opportunities might be afforded, of spreading religious knowledge, by the sale of religious books; and we should be glad to see a plan for this purpose, if practicable, recommended to the friends of Christianity in England, by Mr. Steinkopff, from whom we have no doubt it would be received with the greatest attention and confidence.

We have frequently inquired for such modern publications, as might give us some information concerning those people, in the different States of Germany, who truly fear God, by whatever name they may be called; and although we have had but little success in our inquiries, we know, that God has still in many places in Germany, a remnant who serve him, and that true Lutheranism, by which we mean true Christianity, has not been totally overwhelmed by Deism and Atheism.

On this subject, Mr. Steinkopff's Tour has increased our knowledge, and revived our spirits; and, notwithstanding, we regret that our excellent traveller has not, in some instances, given us more detailed accounts of his intercourse with those who are partakers of like precious faith with himself, we thank him most cordially for his publication; and we shall proceed to make such extracts from it, as we have no doubt will greatly contribute to the satisfaction and edification of our readers.

Of the motives of Mr. Steinkopff in publishing an account of his Tour, we could have no doubt, if he had said nothing concerning them; but they well deserve to be stated in his own words. In his preface, he says, "Should these pages, in the smallest degree, contribute to the promotion of the glory of God, and the advancement of the interests of the British and Foreign Bible Society; should they tend to strengthen the delightful bond of union which subsists between British and Continental Christians, the Author would most sincerely rejoice, and consider himself amply compensated for any trouble and anxiety which attended his late journey."

In June, 1812, Mr. Steinkopff arrived at Gothenburg, where he met with a kind reception from various persons. He states that he had an interview with two pious Swedish Clergymen from Skane, and that one of them informed him, he had about 300 families in his parish, most of them in needy circumstances, and that he really believed scarcely 20 of them possessed a Bible. Mr. S. then adds, "Here I said secretly to myself, the Providence of God presents you with a fair opportunity of making the first use of the means entrusted to you by the British and Foreign Bible Society. I therefore presented them with the gift of 20*l.* to enable them to supply part of this want."

At the small town and fortress of Warberg, in Sweden, Mr. S. met with a pious Clergyman, who is Curate of a populous parish, and whose salary is no more than 20*l.* per annum. "He is indefatigable in doing good; and enjoys the great satisfaction of seeing the work of the Lord prosper in his hands. He is a member of the Evangelical Society at Stockholm,* from which he received several New Testaments for the supply of his poor parishioners. Among the rest he gave a copy to a woman, who has now read it five times with such attention and delight, that she has made rapid progress in divine knowledge, and makes very sensible remarks even on difficult passages. There is one rich, active, and charitable lady in his parish, who assists him greatly in his acts of benevolence, yet there still remain 300 poor families destitute of the Scriptures. Having heard this excellent man relate all these circumstances, I felt truly happy, as an almoner of the Society's bounty, to relieve the want of some of his poor people, and presented him with 10*l.* to purchase a number of the Stockholm Society's Bibles and Testaments, for sale, or gratuitous distribution, at his discretion. The good man (who reminded me of Goldsmith's Country Clergyman) looked at me with an air of grateful surprise, which no words can describe."

Early in July, Mr. Steinkopff arrived at Copenhagen, and

* This Society appears to be constituted of several excellent men, who proceed with great zeal and activity in distributing the Scriptures in the Swedish language, and we cannot resist the opportunity of copying the following paragraph from one of their Reports, as given in the Appendix to the 7th Report of the British and Foreign Bible Society.

"England exhibits to the world a delightful assembly of sincere and zealous friends to the Gospel of Christ, who, notwithstanding their diversity of views upon the minor objects of religion, have found, in the Bible, a sure and harmonious centre, whence they are agreed conjointly to labour in spreading far and near that Light which shines more and more unto the perfect day. It is from principles like these, and a love to the doctrine of Jesus, that a liberality arose, which unsolicited, stretched forth a helping hand. A Society in London, called the British and Foreign Bible Society, made us a present of 300*l.* sterling, that our poor might know more of Christ; and finding that this went but a small way in a great work, trebled it; yes, trebled it, to their everlasting praise and honour!"

first visited Mr. Thorkelin, a native of Iceland, a gentleman of taste and learning, who is engaged in correcting the Icelandic Bible, now printing at Copenhagen. By this gentleman Mr. S. was introduced to Bishop Munter, who, as Bishop of Zealand, holds the first rank among the 12 Danish Bishops. "He is a man of extensive learning and great urbanity of manners, he excels in Biblical literature, and possesses one of the best collections of Bibles in different languages. When I simply related what our Society had done, and shewed him some specimens, he expressed equal astonishment and pleasure; still more was he pleased, when I presented him with a copy of our New Testament in the ancient and modern Greek."

"Bishop Ball, whom I likewise visited, and to whom I have already referred, is a venerable old man of 73; he was 25 years Bishop of Zealand, but obliged to resign, in consequence of various infirmities attendant on his advanced age. He has been a most active champion of Christianity: and when the Bible was attacked in a periodical work, called "Jesus and Reason," he stood boldly forward in defence of it by the celebrated publication, "The Bible its own Defence." When I told him of the Establishment, the exertions, and the success of the Bible Society, the good old man seemed full of holy joy; he took my hands, pressed them, and thanked me over and over again, that I had come to see him, and brought him such good news."

At Roeskilda, the ancient capital of Denmark, Mr. Steinkopff had the pleasure of meeting the Rev. Mr. Rosing, late minister of the Danish Church in London, who is now settled on a living about ten English miles from Roeskilda, and takes a lively interest in behalf of the British and Foreign Bible Society. Mr. Rosing seems to have reason to lament, however, that among many of his countrymen, and even among some of the Clergy, an indifference, yea contempt, of the holy Scriptures prevails. "In Norway, said he, I offered copies of the Danish New Testament, kindly given me by the British and Foreign Bible Society, to some Clergymen; but they received my offer with such coldness and indifference, that I felt no inclination to repeat it. My own private conviction is, that on an average, four out of five persons in Denmark are without a Bible. In my own parish, which is not one of the poorest, I found a greater want of the Scriptures than I supposed, and am determined to do every thing in my power to relieve it."

We are sorry to hear this of the Clergy of Norway, from such indisputable authority, although we had before understood that the wicked spirit of persecution had manifested itself against some poor people in some parts of Norway, among whom some plain countrymen had begun to preach the Gospel with considerable success.

In time of peace, the intercourse between Great Britain and Norway is easy and constant; and we cannot but earnestly intreat the pious captains and seamen of English merchant-ships, who frequent the ports of Norway, to make diligent search for the few persons in that country, who fear and love God, and bring us some account of them. We are confident, indeed, that in every Foreign land, every man in whose heart the powerful influence of Christian love prevails, will seek for an acquaintance with those among whom God is worshipped in spirit and in truth, and that he will esteem them as brethren of the same family of heaven as himself.

At Christiansfeld, a Moravian settlement, on the confines of Jutland and Sleswick, Mr. Steinkopff seems to have been received with the fulness of Christian kindness and affection. "I cannot describe, says he; in terms sufficiently strong, the lively and deep interest which many of the good people in Christiansfeld, are taking in the exertions of the British and Foreign Bible Society. I could scarcely tell them enough. Some literally wept for joy: they praised God; and a widow (her name is unknown to me: but well known in heaven) sent me four Frederick d'ors, (about four guineas) with the following lines, which deeply affected me: "Please to accept this mite from a widow, as a small contribution to the Bible Society. May the Lord abundantly bless it! This is the cordial wish of a lover of Christ, who highly esteems the Bible Society, and prays that it may be rewarded a thousand fold."

At Altona and Hamburg, Mr. S. informs us, that the distress among the lower classes, occasioned by the almost total stagnation of trade is so great, that some people, urged by the importunities of their children for bread, sold all their books, and even their family Bible. One of these poor creatures came to a bookseller, offering his Bible for sale. The bookseller, struck with his miserable appearance, asked the price, gave it him, and returned the Bible: "God forbid, said he, that I should deprive such a poor man as you of his Bible."

In Hanover, Mr. S. visited an aged and highly respectable gentleman, and inquired of him how the people were supplied with the Scriptures. "Formerly, said he, well; they were cheap: few families, comparatively speaking, were without them. Those who needed them, were supplied out of the ecclesiastical funds; and if these did not suffice, we had only to apply to a parental government, and the deficiency was made up. But now, things wear quite a different aspect. Distress and poverty are increasing. Many can scarcely satisfy the cries of their children for the bread that perishes; the property of the church is partly gone; several villages have lately suffered

much from fire: all these circumstances occasion a great want of the Scriptures, especially among young people."

A few miles from Erfurt, a town celebrated in modern times by the meeting of the three emperors, lies Neudietendorf, a settlement of the Moravians, where Mr. S. spent a day, and was informed by the minister, that in several of the neighbouring parishes a considerable want of the Scriptures prevailed. "I am, said the minister, personally acquainted with ten pious Clergymen, several of whom have earnestly requested me to procure them a number of Bibles for their poor parishioners. I bought some at my own expence, but all I could afford was so small, that it proved very inadequate to their wants."

At Nurenberg, Mr. S. met with the Rev. Mr. Schoener, and Mr. Kiesling, a pious merchant, who has proved a blessing to thousands, both Protestants and Catholics, chiefly in the dominions of Austria. Mr. Schoener, who is most highly respected for a long and faithful discharge of his ministerial functions, and the benevolence of his character, represented the distressed state of his town, once so flourishing by its trade. Mr. Kiesling mentioned several Protestant congregations in Stiria and Carinthia, who had yet received no presents of Bibles from England, and he earnestly solicited help for them. This solicitation, says Mr. S. I could not resist, and I left a sum of money for the immediate purchase of Bibles and Testaments at Nurenberg, and also ordered 500 copies from Basle,* to be forwarded by the earliest opportunity to the congregations mentioned by Mr. Kiesling. "I felt an inexpressible pleasure in thus dispensing the bread of life; and could not but bless God, that in his infinite mercy, it had pleased him to call me to the performance of this service of Christian charity; being fully persuaded, that the blessing of the poor, who were ready to perish, would come on all their British Benefactors."

From Nurenberg, Mr. S. pursued his journey through Wurtemberg, the land of his nativity, to Stutgard, the residence of his parents. "When I beheld again, says he, the country which gave me birth, the towns and villages in which I spent my youthful days, the most pleasing recollections filled my mind. Still there remained an uncertainty whether I should meet my parents and friends alive and well; but thank God, these apprehensions were soon removed. The chaise stopped at the house of my parents; father and mother, brothers and sisters, ran to meet me; we fell upon each others necks, and scarcely knew, whether it was reality or a pleasant dream. I spent a month in the bosom of my family, and enjoyed pleasures, for which I shall ever have cause to bless God.

* Frequently spelt Basil; in German, Basel.

"Wurtemberg has ever since the Reformation, been greatly favoured with the light of divine truth: many faithful ministers have been successively raised up, and various editions of the Holy Scriptures, of all sizes, published. In several parishes, a distinct fund has long existed for supplying the poor with Bibles, Testaments, and other religious books. Owing, however, to the pressure of the times, this fund is diminishing, while the number of the poor is increasing so much, that some intelligent men, both of the clergy and the laity, well acquainted with the state of their native land, expressed a conviction, that should even 100,000 Bibles be printed immediately, there would be ample scope for the disposal of them all."

"From Wurtemberg, says Mr. S. I paid a short visit to Switzerland, that interesting country which is as much celebrated for the sublimity of its natural scenery, as for the heroism which its inhabitants have displayed, in the cause of liberty, justice, and truth. It has not escaped the ravages of that tremendous storm, which has filled Europe with desolation and misery. Yet, after the storm, a calm has succeeded; and Switzerland enjoys at present a degree of tranquility and peaceful repose. Even of its former spirit of freedom and independence, some remains are to be observed. Few are the taxes which its inhabitants have to pay, no despotic severity is exercised; the traveller may pass almost from one end of the country to the other, without being liable to strict examination. In many places, not even a passport is required. Entering Switzerland *from Swabia, the first* town to which I came, was Schaffhausen, where I had the satisfaction of gazing once more on that sublime spectacle of nature, the Fall of the Rhine, which more than ever commanded my admiration, and inseusibly led my mind to adore the Almighty, who, in nature, as well as in grace, is wonderful in working."

Mr. S. found that a number of Christian friends at Schaffhausen had formed themselves into a Bible Committee, and for several years past, had purchased copies of the Basle Bible which they had sold at reduced prices. Mr. S. presented them with 200 German Bibles, and from one of them, an Officer of Militia, he received a Letter which contains the following passage: "The Lord has chosen you for a messenger of his people, to go forth into different countries and places, where many a soul is panting after the bread and water of life. May the blessing of our God, and the Lord Jesus Christ, rest upon you, and upon all with whom you stand connected, in the noble design of circulating his Word!

"My next stage, says Mr. S. was to Zurich, one of the principal cities in Switzerland, where the celebrated Lavater lived, a benefactor to his country and to mankind. It is still graced

with some of the best men, both Clergy and Laity. Among these, *Antistes** Hess stands pre-eminent. His age, his learning, his literary works, his unblemished character, his indefatigable zeal, and the devotion of both his time and his talents to the study and recommendation of the Holy Scriptures, render him an ornament to his town, his country, and the Christian Church.

"The sacred joy that beamed in the eye of the venerable President of the Zurich Church, and the good wishes, prayers, and blessings, he poured forth on behalf of our Society, and the British nation, formed a scene too affecting for me to describe. Swiftly passed the hours I spent in the company of these excellent men; my spirit felt refreshed; my zeal was rekindled, my resolution to perform my blessed charge, in spite of all dificulties and dangers, with alacrity and vigour, was renewed; and I left Zurich, still more charmed with its Christian inhabitants than with the beautiful sight of the Glaciers, illumined as they then were by the rays of the rising sun."†

* *Antistes*, a chief-priest, or bishop.

† A letter from Antistes Hess to Mr. Steinkopff, which is published in the Ninth Report of the British and Foreign Bible Society, is filled with so much of the spirit of real Christianity, that we have no doubt many of our readers will be glad to see the following extract from it.

Viro Reverendo, Pastori Steinkopff, S. P. D. Joannes Jacobus Hess, Ecclesiæ Thuricensis Antistes.

"Inter maxima certe ætatis nostræ, tot calamitatibus obnoxiæ, commoda malorumque lenimina divinitus concessa referendum est memorabile illud tot Christi cultorum, per Brittanniam præsertim, in propagando et commendando divinorum oraculorum usu studium et consensus.

"Rediisse quodammodo videntur tempora prisca, apostolico ævo propiora quibus per omnem fere terrarum orbem, qui rei Christianæ favebant, literarum sacrarum lectionem studiumque provehere, suisque commendare summâ curâ nitebantur. Quæ mihi perpendenti jucunda sæpe subit animum recordatio familiaritatis illius fraternæ, necnon commercii epistolici, quod olim prædecessoribus meis beatæ memoriæ, Bullingero imprimis, intercesserat cum Britannicæ Ecclesiæ pientissimis, eruditissimisque pastoribus atque præsidibus: quorum cum Nostris in re gravissimâ amico consensui quantum debuerit ipsa purioris evangelicæ doctrinæ propagatio, constat inter omnes, qui quid sit *é fontibus haurire*, quantumque distet inter puriorem hanc veritatis cognitionem, et quamlibet aliam undecunque haustam, ipsi norunt, utpote Θεοδιδακτοι, seu Christo ipso duce suavissimo sanctioris doctrinæ sensu imbuti.

"Faxit Deus, ut et *novus* iste tot Christianæ veritatis amatorum consensus altiores in dies agat radices; ut lætiora jam inde incrementa capiat Ecclessia illa sanctior et augustior, quam ipse sibi novissimis hisce temporibus, instaurandam reservavit benignissimus Soter, effati sui etiamnum memor; γενησεται μια ποιμνη, εις ποιμην."

(Translation of the above.)

From the Rev. J. J. Hess, Chief Minister of the Zurich Church, to the Rev. Mr. Steinkopff, &c. Zurich, Sept. 12, 1812.

"Among the greatest advantages and consolations which God has vouchsafed to us in these days of general calamity, we may justly reckon that remarkable zeal and concurrence on the part of so many followers of Christ, especially throughout Britain, in propagating and recommending the use of the Sacred Oracles. We seem to witness the return of those ancient times immediately suc-

Many of our readers are not unacquainted with the very low state of religion among the higher classes of society in Switzerland previous to the French Revolution. In some places scarcely the form of religion was left. The doctrines of the *Decrees* had led to Antinomianism, and Antinomianism to Deism, and gross Infidelity. In some of the principal towns in Switzerland, the most audacious and profligate of the French and German Infidels were protected and encouraged, after they had been obliged to flee from their own country, to avoid the punishment due to their crimes; and from Switzerland they circulated through Europe, their pestiferous publications, in opposition to the religion of God, and of his Christ. But the scourge of war visited Switzerland, and Switzerland was conquered, and became tributary to France; and if in this state of humiliation, the inhabitants of that once highly favoured country have acknowledged the hand of God in their punishment, and have turned to him from whom they had revolted, and have begun to seek salvation through a crucified Redeemer, we sincerely rejoice in this issue of their afflictions. We therefore give, with great pleasure, a farther extract from Mr. Steinkopff's account of his visit to Switzerland.

"On the 24th of August I left Zurich, accompanied by the good wishes and prayers of many, and pursued my journey to Basle. The road led along the romantic banks of the river *Limmat*, whose pure streams had been mingled with the blood of so many brave soldiers, who fell in the famous battle fought between the combined Austrian and Russian armies, and the *French troops under* Massena. Thank God! the noise of war has now ceased in these parts; peace and plenty are returned, the shouts of the reapers were heard, loads of corn were carrying home, the cattle were grazing in the meadows, marks of pros-

ceeding the apostolical age, when all who favoured the Christian cause in every part of the world, strenuously promoted and encouraged among their adherents the reading and the study of the Sacred Scriptures. When I am reflecting on these things, my mind is often cheered by the pleasing recollection of that fraternal intimacy and epistolary intercourse, which formerly subsisted between my predecessors of happy memory, especially Bullinger, and the most pious and learned pastors and prelates of the British Church. How much the propagation of pure evangelical doctrine was indebted to that friendly communication on this most important subject, is felt by all, who 'taught of God,' or imbued by Christ himself with a relish for sacred doctrine, know what it is *to draw from the fountains*, and how wide the difference is between this acknowledgement of the truth, and that which is derived from every other source.

"God grant that this *new* union among so many lovers of Christian Truth, may daily take deeper root; in order that it may minister largely to the growth of that holy and venerable Church, which our most gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration; 'There shall be one fold, and one shepherd.'"

perity appeared every where; and my soul was joyful in the God of my salvation. A chain of the Glaciers still presented itself to my view; scarcely could I prevail on myself to turn my eye from these stupendous monuments of the power and glory of God. In the evening I arrived at Aarau, a small town in the Canton Argovia, (Argau,) which is favoured with two excellent ministers. They labour in harmony and peace, preach the same gospel, lead their hearers to the same Saviour, distribute the same Bible, and pursue the same end,—the glory of God, and the salvation of souls. Owing to their united exertions, the word of Christ dwells richly in the houses of their hearers, they make an annual collection for the support of the German Bible Society at Basle, and disperse its Bibles through the surrounding towns and villages. I rose early next morning, to reach the latter city, where I had spent six happy years of my life, and where the Lord has a numerous people. Passing the Hauenstein, a high and steep mountain, through which the road has been cut. I went on foot in order to have a better view of all the varying prospects which present themselves from its different points. I had scarcely descended on the other side into the vale, when I found myself in the parish of an excellent Clergyman, a man of genius, and a friend to religion and humanity. In his house I was welcomed by several of my Basle friends, who had come 18 or 20 miles to meet me; and was conducted by them to the scene of my former labours and pleasures. I found myself soon surrounded with old acquaintances, and felt ashamed and bowed down under a sense of the unmerited goodness of God towards me. Indeed goodness and mercy have followed me all the days of my life. I found not only the same faces, but also the same hearts, the same affection and confidence. I attended the Committee of the German Bible Society. In the absence of Dr. Herzog, who is a venerable old man of 86, the Rev. Mr. Merian, Antistes of the Basle Clergy, who is in his 80th year, took the chair, supported by a number of respectable Clergymen and gentlemen; he requested me to give the Committee an account of the operations of the British and Foreign Bible Society, which I did in as concise a manner as I could. They listened to my relation with the utmost attention; and at the close loudly praised God for all that he done on behalf of his people, particularly through the instrumentality of England.

"I wish, my dear friends, you could have been eye and ear-witnesses of this affecting interview; I am confident your hearts would have melted, and your eyes overflowed with tears of joy and gratitude. The whole was a sight, at which the angels of God rejoice. I have only to add, that the interest excited by the united efforts of the British and Foreign Bible Society, and

its German associate, is not confined to Basle, but extends more or less over the whole of Protestant Switzerland.

"I left Basle, not without tears of regret; scarcely had I renewed the feelings of Christian love and attachment which this scene once so familiar to me, was calculated to revive, when the words sounded in my ears, "Depart, this is not thy resting place, take up thy pilgrim's staff, and proceed on the mission of thy Lord and his Church." I rode along the Rhine, which, with its verdant banks, vineyards, and a distant view of the mountains of Lorrain, presents a variety of charming prospects. I passed the night in the house of a worthy Clergyman, whom I had formerly assisted in his ministerial duties, and in whose church I had preached, when the windows were shaking from the firing of the cannon. He takes a lively interest in the work of God in Great Britain, and is an active promoter of the cause of the Bible. In conjunction with another neighbouring Clergyman, he had ordered a number of the Basle Bibles, for the benefit of their poor parishioners. On the 4th of September, several Christian friends from Strasburg met me at Kehl, with Hofrath (Counsellor) Jung, commonly called Stilling, upwards of 70 years old, who is one of the most celebrated writers in Germany, a decided friend to the Bible, and a determined opposer of modern philosophy and infidelity.

"I may justly call him a child of Providence, he having from his earliest infancy to the present time, experienced such a series of remarkable events, that many have been strengthened and encouraged to trust in God by the perusal of his interesting history. From a tailor's boy, he is become one of the greatest oculists of our day, and one of the finest writers of our age. His "Heimweh" will be as much celebrated, as a work of genius and knowledge of the human heart, as the "Pilgrim's Progress." Both he and the Rev. Mr. Oberlin, an aged clergyman in Alsace, feel warmly interested in the prosperity of the British and Foreign Bible Society, which Mr. Jung publicly recommends in his periodical works."

(To be concluded in our next.)

THE WORD OF GOD ILLUSTRATED.

"*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" Matt. xxviii. 19.

THIS passage is decisive in proof of the proper Godhead of each person in the "holy, blessed, and glorious Trinity."

Many other passages of sacred writ demonstrate the truth of that doctrine, to all such believers in divine revelation as admit, that their inability to conceive *how* the unity of the Godhead is compatible with a Trinity of persons, is no argument against the unity and trinity in question. To confound facts, the truth of which rests on infallible testimony, with absurdity, from the circumstance of their being connected with some particulars for which we cannot account, is, in effect, to say, that by searching we have found out God, nay, found him out to perfection. But what arrogance is this, in creatures who are of yesterday, and know comparatively nothing!

In proof, that the doctrine of the Trinity is sufficiently *clear* to be admitted as a *fundamental* Article of the Christian faith, the very able, learned, and orthodox Dr. Waterland, reasons as follows:

He observes, that what is said to be "*clear*, may be considered in two views, either with respect to the matter of the doctrine, or with respect to the proofs upon which it rests.

"It may be suggested, that the doctrine is not clear, with respect to the matter of it: it is mysterious doctrine. Be it so: the tremendous Deity is all over mysterious, in his nature, and in his attributes, in his works and ways. It is the property of the *divine* Being to be *unsearchable*; and if he were not so, he would not be *divine*. Must we therefore reject the most certain truths concerning the Deity, only because they are incomprehensible, when almost every thing belonging to him must be so of course? If so, there is an end, not only of all revealed religion, but of natural religion too: and we must take our last refuge in downright Atheism. There are mysteries in the works of nature, as well as in the word of God; and it is as easy to believe both, as one. We do not mean by mysteries, positions altogether unintelligible, or that carry no idea at all with them, but we mean propositions contained in general terms, which convey to us general ideas, not descending to particulars. The ideas are clear as far as they go; only they do not reach far enough to satisfy curiosity. They are ideas of intellect, for the most part, like the ideas we form of our own souls: for spiritual substance at least, (if any substance) falls not under imagination, but must be understood, rather than imagined. The same is the case with many abstract verities, in numbers especially, which are not the less verities, for being purely intellectual, and beyond all imagery. Reason contemplates them, and clearly too, though fancy can lay no hold on them, to draw their picture in the mind. Such, I say, are our ideas of the divine Being, and of a Trinity in Unity; ideas of intellect, and general; intelligible as far as the thing is revealed, and assented to so far as intelligible. We understand the general truths, concerning

a Father, Son, and Holy Ghost; we understand the general nature of an union and a distinction; and whatever we understand we believe. As to the minute particulars relating to the manner, or modus of the thing, we understand them not: our ideas reach not to them, but stop short in the generals, as our faith also does. For, our faith and our ideas keep pace with each other, and we believe nothing of particulars whereof nothing is revealed, neither expressly nor consequentially.

"Such a general assent as I have mentioned, is what we give to the truth of the divine perfections, *necessary existence*, *eternity*, *ubiquity*, *prescience*, and the like. Whatever obscurity or defect there is in our ideas of those divine attributes, we think it no good reason for denying either the general truths, or the importance of them. So then, no just objection can be made against the importance of any doctrine, from its mysterious nature. The most mysterious of all are in reality the most important; not because they are mysterious, but because they relate to things divine, which must of course be mysterious to weak mortals, and perhaps to all creatures whatever. But even mysterious doctrines have a bright side, as well as a dark one; and they are clear to look on, though too deep to be seen through.

"It has sometimes been objected, that however clear the doctrine may seem to be to men of parts and learning, yet certainly it cannot be so to *common* Christians. But why not to *common* Christians, as well as to others? It is as clear to them as most other high and divine things can be. It is as clear for instance, as the divine *Eternity*, or *Omniscience*. Every *common* Christian professing *Father, Son*, and Holy Ghost, to be so distinct as not to be one another, and so united as to be one God, has as clear an idea as when he says, *Our Father which art in heaven*, or as when he repeats after the Psalmist, *Thou art about my path, and about my bed, and spiest out all my ways*. The thing is plain and intelligible in either case, but in the general only. Ask *how* three are one, and probably the Catechumen and Catechist will be perfectly at a nonplus: or ask, *how* God is in heaven, and *how* about our path, or our bed, and they will both be equally confounded. But, by the way, let it be here considered, whether *common* Christians may not often have clearer ideas of those things, than the bolder and more inquisitive, because they are content to rest in *generals*, and to stop at what they *understand*, without darkening it afterwards by words without knowledge. The notion of eternity, for instance, is a notion clear enough to common Christians; but to a person that perplexes himself with nice inquiries about *succession*, or *past* duration, that very first notion which in the general was clear, may become obscure by his blending perplexities with it. The like may be said of *omnipresence*: the general notion of it is competently clear; but

when a man has been perplexing his thoughts with curious inquiries about a *substantial* or a *virtual* presence, about *extension* or *non-extension*, and the like; I question whether at length he may come away with so clear or just ideas of the main thing as may be found in any *common* Christian. So again, as to divine foreknowledge and free-will, they are both clearly understood, as far as they need be, by every plain Christian; while many a conceited scholar, by darkening the subject with too minute inquiries, almost loses sight of it. In like manner, to apply these instances to our present purpose, *common* Christians may sometimes better preserve the true and right general notion of the doctrine of the Trinity, than the more learned inquirers: and it is observable, what *Hilary of Poictiers*, an honest and knowing man of the fourth century, testifies, that the *populace* of that time, for the most part, kept the true and right faith in the Trinity, when several of their *ministers*, by prying too far into it, had the misfortune to lose it.

"I cannot omit an artifice much made use of by those who would depreciate the doctrine of the Trinity, as not *clear* enough to be an *important* article: they first enter into all the niceties and perplexities with which subtle disputants have ever clogged the subject, and then ask, whether common Christians can see through them? No certainly; nor need they trouble their heads about them. It is one thing to understand the *doctrine*, and another to be master of the *controversy*. It is not fair dealing with us, to pretend it necessary for every common Christian, if he believes in the Trinity, to form just conceptions of it in every minute particular; for, by the same argument, it might as well be pleaded that they are not obliged to believe in God, nor indeed in any thing. God is without *body*, *parts*, or *passions*; according to the first Article of our Church. How many minute inquiries might be raised upon the three particulars now mentioned. And who can assure us, that *common* Christians may not be liable to entertain some wrong conceptions in every one of them? Must we therefore say that the general doctrine of the existence of a Deity is not clear enough to be an important doctrine, or that *common* Christians are not bound to receive it as a necessary article of their faith? See how far such objections would carry us."

"The Anti-trinitarians, says bishop Bull, can never produce a *demonstrative* reason, to prove that it (the Trinity) *cannot be*, and divine Revelation assures us, that it is." To the same purpose speaks Mr. Howe, a man of eminent piety and uncommon talents; "That there is a Trinity in the Godhead, of Father, Son, (or Word) and Holy Ghost, is the plain, obvious sense of so many Scriptures, that it apparently tends to frustrate the design of the whole of Scripture Revelation, and to make it

useless, not to admit this Trinity, or otherwise to understand such Scriptures." "And, saith the eminently pious and learned Professor Frank, of Halle, addressing those who opposed the doctrine of the Divine Trinity; though you allow the Scriptures of the New Testament, you nevertheless boldly and arrogantly contradict the truth, *clearly* shining before your eyes, and express testimonies proposed in such simple and plain words, that even a *child* may read and understand them."

THE WORKS OF GOD DISPLAYED.

ON VISION.

To the Editor of the Methodist Magazine.

Dear Sir,

You must be sensible of the difficulty of writing on an anatomical subject, so as to be calculated for a popular Work: there being danger on the one hand of writing unintelligibly, and on the other of losing the spirit of the subject, by striving to avoid technical terms. I have endeavoured to avoid both. A degree of dryness is unavoidable, in treating any subject of the kind. I have touched principally upon such points as are more easily understood; the more obscure parts I have not attempted to describe, believing that they can be known to those only who consult the book of nature.

I am, dear Sir, your's, &c.

London, 1813. James Hunter.

Sight is not bestowed on all animals, but we must descend low in the scale of being before we find any species that is naturally without it. In the human species the want of it is a very great defect: except touch, it is the most important of all the senses, and that which we feel the want of most. Through its instrumentality, ideas press upon the mind in endless variety, and we have no clearer knowledge of any things in nature, than of those which are objects of sight.

In treating this subject, we shall consider, the appendages of the Eye; the construction of the Eye itself; and Light, so far as it is connected with the eye, as the medium of vision.

The eye-brow is the most external protection of the eye, and designed to guard it against the too violent effects of light, affording it a shade, and absorbing part of the rays of light, and that in different degrees, according to its projection, size, and the colour of its hair; that approaching nearest to black, absorbing most rays. And for this purpose we instinctively knit

the brows, on entering a strong light, which is irksome to the eyes.

The eye-lids immediately cover the ball of the eye, and afford it a momentary rest, by excluding the light, in the act of winking: yet they are not so opaque as to entirely exclude its presence. Hence, when the eye-lids are closed, we perceive when a candle is brought into the room. The eye-lashes are two rows of hair, which are on the margin of each eye-lid, and serve to keep dust and other light bodies from insinuating themselves between the eye-lids; and also to break the force of the rays of light, when too powerful.

On the very edges of the eye-lids, where they come in contact with each other, are a number of very small openings, which diffuse an oily liquid on the margins of the eye-lids, to assist them to open and shut with facility, and to prevent the tears from running over the face. As we see a vessel, the margin of which has been rubbed round with oil, may be filled above the brim.

The Lachrymal Gland is situated in the inner angle of the eye; and secretes the tears which are constantly diffused over the whole surface of the eye, by means of the eye-lids, for the purpose of keeping it moist. Thereby the eye retains that clearness, which it is observed to lose when it becomes dry, which is very evident in dead animals. The tears likewise prevent the immediate contact of the atmosphere, which is too stimulating for this delicate organ. Having performed these offices, they are propelled into the inner corner of the eye, where they pass into two small ducts, which may be easily observed on the margins of the eye-lids. These ducts, which are called Puncta Lachrymalia, convey the tears into a canal which opens into the nose. This is the usual route of the tears; but certain tender passions of the mind produce a preternatural quantity of this saline fluid: the puncta being unable to receive it, it flows down the cheeks. Such is the manner which God has ordained, in order that these emotions of the soul might be manifested: and however simple tears may appear in themselves, his heart must be hard indeed, who can behold them running down the face of a fellow-creature, without emotions of sympathy.

The eye, when viewed as it stands in the socket, exhibits what is called the conjunctive membrane, which is also called the white of the eye; from the ball of the eye it is reflected upon the inside of the eye-lid, and is frequently scarified in cases of violent inflammation. Immediately under the conjunctive membrane lies the Transparent Cornea, so called because it was supposed to resemble thin smooth horn: through the cornea the Iris is seen, which appears of different colours in different people, as black, brown, grey, &c.

The iris is incapable of being stimulated by light falling upon itself; but when rays of light fall on the retina, it dilates or contracts in proportion to their power; as is easily proved by bringing a candle from a distance near to the eye.

In the centre of the iris there is an aperture, which in man, and the monkey tribe, is circular; but in most other animals it is oblong: this hole is called the Pupil.

The humours of the eye are three. The Aqueous, so called, from its resemblance to water, lies on the fore part; the Crystalline, commonly called the Crystalline lens, is a dense, spherical body, occupying the centre; and the Vitreous, so called from its resemblance to glass, possesses the back part. On the posterior part, the eye is covered by a thick, strong, membrane, called the Sclerotic Coat; into this coat are inserted six muscles, which move the eye in all directions with great celerity. They are as follows: 1st. The Rectus Superior, which pulls the eye upward. 2d. Rectus Inferior, which acts in the opposite direction. 3d. Rectus Internus, which draws the eye towards the nose. 4th. Rectus Externus, which acts opposite to the last. 5. Obliquus Superior, which draws the eye obliquely upwards. 6. Obliquus Inferior, which acts obliquely downwards. There is a hole in the Sclerotic Coat, for the optic nerve to pass into the eye. On the inside of the sclerotic lies the Choroid Coat, and on the inside of this the Optic Nerve is expanded; it is called the Retina, which is the immediate organ of vision. Rays of light, having passed through the humours, strike upon the Retina, and thereby the sensation is produced, which is conveyed to the brain by the Optic Nerve. We shall now consider a few of the properties of light.

1st. It is the sole medium of vision. 2d. It passes from the object to the eye; the rays form a cone, the base of which is at the object, and the apex at the eye. 3d. The rapidity of its motion is almost incalculable; it is believed to fly at the rate of one million four hundred thousand miles in a minute. 4th. It is highly elastic, and when it falls obliquely on any reflecting substance, the angle of reflection is equal to the angle of incidence; that is, with whatever degree of slant the rays fall on the reflecting substance on one side, with the same degree of slant will they fly off on the other side.

5th. A triangular prism separates the ray into seven primitive rays, viz. red, orange, yellow, green, blue, indigo, and violet.

6th. Every visible object appears in one of these original colours, or in some combination of them.

7th. All the prismatic rays united form whiteness.

8th. A body whose surface absorbs almost all the rays that fall

upon it, appears black; a body that absorbs most of the other rays, and reflects the red rays, is said to be of a red colour; and so of the rest. 9th. When a ray of light goes obliquely out of one medium into another; for example, out of air into water, it is turned out of the right line: this inflection is called Refraction. 10th. Rays which pass through a spherical body, are inflected towards each other. Such rays are said to be convergent.

11th. Converging rays will meet in a point; this point is called the Focus. 12th. From the Focus, rays begin immediately to diverge. When these properties of light are considered, the use of the various parts of the eye will be discovered. Were rays of light to fall upon the Retina, without being concentrated by a proper apparatus, vision would be exceedingly confused: but for the purpose of forming distinct vision, the rays of light which fall upon the Cornea are concentrated by the power of the Crystalline lens, so that they are brought to a focus upon the Retina, and thereby a lively impression of the object is produced.

Having brought the sensation thus far, we may fairly ask, How does the animal perceive, seeing its brain is in itself as incapable of perception, as either the coats, humours, or nerves, by which the sensation is communicated?

It must be an immaterial soul which is capable of perception; and in my opinion must necessarily pervade (though in very different gradations) every being which is called animal, from man down to the lowest creature that is capable of exercising any one of the organs of sense. This being once admitted, which seems necessary to explain satisfactorily the phenomena of vision, I leave it to divines to prove the mortality of the souls of animals.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

I send you a brief detail of a most extraordinary providence, which has awakened the public attention to that sympathy, and those acts of benevolence, which do no small credit to this part of the country; and which has also, it is to be hoped, impressed many minds with the importance of eternal things.

Darleston, Staffordshire, Aug. 20, 1813. I am, with due respect, your's, &c. JOSEPH SANDERS.

NOT only "They that go down to the sea in ships, that do business in great waters, see the works of the Lord, and his wonders in the deep," but those also who earn their bread in the bowels

of the earth, have innumerable proofs that the Lord God omnipotent reigneth; and that he bears long with the wicked, not willing that *any* should perish, but that *all* should come to repentance. My earnest desire and prayer to God is, that this end may be more generally answered, and that it may not fail with respect to *one* of those concerning whom the following lines are written.

On Tuesday, August 10, 1813, while twelve men and four lads were employed in raising coal in Bradley Colliery, near Moorcroft Iron-works, upwards of 50 yards below the surface of the ground, about 10 o'clock in the morning, the ground suddenly sunk in, at the distance of about 50 yards from the shaft; rendering, by the immense quantity of water, stone, and sand, that fell, the way for a great distance to *most* of the colliers then at work, altogether inaccessible. Two men and three boys, being on the shaft side of the falling mass, escaped with very little hurt; two men of the remaining number, who were the nearest (yet behind) the sinking soil, essayed to run through it, while falling; but only one of these, a member of our Society at B—n, made his escape unhurt; but how, is only known to that God whom he served. From the nature of the soil, it was generally supposed that the remaining nine men, and one lad, would very soon be buried in the immense mass which fell, which included a circumference of about 100 yards. Hopes were entertained by very few, that they might be yet alive, but as this did not appear absolutely impossible, the most vigorous exertion was made to get as soon as possible to the enclosed. A number of miners, who relieved each other occasionally, were employed day and night, most diligently, in this humane labour. The ground was visited daily by thousands, among whom were the relatives of the miserable prisoners, whose anxiety cannot possibly be delineated; the air was rent with the shrieks of the bereaved wives and children; the public around were shocked at the awful catastrophe; and the countenances of people of all descriptions, from men of the first rank in life to the meanest lad, sufficiently indicated the general sympathy. Unwearied exertions were used to extricate the suffering colliers, and afford relief to their distressed families. While the miners were employed, first in removing part of the sand, and afterwards in cutting through the solid coal about 70 yards in an horizontal direction, the wives and children of those who were shut up in the bowels of the earth, were alternately elated by hope, and depressed by despair; but the latter more generally prevailed among both them and the public; for they who were best acquainted with the nature of those pits, were of opinion, that the enclosed must all have died in a few moments after the ground fell, and they were shut in.

On the Monday following, August 16, about 4 o'clock in the morning, the ears of those at work were suddenly arrested by a knocking, which seemed to be at the distance of a few yards from them; with mingled joy and astonishment, they listened, and soon heard a similar sound; they knocked by way of signal, and were answered accordingly; and soon after they heard these *words* distinctly, "Go to the left." Language would fail to describe the universal joy that was felt by the thousands, who received the pleasing intelligence, and very soon assembled on the spot.

As the men at work approached nearer to those confined, in the direction they were requested to come, they heard them from within say, "Make haste to us, or we shall all be lost!" A few minutes before one at noon, the miners gained entrance to the doleful prison, out of which were brought alive eight men, and one boy! Every necessary precaution was taken, to prevent any accident that might follow, from the inflammable air, which was supposed to be in that part of the work, where the men were confined; so that when they were extricated, all the candles were put out, beds in another part of the work were prepared for them, and many medical gentlemen from the neighbouring places being present, paid them every possible attention, from the moment they were discovered, till they were conveyed to their several places of abode.

Five of them I visited while they remained in the pit, and the whole of them I have seen several times since. On inquiry, they gave me to understand, that the only apparel each of them had during their confinement, was a cap, breeches, and shoes; and that they occasionally clasped each other, to keep themselves warm. They had nothing to subsist on but the water that occasionally dropped from the roof of their dreary abode, and their own urine, which they received at first in the top of their caps, and afterward in an old iron pan, which they found and used for that purpose.

They felt but little appetite for food, they told me, after they had spent what they supposed to be two or three days; nor did they hear any thing, till about the time they heard the men at work; but from the great distance they were from them, they had but little expectation at first, of being found alive. They told me, that they earnestly wished to have had some one with them, who could have taught them how to address themselves to God, for not one of them was properly instructed on the subject; yet impressed with the nature of their situation, and the importance of prayer, they began to pray and sing praises to the Most High!

The one who attempted to make his escape, (with him who did escape,) has lately been found dead, having left behind him to deplore his untimely death, a wife and six children; the other

nine are likely soon to be restored to their former strength, which I trust, will not be employed, as formerly, in a life of transgression; it is to be hoped, that these and many around, from seeing and hearing of this *great salvation*, will turn to that God who hath wrought it; for surely "This is the Lord's doing, and it is marvellous in our eyes."

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. LESSEY.

To the Editor of the Methodist Magazine.

Dear Sir,

Conscious of the extensive benefit arising from the Biographical department of your excellent Magazine, I conceive it unnecessary to make any apology for sending you the following short account of my dear departed wife, who sweetly fell asleep in her Redeemer, on Wednesday, the 11th of August, 1813. If it meet your approbation, an early insertion will greatly oblige,

Your's, very affectionately, T. Lessey, Jun.

My dear wife, whose maiden name was Hartland, was born in Bristol, Feb. 8, 1793. Her parents, who were members of the Methodist Society, felt a strong desire to behold their daughter choose that good part which should not be taken from her; *to the accomplishment* of this end, they directed their constant attention, and implored the blessing of God upon their parental labours; and He, whose ears are always open to the prayers of his people, granted them early to behold the accomplishment of their pious desires. Their daughter, the subject of this memoir, was, from her childhood, impressed with a sense of the importance and value of religion. When about seven years old, she heard Mr. J. Bradford preach from John iii. 3, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This solemn asseveration, together with the manner in which it was explained and enforced, produced in her mind various inquiries concerning the preparation necessary to fit a sinner for the sight and enjoyment of God. Her infant mind could not comprehend the meaning of the text; but from that time, she saw the importance, and felt the necessity of a change of heart. During the ten succeeding years of her life, she was regular and consistent in her whole deportment, evidencing the sweetness of her disposition, and gaining the affection of all who were acquainted with her. She freqnently experienced the strivings of God's Spirit, and, to use her own words,

often retired to weep, and to pour out her soul in prayer, before God.

When about seventeen, one of her young acquaintance having solicited her to go to Mr. Tucker's class, she gladly availed herself of the opportunity; and from that time, she became a partaker of the privileges of church-fellowship: but, through a native timidity and bashfulness, she was prevented from enjoying that extensive benefit from Christian Society, which, otherwise, she would have done. Meantime God was with her, and continued to work so powerfully upon her mind, that she ardently longed for a change of heart, which she earnestly sought in all her addresses to a throne of grace. Often did she inform me of the misery she felt, in remaining so long destitute of the best of blessings. She mentioned several times in which God had sweetly revealed himself to her longing soul. During one of these divine visitations, she was exceedingly happy in God; but her soul was afterwards filled with confusion, because she did not from that time retain an assurance of God's pardoning love. She often used to say to me, "Oh! my dear, I shall never again feel what I then felt." But God was better to her than all her fears.

Our acquaintance commenced in May, 1811, from which time I frequently witnessed the various excellencies that adorned her character; but owing to my situation in life, I had only few opportunities of being with her, previous to our marriage. We seldom or never met, without being the means of strengthening each other's hands in the Lord. At those seasons, I beheld with pleasure, the fervency of her desire after an inward change; and often, very often, did we mingle our prayers and tears together at the footstool of divine mercy. In August, 1812, we entered into the marriage state; when she left her parents, and went with me to reside at Kidderminster. God only knows what I now feel, upon the remembrance of those days. I had anticipated much happiness, in being united to one whom I dearly loved; my expectations were more than realized; we were of one heart and soul; and God was with us, and seemed to crown our union with his blessing. For a few weeks after our marriage, while we were surrounding our family-altar, and jointly worshipping the God of our Fathers, it pleased Him, in mercy, to fill the soul of my dear Eliza with his love, and to remove from her mind all doubts and fears relative to her acceptance. We rejoiced together, and from that time she enjoyed uninterrupted communion with God. But alas! I was not long permitted to enjoy the converse and society of my dear partner; God was preparing her for himself, and designed soon to remove her from a state of suffering and sorrow, to an everlasting habitation, prepared for her by her adorable Redeemer. The fatal affliction which terminated her earthly course, commenced about three months after

her marriage. She caught a cold, which fixed upon her lungs; for some time, we were in hopes that it was nothing more than a temporary affection, and that simple means would remove it: but, finding it increase in its malignant symptoms, and fearing that it was attended with an inflammation, I called in a doctor, who encouraged me to hope for her speedy restoration. During the first three or four weeks of the doctor's attendance, she appeared to be recovering very fast; and I flattered myself all would soon be well again, and that God would spare her, in answer to my earnest prayers. But, alas! how deceptive are almost all earthly prospects, and how widely different are God's designs and purposes, from our views and expectations! She quickly relapsed, and the disorder assumed a more alarming appearance: the doctor was apprehensive of consumptive symptoms, and I believe used every effort to arrest the progress of that dreadful disorder; but all without effect. The coughing and the expectoration increased, and baffled all the powers of medicine. During the whole of this distressing season, God was with her, and supported her in a wonderful manner. From the commencement of the affliction, she anticipated her dissolution, and always contemplated it with tranquil resignation to the Divine will. She frequently said to me, "My dear, I shall die; but, blessed be God, I am not afraid of death. I do not feel that rapturous joy, which I hear many speak of, but I feel a calm, settled peace; and although I am a poor, unworthy, unfaithful creature, I believe God will bring me to himself, through the merits of my dear Redeemer." Sometimes the views she had of her own heart, were of such a nature, as to spread a temporary gloom over her soul, and excite in her mind the most distressing doubts and fears; but these unpleasant seasons always had a tendency to drive her nearer to a throne of grace, and, eventually, to strengthen her faith in Christ. But to return to the fatal progress of her disorder. The doctor, after exerting all his skill in vain, assured me that nothing, unless her native air, would be effectual; and pressed me to set off immediately with her to Bristol. I very much feared that the length of the journey would be too much for her weak frame; but the hand of God supported her, and after travelling three days, we arrived at Bristol, in the beginning of last March. Her parents received us with the tenderest affection; and I was in hopes, that the kind attention of her mother, and the blessing of God on the means used, would bring about a recovery. For some time, I was torn by contending hopes and fears; anxiously watching every change of that flattering, but delusive disorder. While I was in this state of racking suspense, she was calmly looking forward to the period of her dissolution, and patiently waiting the final summons of her heavenly Father.

Here I would pause for a moment, to acknowledge, with gra-

titude, the kindness I experienced from the Bristol preachers: Brother Clayton went to supply my circuit, in order that I might have an opportunity of remaining with my afflicted partner; and my worthy Superintendant, Mr. Lancaster, exerted himself to the utmost, to alleviate my sufferings: in short, that divine Being, who afflicted me so heavily with one hand, smoothed my path with the other, kindly mingling mercy with judgment, through the whole of my severe trial.

As my dear wife approached nearer and nearer the world of spirits, her prospects brightened, and her faith acquired fresh strength. In the latter end of July, I was under the necessity of leaving her; the state of my circuit, during the Conference, requiring my presence. We parted, mutually commending each other to God; and during my absence, I never ceased to pray that God would preserve her alive until my return. Like many who have been in similar circumstances, she felt a peculiar pleasure, while expressing her feelings in the language of appropriate hymns. She often repeated, with pleasure, the whole of that excellent hymn, which begins thus:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!"

The week before her dissolution, she spoke of death in the most pleasing manner, to the friends who called to see her. To one she said,

"Jesus smiles, and says, Well done,
Good and faithful servant thou,
Enter and receive thy crown,
Reign with me triumphant now."

"What condescension, (she added,) for the Redeemer to say, 'Well done,' to me, a poor, unprofitable servant, who have done nothing for him!" On the Saturday morning previous to her departure, she appeared to be dying: the doctor was immediately sent for, who instantly came, and, from all appearance, concluded she could not live many hours. After some time, she seemed to revive a little; and looking up, and seeing her friends weeping around her bed, she inquired what was the cause of their sorrow; saying, "Is grandfather dead? or has any thing happened to Mr. Lessey?" The doctor then told her, that she was much worse, and that her friends were weeping on her account. Her father went to prayer with her, in which she united very fervently. He then asked her if she was happy; she replied, "Yes, quite happy, quite resigned to the will of God; I long to quit this vale of tears, and to be with Christ, which is far better." He asked her, if she could give up her friends, and every thing

in this world. "O yes, (she replied,) they are as nothing to me. I can now give up *even Mr. Lessey:* Christ is all and in all to my soul, and I long to be where he is." This alarming change induced her friends immediately to send for me; my brother-in-law, Mr. Ollerenshaw, was with me when I received the fatal intelligence: he proposed setting off directly; and, by his prompt exertions, under the blessing of God, we got to Bristol the same evening, and found my dear Eliza in a transport of holy joy. During the whole day, she had experienced the sweetest consolations, and often expressed herself in the most pleasing manner, concerning her future happiness; frequently exclaiming, "Soon I shall

"Clap my glad wings, and tow'r away,
And mingle with the blaze of day."

Towards evening her pains increased; but, instead of complaining, she often said,

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

About ten o'clock in the evening, she was seized with a violent affection in her breath, so that it was with difficulty she could breathe at all. While she was in this agony, a friend coming in, she asked him to pray; and while he was engaged in fervent prayer to God, she sprung up in the bed, and, stretching forth her feeble arms towards heaven, burst forth in the most rapturous exclamations of joy and praise; frequently saying, "There is my Saviour and Redeemer; don't you see him? He is come to take me to himself! I long to be gone!" Adding, in the most expressive manner,

"I long to behold him array'd,
With glory and light from above,
The king in his beauty display'd,
His beauty of holiest love;
I languish and sigh to be there,
Where Jesus hath fix'd his abode,
O when shall we meet in the air,
And fly to the mountain of God!"

When she had exhausted her little stock of strength, she sunk down into the bed again, expressing her inward happiness by her uplifted eyes, and a heavenly smile. Soon after, Mr. O. and myself entered the room; she embraced us, and with tears of

joy exclaimed, "O! I have been in a delightful ecstasy; you are come to see me go to Christ; I long to be with my Saviour." She dosed for some time during the night, and on Monday morning appeared a little better; and through the whole day she enjoyed uninterrupted tranquillity, and conversed with us about her approaching dissolution with delight. In the evening she grew worse, and was again seized with the same difficulty of breathing, which had distressed her so much the preceding evening. She was in an agony of pain, and Satan availed himself of the opportunity, to harrass her mind. With difficulty she groaned out, "Get thee behind me, Satan: Lord, help me and save me." She asked me to pray with her; and God graciously appeared for her deliverance, and enabled her to rejoice in him. She spent a great part of the night in prayer and praise; and God was with her in an eminent manner. During the whole of Tuesday, she was tranquil and happy, and frequently expressed an ardent desire to be with Christ. In the evening she grew much worse; and about twelve o'clock, said to her mother, "I think I am dying:" this alarmed us all exceedingly, and I went immediately for the doctor, who confirmed what she had said, and assured us she could not live many hours. This was soon evident to us all. The cold death-sweats rapidly succeeded each other, and her difficulty of breathing increased greatly; so that it was painful to her to speak. But, O! how divinely was she supported. I said to her, "My dear, is Christ precious now?" "O yes, (she replied,) precious, very precious; I long to be with him." She frequently asked the doctor, how long it would be before she should be with her heavenly Father: and repeatedly exclaimed, "Come, Lord Jesus, come quickly!" Thus she continued, as long as she could speak; and after she was deprived of the power of speech, we could see her lips moving, her eyes fixed towards heaven, and her arms lifted up, in token of triumph; and about eight o'clock in the morning, her happy spirit took its triumphant flight to paradise. Never shall I forget that solemn, affecting night. I anticipated my own departure, and longed to die the death of the righteous; for I was convinced, that "precious in the sight of the Lord is the death of his saints."—My heart is now full, and my loss is greater than I can express: but why should I murmur or repine? I know God is good in all his ways, and what I know not now, I shall know hereafter. I look forward to a world, where sorrow and sighing shall for ever be done away; and I comfort myself with the hope of a re-union more glorious than I can now conceive. Yes,

"Amidst that bright etherial train,
I shall find my friend again,
Distinguish'd in the throng:

My spirit shall her spirit know,
And sing, with all we lov'd below,
The Lamb's eternal song."

On the 15th of August, her remains were committed to the silent grave; and on the following Sabbath, the Rev. Joseph Entwisle improved her death before a crowded audience, in King-Street Chapel, by an excellent sermon, from Prov. xiv. 32. It was a solemn, affecting season; and I trust the effects of it will be seen after many days.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

Dear Sir,

AS the beginning of a year is an era of great importance, I submit, for your inspection, remarks upon a suitable passage. If you think the retrospect here given, worthy a place in your excellent Miscellany, (which, of late years especially, has had respect to important times and seasons,) its insertion will oblige one, who, in the best acceptation of the sentiment, wishes all your readers "a happy new year."

Asylum, Kettering. W. B. BROWNE.

EBEN-EZER; OR A MEDITATION SUITED TO THE 1ST OF JANUARY, 1814.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us, 1 Sam. vii. 12.

"Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope, by thy good pleasure
Safely to arrive at home."

THE mercies of God vouchsafed to us, in the year or seasons that are past, Demand our gratitude—Claim our obedience, and —Should excite our remembrance.

First, The mercies of God *demand our gratitude.* This fire arising from the altar of the heart, is an acceptable sacrifice to the Majesty of heaven. Two things in particular are well-pleasing in the sight of Him with whom we have to do: namely, a broken heart on the account of sin, and a thankful heart by reason of his manifold favours. David eminently possessed this frame, when he said, "What shall I render unto the Lord for all his benefits?" and again, "I will bless thee at all times, my

praise shall be continually before thee." And we ourselves cannot but be grateful, when we consider that God has set an hedge about us, and, at certain times, strewed our path with roses. The golden wings of his protection have been to us as a salutary shade, and as an impenetrable shield. The mercies of our God have been more in number than the hairs upon our heads.

Secondly, The benefits of the Almighty *claim our obedience.* That which is calculated to promote a warm sense of gratitude and obligation, is the very best principle of duty and obedience. Justice demands from each and all of us, a personal dedication: for Jesus has not only procured a title for us, but also a title to us. "Ye are not your own, but are bought with a price." And this price is of infinite value. With respect to those who are in any measure renewed by grace, has not God done enough for them, to engage them in his service for ever? In what state were they found? To what blessedness are they raised? By what means has their deliverance, their elevation been accomplished? "God spared not his own Son, but freely delivered him up for us all." By these cords of love, these bonds, how are we drawn, how are we bound to obey the Lord our God, by an adherence to his precepts, and an invariable compliance with his sacred requisitions!

But, thirdly, The merciful dealings of God *should excite our remembrance.* The practice of Samuel, in the case before us, appears to have been very generally adopted by the Old Testament saints. I mean, doing something in a way of memorial, that the special acts of divine mercy, power, and goodness, might not be forgotten; but transmitted down to posterity, even from generation to generation. Let us advert to a few of those transactions. We will begin with Noah; when released from the ark, that had been his asylum for several months, and permitted again to tread upon the surface of the earth, built an altar unto the Lord, and offered burnt-offerings to his merciful Protector. And the Lord "smelled a sweet savour," and renewed his covenant with him; the symbol of which was, the beautiful, circling, variegated rainbow. The case of Jacob also, in this respect, is worthy of our attention and imitation. "Let us arise, (says he,) and go unto Bethel, and I will make there an altar unto the Lord, who answered me in the day of my distress, and was with me in the way which I went." But, upon this point, there cannot be any thing more striking than the passage through the bed of the river Jordan, and the entry upon the environs of the promised land. No sooner had the immense number of the tribes of Israel passed through the river, and effected their landing, than Joshua was commanded to select twelve men, who were each to take a stone upon their shoulder, and to place them upon the first spot of their encampment. The meaning of this is plainly

stated; "That this may be a sign among you, that when your children ask their fathers, in time to come, saying, What mean ye by these stones? then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan. And these stones shall be for a memorial unto the children of Israel for ever." This practice obtained many ages afterwards. Witness Pompey's Pillar, Trajan's Pillar, and the Monument in London, which last was erected in commemoration of the dreadful fire which took place in that city. In this way it was that the prophet Samuel proceeded; "Then Samuel took a stone,—and called the name of it Eben-ezer," (i. e. the stone of help,) "saying, Hitherto hath the Lord helped us." This he did to commemorate the victory gained by the armies of Israel, over the hosts of the Philistines. Did Samuel do this under that very inferior dispensation? What, then, must be the duty of the Christian world? What ought our memorial to be, who are spared to hail the commencement of another year! Shall not we erect an altar to the Lord of Hosts, the King of Glory? Let us, on this memorable day, raise our "Eben-ezer, and say, Hitherto the Lord hath helped us." Let each set up a stone, and engrave upon it, as with the engraving of a signet, the manifested favours, the signal interpositions, and the multiplied, gracious dealings, of our adorable Emmanuel. How interesting, to a pious mind, to read the inscriptions engraven on these stones! Let us endeavour to decypher a few of them. On one is the following: "Once was I darkness, but now am I light in the Lord. A few months back, I was following the multitude to do evil, drinking in iniquity as the thirsty ox drinketh in the water, but now my feet are turned into the path of his testimonies." On another stone is this inscription: "Such a day of such a month, during the last year, my soul was set at liberty: prior to that day, I was exceeding sorrowful: but now God is my salvation, my comfort, and my peace." Upon a third stone, we read as follows: "The last year has been to me a season of very important discoveries; I have seen more of the glories of Jesus, the evil of my own nature, and the goodness of God;" and then is added, "O that the Canaanites were destroyed, that I might hold the land in quiet possession." But yonder lies a stone, as if placed with design at a distance from the rest: I am anxious to make out what is upon it, and thus I read, (it appears to be the language of a recovering backslider:) "The light that was in me is become darkness, and, O! how great is that darkness. O! that it were with me, as in months that are past. During the last year, I have been miserable; but at the beginning of the present, I am determined to return to my first husband, for then it was better with me than now." Upon the next stone that appears before me, is the following rather long

inscription. It begins with, "Hitherto hath the Lord helped me. I was going on, Gallio like, careless of the things of God, and of religion, when affliction, in my person, and in my family, awful, sudden deaths in my neighbourhood, a train of adverse dispensations of divine providence, concurring together, with the operations of the Spirit of God, several searching sermons, and a variety of other circumstances, awakened me to a sense of my danger, and excited me to flee for refuge to the Saviour of sinners: the sentence of condemnation was reversed, and I am now a monument of peculiar mercy, a brand plucked out of eternal fire." Finally, I see a stone set up with this animated inscription: "The Lord is good; he is a strong hold in the day of trouble, and he knoweth them that put their trust in him. He not only hath hitherto helped me, but he doth now help me, and will continue to help, and be himself my help, my God, my portion, and my Saviour for ever and ever."

Parliamentary Discussions on Christianity in India.

(Continued from page 946 of our last Number.)

We are sorry that our limits rendered it impossible for us to conclude these highly interesting Discussions in our last Volume; but, conceiving that they are of too much importance to be left unfinished, we doubt not that our readers will be gratified by their being continued.

The next debate which took place on the subject of the introduction of Christianity into India, was occasioned by a motion, made by Sir Thomas Sutton, to leave out the declaratory part of the clause on this subject, which, in strict accordance with the Resolution passed by Parliament, had been engrafted on the Bill: in other words, to omit that most important recognition of "the duty of this country, to promote the interest and happiness of the native inhabitants of the British dominions in India, and to adopt such measures as may tend to the introduction among them of useful knowledge, and of religious and moral improvement; and, in furtherance of these objects, to afford sufficient facilities by law, to persons desirous of going to, and remaining in India, for the purpose of accomplishing those benevolent designs."

In this motion the Honourable Baronet was supported very ably, and at great length, by Mr. Marsh; whose speech contains the strength of the antichristian cause. The nature of his reasoning may be easily inferred from the reply to it, which was made by Mr. Wilberforce, and which was to the following effect:

Mr. Wilberforce.—I really feel, Sir, and I am sure the House will feel, from the manner in which the Honourable and Learned

Gentleman has conducted his argument, that I am in some degree put upon my own defence. The question is now come to its true point; which is not, as it was stated by the Honourable Baronet, (Sir Thomas Sutton,) who preceded him, that we all agree in the object of sending Christianity to India, and that the only question is, whether we shall pass this preamble. It is impossible to have heard the Honourable and Learned Member, and not to be convinced, that the real question we are debating is, whether, while Christianity is the religion of this country, the system of Brahma shall not continue to be the religion of India. The Honourable and Learned Member expressed himself in the most unequivocal language. He said, his intention had been even to move something prohibitory of all attempts to diffuse Christianity in India; but that Gentlemen seemed to think this would be going too far. The House, I am persuaded, in its present disposition, would not receive such a motion. We are now at too high a scale of the thermometer; but when once we have struck out this preamble, even that will not then seem to be going too far; and I shall not be in the slightest degree surprised to hear such a proposition made to the House. Indeed, how should I be surprised even at this, when I find it is possible for a gentleman, feeling (at least such is his language) an exceedingly high respect for Christianity, and confessing also that it is only to be promoted by human means and human agents, nevertheless to argue against sending any human agent, against employing any human means: in short, against proceeding in that only way in which he himself says the effect can ever be produced. I must beg, therefore, again to state, that this question is now put upon its right footing; *and I am glad it is:* for it is a question of too much importance to be treated in that half-insinuating way we have witnessed, just hinting a fault, and hesitating dislike. It is far better we should clearly understand each other. We, who desire that with prudence, with moderation, with submission to the Government of the country—to those who have it in charge to see that the civil peace of that country is preserved, that every thing orderly is going on, that all those things which prudence and good faith require of us are attended to;—we, I say, who defend this clause, do contend, that proper means shall be used, so far as prudence will warrant, to provide for the religious and moral improvement of the people of that country, and to endeavour to diffuse among them the inestimable blessing of Christianity, as the most effectual expedient to advance both those purposes. But it is perfectly natural for the Honourable Gentleman, who considers the Hindu religion to be so excellent, so pure, so holy, so moral, to say, (and it is the very language that has been used,) "Heaven is a palace, to which there are many entrances; the Hindus have one entrance, and the Christians have another." But the

Honourable Gentleman will admit, that it is also natural for us, and for all those who think that Christianity would diffuse among these people an infinity of temporal blessings; (but at the same time, and connected with those temporal blessings, an infinity of spiritual advantages likewise;) it is natural that we should pursue the end we are now engaged in, and that we should *never desist from it*, until we find we cannot bring Parliament to give us its sanction. Sir, I cannot believe that that will be the case, because I am sure all the opinions entertained by the Honourable Member, notwithstanding the advantage of his own personal experience, (which, however, I am informed, was not exceedingly long in India,) I am sure that all those opinions are founded upon erroneous conceptions and impressions: and in proportion as the facts shall be clearly understood, the real truth will prevail, and the Public in general will hold sentiments such as we maintain, in opposition to the Honourable Gentleman.

The Honourable Gentleman says, it is in vain for us to attempt this measure, because it is really impracticable. I will not detain the House by a minute repetition of all which I took the liberty of stating the other night. I will merely give the general result. I say the measure is practicable, because its practicability has been proved; because there are hundreds of thousands of Christians in India; because the natives of that country have been converted from the Hindu religion to other religions, as well as to Christianity; because we find that missionaries have been employed successfully in that country, during a long period of time: and when we know that these things have actually taken place, and know also that the individuals, at least many of them, who hold the opinions of the Honourable Member, were, according to their own statement, entirely ignorant of these facts till they came over to this country, and found the facts were so;—when this is the case, I say, we who support this measure, are the people who proceed upon fact and experience; and the Honourable Member, and they who think with him, are the men of theory and speculation. It is because we are justified by facts, that we persuade ourselves it is possible to diffuse Christianity in India; it is because the experiment has been already tried, and tried successfully, that we say, Let us continue to try it, and thus give security to our establishments, while we promote the happiness of the people of the country.

I will abstain, however, from repeating all which I before stated. A part it is impossible for me not to repeat, because when the Honourable Member, in alluding to what I said concerning the moral character of the Hindus, treated it as an opinion which I had formed slightly, upon a mere dictum of Sir James Mackintosh, and a dictum which he uttered with respect to a few people only: if the Honourable Member had attended

to the authorities which I quoted, he must have admitted, whether the whole was well-founded or not, that at least there was sufficient evidence produced to induce any man to come to the conclusion to which I came. Does not the Honourable Member recollect, that my Lord Wellesley, when he was in that country —(I am speaking now of the moral character of the Hindus, and shewing the desirableness of making a reformation in the morals of that people, who, I affirm, are not now in that state as to morality, which can alone produce social happiness)—does the Honourable Member know, that Lord Wellesley, for the purpose of becoming better acquainted with the people whom he was governing, sent round two sets of interrogatories to the magistrates of certain districts; one respecting the effect of the landed system adopted in that country, the other respecting what may be called the effects of the Hindu system, and the moral state of the population? He consulted those persons whom he considered the best able to give him information upon this important subject; and drawing their attention particularly to that point, inquired of them, what was the moral condition of the people of Hindustan? And does the Honourable Gentleman remember the answers that were given? Does he recollect what was said by Mr. Colebrooke? Mr. Colebrooke says, "To such a pitch of shameful audacity has the crime of perjury reached in this province, that a total distrust of human testimony is the consequence."—If we do believe that the happiness of the people of that country ought to be our object, and that happiness is connected, as it ever is connected, with morality and virtue, then let us attend to this, and say, whether the moral state of that people is such as we would wish to find it. He says, "No rank, no state, is exempt from the contagion," &c. Does the Honourable Member attend to this? Does the House attend to this? And this information is given by Mr. Colebrooke, a gentleman who was consulted as the most competent to give information upon the subject. Another gentleman, Mr. Tattersal, in the province of Dacca, one of the most populous provinces in that part of the world, says, The minds of the natives are totally uncultivated; of the duties of morality they have no idea; they are distinguished by that low cunning, which so generally accompanies depravity of heart; they are indolent, and grossly sensual, &c. They have all the vices of savage life, without any of its virtues. If we look a step higher, we find the same total want of principle, with more refined cunning: they have no attachment but what centres in self; for the ties of relationship seem to render inveteracy more inveterate, &c. &c.

These are not my declarations. Do not let Gentlemen say

that I bring a bill of indictment against these people: let them blame Mr. Colebrooke and the other magistrates. I have here another authority, exactly to the same effect—an account given by another of the judges: but I will not detain the House with reading it. The House will remember I also read an account of the character given, not of one particular set of persons, but of the people in general, by a succession of the highest authorities that ever wrote upon that country. It began with Scrafton; it went on with a gentleman as much attached to the Hindu system as the Honourable and Learned Gentleman himself, Mr. Holwell, who speaks of them as the most corrupt people upon the face of the earth, and the Brahmins as exceeding in wickedness every other class among them. We then went on to Lord Clive, to Mr. Macpherson, to Mr. Orme. And are we to set aside all these authorities, because a gentleman comes here, and says, "I believe their character to be as pure as the character of the people of this country;" a proposition which the Honourable Member, I am sure, is sufficiently acquainted with history to know, that he would call absurd, if he were to hear it uttered upon any other occasion? What absurdity can there be so great, as to maintain a proposition, which is at war with the universal experience of the world? Do we not know that a despotic government, and a superstitious religion, will produce a character of political and moral degradation? Is it in the assembly of the representatives of a nation, which, in consequence of its enjoying the purest religion, and the soundest principles of government, has attained to a degree of moral purity and political elevation, that has not been equalled in any other country, that such a proposition is maintained? And can we be so forgetful of the blessings we enjoy, and the sources from which we derive them, as to say, a people in a directly opposite situation are as pure in their character as ourselves? Is not this to do violence to the most established principles? Here I could quote Mr. Hume as well as the New Testament: I might go, indeed, to any man of common sense, at all acquainted with the state of the world. Sir, I *do not* bring a bill of indictment against the people of India; but I have lived long enough to know, that flatterers are not friends. I have lived long enough to know the true distinction between genuine regard, and that which usurps the name. I am the true friend of this people, who, at the time that I speak of their low and degraded state, feel it at the bottom of my heart, and am earnestly desirous of raising them to a higher level. It was the Honourable Gentleman who told you, that the distinctions between one class of this people and another, are as great as between the human species and the lower order of animals; a perfectly true proposition, but which I did not expect to hear from the Honourable Gentleman. It is because I do not wish to leave

any part of my fellow-creatures in that degraded condition; it is because I remember the religion I profess had, for its glory, that to the poor the gospel was preached; it is because I remember, that when it was first preached, it was opposed on the ground that it was embraced only by the low and the ignorant; it is because it is the glory of that religion, that it takes up the low and the ignorant, instructs and enlightens them, raises them to the true use of their rational natures, and to the real dignity of man; it is for these very reasons I most ardently desire to send the Christian religion to India; and I repeat, that if Gentlemen do not mean merely to flatter these people with the show of regard which they do not really feel, they ought to say at once, in a manly way, what one of the witnesses, who was examined to this question, has said, Our empire in India depends upon our keeping the people from that degree of civilization, and that superiority of principle, which we find among ourselves. Let us say, fairly, if such be our intention, that we mean to keep this people poor, low, degraded below the condition of the human species: our actions then will be adapted to our ends, we shall proceed according to our object, and our object will be accomplished.

Sir, I wish the House to recollect what the Honourable and Learned Member said of the pure and benevolent principles, the excellent doctrines of the Vedas and Puranas. Does the Honourable and Learned Member mean to say, that the lower classes in India have these doctrines taught to them? Does he not know that it is death, and one of the most cruel deaths a person can die, for an individual of the lower class to hear read those very moral lessons which the Honourable Gentleman has described as so benevolent and so holy? If he is not aware of it, it shows that he has not been as attentive to this question as he ought; and if he does know it, having omitted to state it, I must say it was not acting with proper justice toward the House, to give us those fine moral lessons, and not to state, at the same time, that if one of the Soodra cast hears them or reads them, he is in the one case to have heated wax poured into his ears, and in the other, to be put to death in some other way. And this explains the seeming mystery of the case; because it would be exceedingly strange indeed, if such pure and moral lessons were the general lessons of the religion, and yet the effects upon the people be such as they are seen to be. But the secret is explained, when we find that these moral lessons are exactly like what we have before heard of in ancient history. In all times there have been great and illustrious men, who, in their closets, have arisen to a certain moral and intellectual elevation, and have had their esoteric and exoteric doctrines, the common people being considered an inferior species of animals, to whom those higher prin-

ciples were utterly inapplicable. The Honourable Gentleman has referred the House to the institutes of Akbar: but is he not acquainted also with the institutes, which are also very beautiful, of Tamerlane, as cruel a tyrant as ever lived? Mr. Gibbon says of Tamerlane, that his doctrines and his code form one of the most beautiful systems of legislation, upon the principle of absolute monarchy, that ever was framed. The fact, Sir, is, these writings have nothing to do with the morals of the great body of the people. The religion of India, Sir, is bloody and lascivious; all that is debasing and degrading; and you have only to read their laws, and to observe many of their religious rites, to be sensible that what I say is strictly true.—I wonder much the Honourable Gentleman should have adverted to the distinction of cast in the way he did; for it discovered to us that he was speaking not of the condition of the bulk of the people, but of a few privileged orders. But let us consider seriously the state of the bulk of the people of that country, and let us remember they are our fellow-subjects, having the same natural rights with ourselves; that they have a claim upon us, that we should endeavour to consult their good, and to provide for their happiness:—and under this consideration, let us see what are the practices which prevail in that country, what is the situation and condition of the bulk of the lower orders, and then determine, I will not say as men of religion, but as men of common humanity, whether we can leave them in that condition.

For my own part, I cannot so far divest myself of all my English feelings, as not to feel that the very distinction of cast is an outrage against the rights of our common nature. Is it to be tolerated that there should be a community in the British dominions, in which the bulk of the lower orders are no more capable of rising out of their degraded state, than the inferior animals can rise to the level of the human species; a set of people not only not protected in their degradation, but with laws made against them, and which are more harsh, more cruel, more severe, in proportion as the people are low and degraded (just as you would whip a dog where you would confine a man)? When money is lent at interest, a person of the lower class is to pay double what those of the higher classes are to pay: and so it is in every particular; always unjust, always tyrannical. Is this a condition in which you would be content to leave these people; not only not extending the blessings of religion to them yourselves, but absolutely shutting the door against those who might from humanity, even if it were not from religion, be permitted under the watchful eye of the government of the country, to go to India to communicate that knowledge which may make the people ashamed of such distinctions as these, and may bring them acquainted with the principles necessarily conducive to their virtue and happiness?

Let it be remembered, it is not my phrase but Mr. Burke's, that Christians seemed to become unbaptised when they got to India; and undoubtedly such a supposition is necessary in order to account for some things which we have witnessed. But when I have shewn you what the nature of the Braminical religion really is; when I have shewn you plainly that even the higher and purer parts of it are those which not only the lower orders are not likely to read, but which for them even to read incurs a capital punishment; when I have shewn you this, how is it possible for any person to contend that this is a state, as to mortality, in which you can properly leave the people of Hindustan?

Again: with respect to the cruelties practised in India, this subject is so wide, that it is impossible for any person to do justice to it without wearying the patience of the House. But Gentlemen, I trust, will reflect, that if a judge of the land in this country, a man of the most finished education, and of the most learned habits, even in the very close of life, and after an honourable career of service, will sit for a whole day and a night, in order to do justice to one of the meanest of the people of this country; and that if twelve jurymen will remain in the box for the same time, and when the rights and happiness of the meanest person are in question, will not let any temporary inconvenience, nor any disgust or weariness they may feel, prevent their doing justice to that man; surely this House may well lend its attention, while the case of the sixty millions of India is before them:—I must here again repeat, that *they* are the most of all inimical to the happiness of the people of India, who, while they use kind and flattering language respecting them, are for keeping them in their present degraded state. I, on the contrary, from the honest feelings of my heart, tell them, and tell you, of their low condition; not for the purpose of insulting them in that condition; far from it; it is with grief and sorrow I have contemplated the picture which I have drawn: but when I know it to be a genuine representation, can I be persuaded against all experience, against all speculation, against all the acknowledged principles that govern the rest of mankind and human affairs, to receive the flattering draught which the Honourable Gentleman would administer to me?

I have thus endeavoured to shew you that the real nature of the Hindu religion is not such as the Honourable Gentleman has stated, and that what I had said of the moral character of the people was not my own opinion, was not *my surmise*, but the recorded opinion of a variety of persons, who were expressly consulted by Lord Wellesley as the most likely to give accurate information upon this particular; (and I could mention others, and those magistrates not of small districts, one of Midnapoor, another of Moorshedabad, &c.) and also of every writer of authority, from Tavernier and Scrafton downward to the present

day. Still, however, I do not deny that there may be a difference in the character of the people in different parts of the country. In some parts they may be less corrupt than in others; and from what I have heard, I believe the people in that part of the country, in which the Honourable and Learned Member himself resided, are not depressed to that very low level to which the people in the more populous province of Bengal have sunk. And where is it, I would ask, that we find any moral superiority among these people; that we find the people more moral, less corrupt and depraved, not sunk to the same depths of depravity as elsewhere? It is in the countries in which the Missionaries have been most successful; in which Christianity has been the longest preached, and with the greatest acceptance; in which, though it has not absolutely had the effect of converting the mass of the people, it has had the effect, which it always does produce, of raising the general standard of morals, of raising it higher than it is in Bengal. Is it not known that such is the case in the southern provinces of the Peninsula; and is it not known that in that part of India the Misssionaries have been more successful than in other parts? It is in this way great changes in morals take place: the general morals of a country are always formed by the general state of opinion in that country. There is a certain moral standard, the result of public opinion, to which mankind in general are expected to conform, and this moral standard has been considerably raised in those countries by the propagation of Christianity. Those very Gentlemen, who speak of the evils which the introduction of Christianity is likely to produce, state this extraordinary fact, that where Christianity has been preached with the greatest diligence and success, there has been perfect order and decorum; no tumult, nor any revolution except in the improved condition of the people.

One of the witnesses (Mr. Cooper), quoted by the Honourable Gentleman, distinctly told us at that bar, that he never knew, till he returned to England, that there was a native Christian in India. Let the House attend to this fact; for it does and it ought to affect the weight of his authority; because it shews that he was not well informed upon the subject respecting which he undertook to give the House information; and because it shews too that, in the statement of the Honourable and Learned Member, when he said the propagation of Christianity in India was against experience, a statement which he supported by the testimony of this witness, he was wholly ignorant of the facts of the case. Now, when we know that he is wrong in his facts, then undoubtedly we may justly except against his conclusion.

The Honourable and Learned Member, in the course of his speech, adopted a language which I have lived too long not to hear with perfect indifference. I have lived too long to be moved by the

talk of Anatists, Fanatics, &c. Such terms as these I can hear with perfect composure and indifference. But I am surprised that a gentleman of the character, education, and knowledge of the Honourable Member could find nothing else to say of those great and respectable men, the Baptist Missionaries in Bengal, but to apply to them names of low and vulgar abuse. Those *Anabaptists* were selected by the Governor-general of India to be made, one professor of Shanscrit in the college of Calcutta, and another professor of Chinese. And here let me tell an Honourable Member (Mr. Pendergrast), who stated the other night, that, immediately after Lord Wellesly quitted India, Dr. Carey began to alter his whole line of conduct; that since that period Dr. Carey has had a new professorship given to him in the college o Calcutta, and he is now also Professor of Bengalee. So that whatever might be the fact as to the anecdote he related of Dr. Carey, it certainly did not produce any unfavourable impression in the minds of the Government of India.—Sir, these men deserve the highest tribute of our respect and admiration. They have engaged in a design of the most interesting nature: they conceived it, not sitting at ease in the fields of speculation, like those high-toned moralists whom the Honourable Gentleman speaks of; their morality was of a different stamp; less sublime, perhaps, and high flown in language, but more adapted to produce peace and good-will among men. They conceived this design in ignorance of the native languages, but feeling a knowledge of these to be necessary to enable them to do the good they contemplated to their fellow-creatures, they have attained a greater degree of proficiency in the native languages of India than even Sir William Jones attained; and they were patronized by the Noble Marquis who governed India as men of learning. Therefore, instead of talking of these men and of their religion in the language which the Honourable Gentleman has used, let him rather, as he ought, speak of them with veneration and respect. For myself, in alluding to them, I would quote the words used by a great man, in speaking of another class of persons less eminent than these in knowledge and virtue: "I admire them at a humble distance, and bow before such examples of virtue and self-denial." These men, Sir, are as sensible as the Honourable Gentleman can be, of the necessity of proceeding in the most orderly and respectful manner, with regard to the religion of the natives. I wish I could turn to the engagement into which they entered with one another, for the purpose of preventing their being in any degree carried away by their warmth of zeal, into the intemperate expression of anger at any of the spectacles they were likely to witness. It would be impossible for us, if we were to draw up a paper, the object of which should be to prescribe the utmost possible degree of forbearance, in treating of the native super-

stitions, to use expressions better adapted to that object than the expressions, voluntarily used, and made the subject of a formal engagement by these men. And here I cannot help expressing my surprize that the Honourable Gentleman should not have had the candour, when he spoke of the improper pamphlet against the Mahometans which issued from their press, that he had not the candour to mention the letter which the Missionaries wrote as soon as they were aware of the publication, in which they expressed their deep concern that any thing of the kind should have been published, and their ready acquiescence in the means which the Government prescribed for preventing the possibility of any such circumstances occurring again. The Honourable Gentleman ought also to have stated, that it was not published by the Missionaries themselves, but by one of their native converts; and that as soon as they became acquainted with it, no persons expressed greater concern and disapprobation; and it was subsequently provided that every thing which should in future be published should be inspected by the Government, for the purpose of preventing a similar occurrence.

The Honourable Gentleman said, he wondered I should state the Hindus to be of so forbearing a disposition that they even forbore to complain, when they would have been justified in complaining, upon this occasion. Sir, my statement was this: I maintained that we have an effectual security provided in this clause and in the character of the government of the country, against any kind of intemperate publication being issued from the press, and against occasion being given to any commotion, or peril of the public peace. But I argued, that if any thing of the kind should happen, there was no mistake so great as to suppose that these people were of so combustible a nature, that an explosion would immediately take place. I then quoted this particular instance, in proof of my position; for in this instance, although three hundred copies of that pamphlet, which was justly objected to, were circulated in the most populous part of Bengal, only one of them was ever heard of; the rest all went off not only without any mischief, but without the slightest noise: and this one copy was brought by a Mahometan to a Mahometan Moonshee, in the College of Calcutta, desiring him to prepare an answer which should vindicate the honour of his prophet. Sir, I again state, that this does shew that the Hindu people are not of that inflammable kind which the Honourable Gentleman has stated. The circumstance, however, never can happen again; because the government of the country, by inspecting whatever is printed and circulated in the whole of the British dominions in India, do thus take effectual security against any thing being published which is likely to do harm. But may I not ask, whether when a man of the liberality of mind, and of the knowledge of

the Honourable Gentleman can thus shut his eyes to whatever makes for people of this description, and can only adopt against them all those low and vulgar prejudices which are intimated by the use of such terms as Anabaptists, Fanatics, &c. does it not shew that he is under the influence of prejudice rather than of reason; that therefore he is not a man whose judgment is entitled to the same degree of weight upon this subject which it would be, if it had a more fair and independant operation?

It was well said, by a very great philosopher of a neighbouring country, "It is no great indication of any superiority of mind, or purity of taste, in a person to be sensible of small faults and blemishes, when they are associated with a great degree of excellence." A man of real judgment and true taste is almost prevented from seeing those small blemishes, amid the greater excellencies. Therefore I would say, those great men who have thus nobly, and intelligently, and perseveringly, carried on their labours of benevolence, do deserve to stand upon a higher level, and to be considered with a degree of respect and approbation which ought to have prevented the Honourable Gentleman from adopting against them any of the low expressions which he has used.

It is unwillingly that I bring in the name of one other person: I mean, Dr. Buchanan: but I should be extremely wanting in the office and feelings of friendship, did I not take this opportunity of vindicating the character of that excellent man. The other night, the House will remember, that it was stated by a friend near me (Mr. W. Smith) that I had not mentioned a single fact or proposition on the authority of Dr. Buchanan. This however, was not because Dr. Buchanan was no authority with me, but because I knew there was a great but most unjust outcry raised against him, as indeed it was natural to expect there would be against every man who has endeavoured, with his zeal, to draw the public attention to this great cause. Thinking, therefore, that my facts would be more readily admitted, if I supported them by other less obnoxious names, I did not mention the name of Dr. Buchanan, although his testimony would have corroborated all I said. But I should not do justice to my sentiments, if I did not say, that I feel Dr. Buchanan to be a man who deserves to be spoken of in a very different way from that in which some gentlemen have chosen to mention his name. Lord Wellesley selected Dr. Buchanan to be Vice-provost of the College of Calcutta; and he says of him—"I have formed the highest expectations from the abilities, learning, temper, and morals of Mr. Buchanan, whose character is also well-known in England, particularly to Dr. Porteus, &c.;" and therefore, if I think most highly of Dr. Buchanan, as I certainly do, I am not alone in

thinking well of him. And let me here remind the Honourable Member, that Dr. Buchanan did not, at least, act like a man who wished to deceive the public, and to obtain their assent to a false proposition; for Dr. Buchanan published that very work, which states most fully and particularly all the great circumstances of Hindu enormity, while he yet resided in Bengal, and the book was in circulation there two or three years before he quitted that country. He himself presented to the Supreme Government of India a copy of this work; I mean his Memoir in favour of an Ecclesiastical Establishment for India; by which he drew as much attention to the subject as he could, and, at least, manifested his desire that the real truth should be ascertained. And here, in justice to Dr. Buchanan, I must observe, that notwithstanding the unjust and illiberal aspersions which have been thrown out in a general way against him, I have never yet heard him distinctly charged with any specific mistatement of any fact which he has brought forward.

I have shewn, Sir, that this measure is practicable, because it is justified by experience; that it is in the highest degree desirable, inasmuch as it is desirable to put truth in the place of error, to put happiness in the place of misery, to put virtue in the place of vice, and elevation in the place of degradation. I have shewn the House also, that all that has been said about the excellence of the system of the Hindu religion is utterly inapplicable, because its excellence no more concerns the lower order of the people, than the maxims of Senecca do the lower order of the people in England. Gentlemen are fascinated in this case, as in that of the Romans of old, by a high tone of moral sentiment; and because they find an Antoninus uttering in his closet, in sublime language, the sentiments of virtue and morality, they forget his persecution of the Christians, they forget his cruelties, they forget the state of the lower orders of the people, and that their happiness was not at all considered in those high flights of moral speculation.

If, then, these things are as I have represented them, it is our duty to apply a remedy; and I am anxious to convince the House, that we are not acting in that spirit of enthusiasm of which we have been accused by the Honourable and Learned Member, but in that spirit of calm consideration which weighs well its object, which chooses well the means of carrying it into execution, and which is not deterred by the difficulties that opposition or prejudice may place in the way. I will add, notwithstanding the taunts of the Honourable Member, that in this spirit, a spirit which well befits so glorious an object, we will persevere, till either success is obtained, or is proved to be absolutely hopeless.

But do not let Gentlemen deceive themselves by thinking that

they can strike out the preamble of the clause, especially when accompanied by such an argument as we have heard, and yet have the credit of not differing from us in the reality of the thing. Do not let us deceive ourselves by supposing that though we will declare nothing of our disposition to promote Christianity among these people, yet that we do not the less mean to promote it, and to rescue them from their heathen darkness. Major Scott Waring, in one of his pieces, defends the East India Company against the charge which is brought against them, of not suffering Missionaries to go to the East Indies, on this ground. He says, You should not blame the East India Company; you should blame the people of England, for not endeavouring to induce the Legislature to come to some decision on the subject. The Legislature, indeed, put the proposition upon its journals, but it remained a dead letter on its journals; and if the Legislature had meant to introduce Christianity into India, it would have put something upon the Statute-Book. I so far agree with Major Scott Waring, that if we mean that the object should not remain a dead letter upon the journals, we must not only let it appear there, but we must declare our intention respecting it in the Act of Parliament, by which only it can be carried into effect. What will be said, if after what we have heard this night, this declaration should be struck out? *Why, that* it was struck out because it was established in argument, that the introduction of Christianity into India was utterly unnecessary; that we were mistaken as to the morality of the people, and the nature of the religion they profess; that we *were mistaken also as to* the agents likely to be employed in the propagation of Christianity; and that, being mistaken in these points, it would be both vain and injurious to make the proposed attempt.

Let us, Sir, call things by their true names, and put them on their right foundation. They who mean that the natives of India should ever be raised from their present low and degraded condition, should vote for this preamble, or they will afterwards be told, that the House of Commons has decided that the introduction of Christianity into India is utterly unnecessary. It cannot now, indeed, be said, the people of England have not done *their* duty; they have shewn a deep interest in the question. I am perfectly persuaded, however, and I beg my words may be remembered, that great as is the interest which the people of this country have shewn already in this cause, it is not so great as will be felt when more information is diffused among them, and they become better acquainted with the state of India, and the practices which prevail there. Perhaps we have been wrong in not developing those practices more fully, just as we were too

dilatory, from a mistaken delicacy, in laying before the public all the enormities of the slave trade. I remember a remark in point, made by a Right Honourable Gentleman who powerfully supported the cause of the abolition of the slave trade: he said, that true humanity did not consist in a squeamish ear, but in a humane heart; it consisted in our feeling for the miseries of our fellow-creatures, and endeavouring to put an end to them,—not in turning away from the view of them, or denying their existence when they are feelingly stated to us.

The Honourable Gentleman talks of the burning of widows as a rare case. I assert, it is not a rare case: it prevails to a great extent; it prevails to an almost incredible extent: it proceeds to such a height of barbarous cruelty, that the very person who lights the fire is often the son of the poor wretched widow that is burnt; and so far from its being a spontaneous act, in any sense that can be justly called spontaneous, the poor wretches are driven to it, by knowing that they must otherwise pass a life of the greatest misery, and of the lowest degradation. I have here an instance, from which it clearly appears what is the nature of this boasted spontaneity. The person who witnessed it was told that it was the widow's free and voluntary act to be placed on the funeral pile of her husband. Upon which he asked, Why then have you fastened her down to the pile? It was very ingenuously answered, that if she was not fastened down, she would run away;—a complete proof of the spontaneity of the act! Bernier tells us, that he witnessed with his own eyes the Brahmins pushing the women into the fire with their long poles; though at that very time, give me leave to say, the Mahometans took stronger measures for the suppression of this practice than any we have hitherto used.

There is another part of this subject I will not now enter into, because I have already explained it to the House—the transaction at Vellore. I will only say generally, that that transaction, taking all the circumstances together, shews more clearly than any other with which I am acquainted, that the people of India are so far from being, as has been stated, a people so inflammable as to resent the most distant approach to any thing like opposition to their religious prejudices, that it would rather seem there is scarcely any thing will rouse them into resistance. The Honourable Gentleman has spoken of this transaction as if no violence had been used. Does he not know, not only that there was an alteration made in the shape of the turban, but that the soldiers were obliged to lay aside their peculiar marks of cast. The Honourable Gentlemen stated, that it was proved in the Court of Inquiry, that nothing had been done contrary to the religious opinions of the natives. Now, the Honourable Gentleman will find, that in the Court of Inquiry, (and I have the minutes of

it here) the only thing inquired about was the turban. There was nothing inquired concerning the peculiar marks of the Hindu soldiers, which, perhaps, constituted the whole of their religion, and which they were required to shave off from their faces. What is more, the Government of Madras did not know, till after the mutiny happened, that any thing but the turban had been changed. But the Honourable Gentleman terms this a mild proceeding. Was it then, by persuasion, that the soldiers were to be induced to adopt these regulations? Does he not know that the most violent measures were resorted to; that nearly a whole regiment was broke—the petty officers reduced to the ranks, and nineteen of the ringleaders in the resistance tried and condemned, two of whom received nine hundred lashes upon their bare backs; and that it was only in consequence of this dreadful severity that the soldiers proceeded to extremities? I am sure the cause was sufficient to produce extremities.

So far from its appearing that any dissatisfaction has ever been excited by any of those persons who have been most active and successful in diffusing Christianity among the people of India, I again repeat, they have been always the most popular and most beloved of the whole community. This was not only the case with Mr. Swartz, but it has ever been so with all the different Missionaries who have been employed in that country. The people of India are not stocks and stones as to their natural feelings. Do gentlemen conceive they like to be burnt? Do they conceive that they like to suffer the severities to which they are subjected? No! they are forced to submit to these things by the usages that prevail in that country; and there is the enormous oppression. It is a singular fact, that the great Portuguese commander, Albuquerque, perhaps the greatest man who ever lived in that country, obtained the highest degree of popularity in India to which any man has ever attained, because he prevented the burning of women.—When the great Albuquerque founded the kingdom of Goa, he would not permit any woman to burn herself.—[Mr. Wilberforce here read an extract, to shew the very high estimation in which he was considered, for having interfered with their usages in this respect, and having absolutely forbidden these people to burn themselves; whereas, with all our humanity, and all our kindness toward them, we, from a fear of shocking their prejudices, leave them to go on with these practices, rather than endeavour to stop them, by introducing the principles of a mild religion!]

Let us, I say again, not deceive yourselves. Let us remember, the real question at issue now is, whether we shall seal and lock up that country for ever, so far as depends upon us, in ignorance and barbarism: for if we fail in this attempt, it may be in vain, perhaps, to make another. No effort shall ever be

wanting on my part; but I am sure, if we can be persuaded, by such an argument as we have heard to-night, in defiance of long experience, to abandon this measure, there will remain but little hope of inducing Parliament to take it up at any future period. The Honourable Gentleman has spoken out, and for that I praise him: it was right he should do so. He has spoken in such high terms of the religion, and character, and manners of the people of India, that, according to his statement, they need no improvement—they require no addition to their happiness. If I believed that was the case, I should not be so anxious as I am to improve their condition. But, as I am sure the case is directly the reverse —as I am sure that every principle of religion commands that we should endeavour to make them more virtuous and more happy than they are—as I am sure every feeling of humanity should lead us to make the attempt, and that experience justifies the making of it—as I am sure there is every proof, that, instead of being attended with danger, it is that only mean which can place our empire in India upon any solid foundation, as otherwise it is like a building on the sand which the first wave will sweep away,—as I am sure all these things are true, I would call upon the House now to pass this measure, thus prudentially to be carried into effect, in the way in which it becomes us to do. And let it be remembered, I do not ask the House to undertake its execution, but only not to continue the absolute bar and prohibition, already existing in practice, which prevents those persons from communicating the blessings of Christianity to India, who might feel, that humanity, as well as religion, called for such an exercise of their benevolence.

The motion of Sir Thomas Sutton was lost by a considerable majority.

On the 12th of July, the Report of the Bill for the Renewal of the East-India Company's Charter was received, after a long speech from Mr. Whitshed Keene, against that part of it which opened a door for the free admission of Christian Instructors into India. The Report having been brought up, the amendments were read a first time. On the Speaker proceeding to read them a second time,

Mr. Abercrombie Robinson rose to move an amendment to the clause for promoting the moral and religions improvement of the Hindus. He should not, he said, after all that had passed on the subject, move for leaving out the whole of the clause. His views were confined to a more limited amendment, which he trusted the House would adopt. The most solemn pledges had been given to our native subjects in India to avoid any kind of interference with their religion; and it was to this pledge, and to the manner in which we had hitherto redeemed it, that we owed the preservation of our empire in that country. He

looked, therefore, with considerable apprehension towards the intention which was now manifested to interfere with the religion of the Hindus; and however averse gentlemen might be to an authoritative interference, yet, when they declared in an Act of Parliament that they aimed at the *religious* improvement of the inhabitants of Hindustan, he was convinced that distrust would be generated, and a general fear excited, that some new attempt was to be made to change their faith. The declaration was calculated to create an alarm, especially among the native soldiery, and thus to shake the stability of our power; especially as, however pure the purposes of Government were, there were designing people in India who would make use of the present measure, if adopted, to persuade the natives, and especially the native soldiery, that it was our design to force them to become Christians. No man could say that the Government of Madras meant to force Christianity on the natives at the time of the Vellore mutiny; and yet there was no doubt such an impression had been made on the minds of the soldiery, and had led to the fatal effects we had witnessed. He was ready to admit, that it would be highly important to introduce into Hindustan useful knowledge of every kind, as a preliminary step to the introduction of Christianity; and the clause so far had his acquiescence; but the words which referred to *religious* improvement, being calculated to excite apprehensions among the natives, he thought ought to be left out. He should therefore move, that the words "and of religious" be omitted.

Lord Castlereagh said, that after the ample discussion this subject had undergone, he had hoped the House would not have been again called upon to re-consider it. The present motion raised the whole question anew; and if the House agreed to it, it would be giving the strongest adjudication in the negative that could be given to their former decision. The amendment went even to prevent the voluntary exertions of individuals, in promoting Christianity in India, to which he never understood that the natives objected. He would ask the Honourable Gentleman whether any more danger was to be apprehended from this measure being engrafted into the Bill, than if it stood, as it did, recorded in the journals of both Houses of Parliament, after the fullest and most deliberate consideration? A similar declaration had, indeed, been made when the former charter was renewed, and that generally. Now, it was made with a restrictive guard; and it was distinctly declared, for the first time, that the natives of India should be protected in the full and free exercise of their religion—a right which before was only recognized by that tolerant spirit which, he trusted, would ever distinguish British authority, wherever established. The Bill, therefore, so far from being calculated to create discontent, would fully satisfy

the natives of their complete security from all improper interference with their religion. Nothing could be more inconsistent with the duty of the Legislature, or more repugnant to the feelings of a Christian community, than to obstruct the introduction of Christian knowledge into India, so far as that object could be prudently attempted. But he could not help thinking that by omitting the words in question, the clause would be left on a footing far more discreditable than any other proposition could have made it. He should, therefore, feel it his duty to support the clause in its present form.

Mr. Forbes said, that having already fully expressed his sentiments on this subject, he should only take up the time of the House with reading some extracts of letters he had received from gentlemen who had long resided in India, and who were well acquainted with the natives.—One gentleman observes; "I fear we shall soon hear of more melancholy effects resulting from the resolution which seems to have been taken to attempt to convert the Hindus. I suppose nothing less than a massacre of the British inhabitants in India will satisfy the saints. But even that they would not think too much, provided they could make a few outcasts Christians." Another writes: "No man of common understanding, who has been in India, can view the plan otherwise than as impracticable. Nothing, however, will satisfy the saints but to make the Hindus Christians; but, to tell you the truth, the natives of India are much more moral than the natives of this country." This was the nature of the evidence that would be given by ninety-nine men out of a hundred who had been in India: and had not the examination been put a stop to, or rather deferred, for he understood the Nobie Lord (Castlereagh) had promised to resume it at a future time, abundant testimony to that effect would have been given. A third gentleman, who had been twenty-five years in India, and had but recently returned, writing on the same subject, states his opinion, that "without doubt Buonaparte had some underhand influence in the question respecting the Missionaries." These letters shewed the sentiments of decided hostility with which this measure was regarded; and he had only to say, that if his Majesty's Ministers were determined to carry this clause through, in opposition to almost all those who were acquainted with the subject, he hoped the consequences he anticipated might not come to pass. If they did, the blame would rest on the shoulders of his Majesty's Ministers.

Lord Castlereagh denied his having ever said that the inquiry on this subject should be resumed. The Resolution respecting the expediency of introducing Christianity into India had been sanctioned by a large majority of the House; and of course, when the opinion of the Legislature was thus distinctly declared

he could see no reason for renewing an examination on a topic on which the House seemed to be satisfied.

Sir *H.* Montgomery was of opinion, that it was highly important the examinations on this part of the Bill should have gone farther; and he attributed it to the Noble Lord that they had not.

Lord Castlereagh said, that it was always in the power of any Gentleman who wished to hear more evidence on the subject, to have made a motion to that effect. He, for one did not think such a motion necessary.

(To be concluded in the next.)

OBITUARY.

On Saturday, Oct. 9, at four o'clock in the morning, at Chippenham, in Berkshire, departed this life, Thomas Fulford, a Local Preacher, employed as a Missionary in that part of the Kingdom: A man of true zeal, irreproachable morals, most laborious exertion, and very considerable success. Mr. Fulford's plan was, in the towns to employ the belman, and in the villages some carrier, to publish the place and hours of his preaching, which was always in the open air, and in places most suited for concourse. A friend who was intimately acquainted with him, and with his labours, observes, "Although in almost every place, he was threatened by *nobility with fines, and by mobility with fare of ancient times*, yet he never was saluted either by the constable, or with rotten eggs, no not even in the most ungodly or bigotted places. In one of these, after his first sermon in the market-place, the town crier, who was one of his congregation, came up to him and said, "Take your money again, Sir: if this be your preaching, I will cry for you as long as I have any breath, and it sha'nt cost you a farthing." Mr. Fulford preached at nearly twenty new places, within the last year, in which he had considerable success. But, alas! just as this truly great, courageous, but lowly servant of Christ, was bringing his labours into a plan for the ensuing winter, the Lord of the harvest said, "It is enough!" and took him to his rest. He ceased at once to work and live. Being at Chippenham to see his wife, he retired to rest, to all appearance, in perfect health, and was a corpse by four o'clock in the morning.

As he has left a journal, we may be able, in a future Number, to gratify our readers with a larger account of this servant of Christ.

On Wednesday night, Nov. 24, 1813, died, at his house on Kingswood-Hill, after a severe illness of about a month, Mr. WILLIAM STEVENS. It will afford his numerous friends and his brethren in the ministry great pleasure to hear, that the Lord wonderfully supported and comforted him, during the whole of his affliction, and favoured him with a triumphant end.

A full account of his experience will be forwarded, for publication in our Magazine, as soon as the materials can be collected and arranged.

RELIGIOUS INTELLIGENCE.

IN our Number for December last, we inserted the Resolutions passed at a numerous and respectable Meeting, held in Leeds, on October 6, 1813, convened for the express purpose of forming a Society in aid of the *Fund* by which the Methodist Missions at large are supported. The accounts which we have received of that Society are highly gratifying; and no doubt can be entertained of its increasing prosperity. We have now the pleasure of recording, that a similar Society, on an extensive scale, has been recently formed in Halifax. The principle and end of both those Societies being exactly alike, the Resolutions on which they are founded, are, of course,

substantially the same: this is the only reason why we do not insert those passed at the Halifax Meeting. But the following account, copied from the Leeds Mercury of Saturday, November 13, 1813, will, we are persuaded, be very acceptable to our readers.

ON Wednesday, Nov. 10, a Meeting, convened by public advertisement, was held in the Methodist Chapel at Halifax, for the purpose of forming a Society in aid of the Methodist Missionary Fund.

A preparatory Sermon was preached on Tuesday Evening, to a large congregation, on Luke i. 79. The subject was introduced by a congratulatory Address, on the peculiar advantages enjoyed by the inhabitants of this favoured country, which, by the special providence of God, and its insular situation, has been happily exempt from the desolating scourge which has, for so many years, afflicted the continent of Europe. "We have heard," observed the preacher, "of the conflagration of cities, the subversion of old established governments, the lawless plundering of countries, which have been deluged with blood—of a hideous tyranny inflicting innumerable evils on mankind, and menacing them with more—but our eyes have not seen them." The wisely constituted government under which we live—our mild and equal laws—the justice with which they are administered—were all subjects on which the preacher dwelt with apparent delight, and to which his audience listened with a correspondent feeling. He then added, "But what ought to heighten our gratitude is, we have Religious Liberty founded on the basis of Law. We have the means of instruction and moral improvement abounding. A Gospel Ministry has diffused a spirit of Christian benevolence through all ranks of society, which has given birth to institutions that are an honour to our Country, and a general blessing to the World." Here he mentioned the British and Foreign Bible Society, the Religious Tract Society, and the Missionary Societies; by all of which our country has become the instrument of accomplishing the grand designs of Providence, as expressed in his text, "To give light," &c.—

On the following morning, at half after ten o'clock, the Provisional Committee met, to arrange the business for the general meeting. Upwards of thirty Ministers were present, and a much larger number of respectable Gentlemen, friends to the Missionary Cause:—At two o'clock the doors of the Chapel were opened, and although the weather was unfavourable, yet the gallery was soon filled with ladies, who, in this country, always feel a lively interest in whatever is calculated to ameliorate the condition of mankind:—the lower parts of the house were crowded with the other sex.

The Rev. JAMES WOOD opened the Meeting with singing and prayer; after which, RICHARD FAWCETT, Esq. of Bradford, was unanimously called to the Chair. In a neat and appropriate speech, which met with deserved applause, he stated what were the objects of the Meeting, and the proposed means for their accomplishment.—The Methodist Missions, he said, had his most cordial approbation, and should have his most zealous and efficient support, as they were designed to propagate those views of Christianity, which he believed to be most consistent with the Writings of the New Testament, and most conducive to the salvation of mankind.

The first Resolution was moved by the Rev. RICHARD REECE, who preached the preparatory sermon, and prefaced an able and excellent speech, by observing, that of all the laborious exertions of man in the cause of his fellow-creatures, those of a Missionary stood pre-eminent. He next adverted to the deplorable condition of the inhabitants of this country, previous to the introduction of the gospel by Christian Missionaries, and pointed out its beneficial effects in the civilization and moral improvement of all orders of men. He shewed, that the mild spirit and precepts of Christianity, had blended themselves with the constitution of our country, and the equal laws by which we are governed. He paid a just and merited compliment to our venerable establishment, by the remark, that it was with regular graduates in one of her Universities, that the present glorious revival of religion first commenced.

Mr. Reece was well seconded by the Rev. MATTHEW LUMB, who had been several years employed as a Missionary in the West Indies. He took an affecting view of the inveterate prejudices of the planters against the truths of Christianity, when first visited by European Missionaries, and of the extreme darkness in which the poor negroes were involved. But the prejudices of the former, and the darkness of the latter, he shewed were soon constrained to yield to the powerful influence of the gospel, while multitudes adorned its doctrines through life, and felt its supporting effi-

racy in the moment of dissolution. He mentioned his own imprisonment in the Island of St. Vincent's, for preaching to the negroes, and described, with much feeling, the manner in which they addressed him through the iron grating of his prison, and, in broken accents, with many prayers and tears, encouraged him while suffering for righteousness' sake. He related some interesting anecdotes, illustrative of the power of divine grace on the minds of that portion of our fellow-creatures, too long detained in a state of political and moral degradation. The British Government, to its lasting honour be it spoken, was no sooner applied to, than it abolished that persecuting law, in the Colonial Department, by which Mr. Lumb had been confined.

After he had sat down, several respectable gentlemen, from the Leeds district, Ministers and others, gave an account of the steps taken to promote the interest of the Society in that part of the country, and of the great encouragement and success which they had met with.

The Rev. RICHARD WATSON, of Wakefield, delivered an impressive address, with his usual ability. But it is impossible for us to do justice to the zeal and eloquence of the different Speakers, who successively addressed the meeting on this very important occasion. The audience, which was numerous and respectable, was highly delighted, and with difficulty forbore the usual expressions of applause, on being reminded that they were in a place of worship.

The Rev. JAMES WOOD, and the Rev. CHARLES ATMORE, expressed themselves with much feeling and propriety. The latter read some striking extracts from a sermon of the late Rev. John Wesley, which seemed almost prophetic of the present times, and most appositely applied to the progress of *Christianity* in the East. Mr. CRYER, of Bradford, in a speech of considerable length, shewed how the philosophy of Greece and Rome had been eclipsed by the light of Revelation, which had produced the happiest effects wherever it had prevailed.

Mr. Cryer was succeeded by the Rev. J. BRAITHWAITE, of Huddersfield, who observed, that the cause of Christian Missions to the Heathen world, was one in which all might cordially unite. That christian zeal was diffusive as the light, and that those who contributed to this cause, instead of being impoverished by their liberality, would be divinely remunerated, for, he added, "the liberal deviseth liberal things, and by liberal things shall he stand." He painted, in proper colours, the difference between that unprincipled ruffian, more sanguinary than "the Macedonian madman, or the Swede," and the humble Missionary, who meekly goes about doing good. He adverted to the condition of the Africans, who seemed to demand some compensation for their numerous wrongs, and observed, that the most effectual means of answering this just demand, would be to send Christian Missionaries, to shew them the way of salvation.

The Rev. R. WADDY was much affected while addressing the meeting in a long and elaborate speech, which shewed considerable ability. Likewise, the Rev. J. BUCKLEY, who paid a justly merited compliment to the zeal and diligence of some respectable females, in the cause of Missions. But our limits will not admit of our enlarging, and we find it difficult to make a selection, where all were truly excellent.

The Rev. JABEZ BUNTING preached in the evening, on Judges v. 12—23, to a crowded congregation. He proved that the Missionary work is the work of God, and shewed the obligations of Christians to encourage and assist it, with an eloquence which charmed, and a pathos which deeply affected his hearers, whose countenances seemed to say, "all that the Lord hath commanded we will do."

Thus ended one of the most delightful days ever spent, and one of the most interesting meetings ever attended.

Extract of a Letter from a Settler at Botany Bay.

Sidney, New South Wales, July 20, 1812.

God, in his most gracious providence, has been pleased to conduct me, my dear wife and family, in perfect health and safety to this very distant country; for which, and for many signal mercies received, I beg to offer my most grateful thanks to our ever to be adored Lord.

I am now set down with the intention of writing you particulars of the place, and of my situation.

Aug. 13, 1811, We left Deptford, and after some stay at Gravesend, Deal, &c. got round to Portsmouth on the 19th.

Sept. 2, Left Spithead with a fleet, sailing to the West Indies, under convoy of the Mutine Brig; that night we anchored in Yarmouth Roads, and next morning passed the Needles, and soon

lost sight of our native Land. 19th, Saw Madeira, distant about four or five leagues, but had no communication with the shore.

We crossed the line on the 17th of October with a brisk gale, which sprung our foretop mast, after having been becalmed for several days, during which we caught several large sharks, a part of which was eaten, besides many dolphins, which we found very good: the usual ceremony on crossing the line, having been productive of serious consequences, was prohibited by our captain. Oct. 31st, we put into Rio de Janeiro, in South America, the asylum of the court of Portugal, and the seat of "The Man of Sin." It being the first time we had ever seen a foreign country, we were struck with the novel appearance of the images set up in the corners of the streets, and that seeming adoration paid to them by the Portuguese. We could not but reflect on the superior light and privileges enjoyed in our happy and highly favoured island.

The number of slaves is very great here, so that very little of the "drudgery of life" is performed by the Portuguese; slaves supplying in great part even the work of horses, of which they have but few.

Sugar, coffee, tobacco, rice, and wine, are very cheap; and so much glutted was the market with English goods, that many articles could be procured as cheap as in London. Nov. 13th, we again weighed anchor, and steered for this country in company with the Guilford, a prison-ship. Next day we parted company, after which we saw neither ship nor land until Christmas day, when we made St. Paul's Island, in lat. 38 deg. 51 min S. and long. 78 deg. E. In the afternoon it blew fresh, and we soon lost sight of it; and, with a constant succession of fair westerly winds, we sailed near 180 degrees of longitude, or about 8000 miles, (English) and had not our ship been so deeply laden, we should have reached Port Jackson in nine weeks.

We saw some of the wonders of the Lord in the great deep, and much of his mercy in our preservation amidst so many surrounding dangers. Whales, porpoises, flying fish, &c. we saw in great abundance; and, on Jan. 16th, saw the South-west Cape of Van Dieman's Land; owing to light winds from the North-east, and a strong current running against us, we were ten days sailing down the coast; (the Mary, which arrived since, was near a month doing this). On the 28th we got safely into this port, which is a most astonishingly beautiful, romantic, capacious, and commodious harbour; of which I need say but little, several authors having done this better than I can do. The air, climate, &c. of the country we find very congenial to health, which is much improved by the voyage.

Of Methodists we have here in Society the following persons: in Sidney, Mr. John H. who leads a class in his own house, consisting of Mrs. H. Mrs. B. a Mrs. J. and three of the senior girls in the school.

Mr. B. has also a class in his house on a Friday evening, consisting of Mr. H., J. F., T. J., husband of the above, and a soldier or two of the 75th regiment. Our meetings are generally very comfortable and profitable. At Windsor we have a class under the care of Mr. E. consisting of six Mr. E. is a pious, sensible, young man, sent here from Ireland, where he was converted while under sentence of death for forgery: he was bred to the bar, and being of a humble, affectionate disposition, and zealous in the cause of God, I doubt not, (especially could his reproach be wiped away) would make an useful man among us. He has been employed for some months past in teaching school, and he goes some miles into the country on the Sunday, where he reads the Church Liturgy, and expounds or preaches to the settlers, several of whom are thankful for his labours. This is a very recent undertaking, only of a few weeks, so that we can speak but little to its success.

March 6th, 1812, We held our first Class Meeting, and it has continued ever since.

April 3. Our friends at Windsor came down, and we held a Love-Feast, which was a most blessed season; God was eminently present, and gave us that meek, humble, simple, loving spirit, that the place was a little heaven, and each thought himself the most unworthy of so great a blessing. We had been consulting on the most effectual means of procuring the gospel among us, by means of itinerant preaching. We had justly concluded, that although we have a few worthy clergymen here, yet till we could see more labourers going forth in the spirit of their work, with pure, disinterested principles, labouring only to win souls to Christ, and who can say with the Apostle, "Be ye followers of me, as I am of Christ;" I say till we

can see more of the true spirit of Missionaries exemplified in the life and conduct, we cannot reasonably hope, that God will make bare his arm and display his saving power.

We therefore determined to address our Missionary Committee, and to solicit their aid in sending us some ministers whom God has anointed for so great a work; of such men we doubt not our native country has several whose desire is only to spend and be spent, in the work of saving souls.

We also consulted on "ways and means" for supporting the work, provided our petition was attended to; and concluded that the prolific nature of horned cattle, and being attended with little expense in feeding, that a sum of money invested in this way, would in a very short time accumulate to something considerable; and by the time a preacher could arrive, we might be enabled to provide comfortably for him, and support the work of God here with good hope of success.

One of the most powerful arguments we can urge in our favour that our petition should be regarded is—here are thousands of souls perishing far lack of knowledge, both in high and low life. *Iniquity* exceedingly abounds, and in many cases, the only difference between the one or the other is that which avarice or oppression has made.

Many in respectable situations riot in all the crimes of which their depraved *natures are capable*; several live in *adultery either with* other men's wives, or with women to whom they were never married, and this example is practised by persons in various ranks in society, and I suppose one half at least of the colony is thus circumstanced. I was the other day taking a list of the children of a public school, and inquiring after their parents; I learnt from the mouths of the children, that full one half of their parents cohabit in this way; the children are brought acquainted with it while young, they grow up in it, and their minds became vitiated, and no wonder if when the seed of sin's disease is ripened by mature years, they follow the practices of their parents; and what a plentiful harvest will Satan gain in consequence.

I shall pass by the host of crimes which are practised daily by the "Beasts of the people." I will only state a few of those that may be called the besetting sins of the good sort of people—some of the professors of religion, of which we have but few. These are pride, avarice, covetousness, oppression, and that (if it has a name distinct from oppression) which consists in taking advantage of another's ignorance or necessity. Alas! alas! who can I exempt from this charge? Who can say, "I am clear of this matter?" very few indeed, I fear, is the number, that I believe are not implicated in this charge; the old adage "there is no friendship in trade," is certainly true when applied to this colony, and that not only among those who are sent hither for their vices, but settlers and others have very easily imbibed the principle; and on being expostulated with on the injustice and unscriptural practice, have adduced this most formidable argument, "it is the custom of the country." ********

I have now only to add, the state of the natives of this colony has been described as the most barbarous and most wretched of any that ever were discovered; they seem nearer allied to the brute than any other; so remarkably indolent, that nothing but dire necessity will induce them to be at the trouble of supplying their present wants; then they immediately return to the same state of inactivity. They are pleased at nothing any longer than it is novel, and what we term the comforts and conveniences of life, such as house, furniture, &c. they deem only inconveniencies or incumbrances; hence as they attach no value to them, so they do not deem it worth their trouble in working for them. I have not learnt that many attempts have been made to civilize them, though it is said they are altogether incapable of civilization. But it appears to me, that were they taken into an asylum, while very young, and proper means taken with them, that they might be brought to see the advantages to be derived from society, arts, and labour. But when men's hearts are not set upon improvement, and improper means are used, success is not to be expected. I am sure they are by no means deficient in intellectual faculties. Several of them have been on long voyages, several have been to England, and on their return they generally resort to the woods. Custom and habit have attached them there, and it is not at all to be wondered if they feel propensities to those customs and prejudices they imbibed in infancy. As a proof that something might be done for them, Mrs. ——— having just returned from Windsor, where she spent near a fortnight, she

there saw a man about twenty, and a girl sixteen; their parents dying while they were quite young, a settler took them, and they have lived with him ever since; feeling strong attachment to each other, they have married in their way, and live comfortably; the mistress is so fond of the woman that she takes her with her when she goes out, and they both make themselves useful in the family. From this fact, I do think their condition might be rendered far more comfortable than it is; and I do think and hope, these, bad as they are, and worse as they have been made, by the bad examples of the English, who have taught them to swear and get drunk, these shall be given to Jesus for his inheritance, as well as the utmost parts of the earth for a possession; and I further think and hope, that this honour is reserved for the Methodists. The great success that has attended their labours in every place, is a strong proof that they have entered on their work from noble motives; their fortitude in bearing reproach, contempt and ignominy, and in suffering privations; their perseverance under all difficulties and their unremitting zeal and indefatigable labours in the glorious cause of saving souls, have convinced the world that the Lord is among them of a truth. The history of America is still fresh in the recollection of most people. A few years since, it was what Botany Bay (so called) is now, a term of reproach, but to what degree of eminence is it now arrived! and what are the people of this place? are they not gathered out of the same kingdom? Outcasts of Israel? Come over then, and help us, ye faithful servants of Jesus; bring us the glorious gospel which you are called on to testify to every man, and though our territory is not quite so extensive as that vast continent, it is of great magnitude, and without all doubt, in a few centuries, will be to the Southern World, what her parent Great Britain is to the North.

The numerous Islands in the vicinity of this, contain thousands of souls, who perhaps never saw any European. Scarcely a ship goes to China in a N. E. direction from hence, but falls in with some Island not described on the charts, and the number of colonial and other vessels that touch at the neighbouring islands, that a great field may soon be open for extensive usefulness. It is certain that the missionary cause should be undertaken with the spirit of a Brainard, a Baxter, to which I may add a Wesley, a Whitfield, &c. But at present we have only to do with New South Wales. The statement made will shew, that abundance of work might be found for one or two Missionaries; and could two be obtained, it would be of very great advantage, as they could act in concert, strengthen each other's hands in God, and their work would be far pleasanter: as for their support, I am allowed to state, that could they be sent out to us with a good allowance of books, wearing apparel, furniture for a house apiece, we would be answerable for the rest. ******* I am sure Mr. Marsden, would be glad to see the different settlements provided, and especially if we proceed in the primitive way of Methodism, not in hostility against the church, but rather in unison with with it; not so much to make a party distinct from the church, as to save souls in the church; I am sure he would bid them God speed. Of course the preacher should not be radically a dissenter; if possible, one attached to the Fstablishment, as Mr. Wesley, Dr. Clarke, and most of our primitive preachers were. * ***************

I am, &c.

P. S. It may not be unacceptable to you, just to state a few words respecting our mode of living here. All persons, from the Governor down to the meanest prisoner employed in the immediate service of the crown, or, what amounts to the same, in the public service, are victualled at the expense of Government, from his Majesty's stores. This has been of great assistance to persons of all descriptions, at every period, since the country was first colonized; and all classes in society, however affluent their circumstances may be, are glad to avail themselves of the benefit. Settlers are also thus indulged for the first twelve or eighteen months after they arrived; then they are supposed to have cultivated sufficient land for the purpose of supplying their own wants; but the public servants have this continued to them.

We have a garden which provides us vegetables, which grow and ripen at all seasons of the year. Peaches are very prolific; oranges and lemons flourish much, and are a winter fruit, as are figs, and a sort of gooseberry, somewhat different from the English: currants, cherries, and plums, we have none: a few quinces: melons and pumpkins grow rapidly, and all kinds of fruits requiring heat.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Sierra Leone, to Mr. Smith, the Secretary to the Missionary Committee.

August 3, 1813.

IN meeting the Society, we were much delighted to find many of them rejoicing in the light of God's countenance. We may safely say of them, that their souls are in a more prosperous state than our fears suggested. Blessed be God, the glory has not departed from us. We feel him many times in the midst of our little assemblies, especially the band-meetings. In these, and the love-feasts, the Spirit is frequently poured out in such abundance, that the people are at a loss how to express themselves; their joy is indeed unspeakable.

The congregations are in general very good; and our Society consists of ninety-one members, beside four or five, whom we consider on trial. JOHN HEALY.

THOMAS HIRST.

THE following is an Address put into Mr. LeSueur's hand on the introduction of the Hymn Book, published at Chatham, for the use of the French prisoners. THOMAS WARREN.

Plymouth, July 10, 1813.

"The French Prisoners on board H.M.P.S. the San Ysidro, in the River Hamoaze, to the Methodist Conference.

"*Gentlemen,*

"*ONE of your respectable* Missionaries, *Mr. Le Sueur,* having had the goodness to present to us a book, entitled, 'A Collection of Hymns for the use of the French Prisoners;' we should think ourselves wanting in the most sacred of duties, were we not, by this address, to express our gratitude to you, as well for the book itself, as for the pious motive which induced you to dedicate it to us.

"The task which we have to perform is truly so difficult, that, without the aid of the august religion of the Gospel, we should be unable to fulfil it to the end. Yes, gentlemen, happy is he, who, deprived of all that is agreeable and delightful to him—separated from all the comforts of life, employs the great leisure which a state of captivity affords him, in the happy practice of those univocal precepts which your very worthy Missionaries enforce on us daily.

"But, gentlemen, if the end you have in view in this dedication be not attained, and your harvest prove less abundant than your zeal prompts you to desire, yet we, at least, present to you, as some compensation, the very sincere homage of gratitude, which you so justly deserve. And we pray that the Most High would prosper the painful and perilous labours to which your Missionaries have devoted themselves for the happiness of all.

"We have the honour to be,

"Gentlemen, Your very humble

"and respectful Servants."

Signed by twenty-two respectable persons, chiefly officers, on behalf of the Prisoners on board the San Ysidro.

POETRY.

TO THE EDITOR.

Dear Sir, *Nottingham, Nov.* 30, 1813.

The following lines were written on the last day of the year 1767, and published in a periodical work in the beginning of the following year. By altering a few words, I have adapted them to the present period.

The moral reflections they contain strongly recommend them to the notice and approbation of your numerous readers.

I am, affectionately, your's,

SAMUEL TAYLOR.

Eighteen hundred and thirteen,
Is now for ever past;
Eighteen hundred and fourteen
Will fly away as fast.

But whether life's uncertain scene
Shall hold an equal pace;
Or whether death shall come between,
And end my mortal race;

Or whether sickness, pain, or health,
My future lot shall be;
Or whether poverty, or wealth,
Is all unknown to me.

One thing I know, that needful 'tis
To watch with careful eye;
Since every season spent amiss
Is register'd on high.

Too well I know what precious hours
My wayward passions waste:
And, oh! I feel my mortal pow'rs
To dust and darkness haste.

Earth rolls her rapid seasons round,
To meet her final fire;
But virtue is with glory crown'd,
Though suns and stars expire.

What awful thoughts! What truth sublime
What useful lesson this!
Oh let me well improve my time!
Oh let me die in peace!

Inscription on the grave-stone of Mrs. Anne Moore, in the Burial-Ground of the New Chapel, in the City-Road, London.

Sacred

TO THE MEMORY OF

ANNE,

The beloved and faithful Wife of

*HENRY MOORE,**

Preacher of the Gospel, late in Connexion with The Rev. JOHN WESLEY, deceased:

SHE DEPARTED THIS LIFE

WITH A HOPE FULL OF IMMORTALITY,

March 25, 1813—Aged 56.

Nobilis ingenio, mitis, formosa, pudica,
Anna! exiguo hic cespite tecta jaces;
Sed non tota: Anima cœli loca læta petivit,
Solvere virtutis præmia terra nequit.
Quicquid amor, sincera fides, pietasque jubebant,
Sedula fecisti, filia, sponsa, credens.
Maritus flevit, pangens lacrymabile carmen,
Quod tibi perpetui pignus amoris erit.
Concordes animas Christus revocabit in unum,
Pax ubi sancta manet, nec dirimendus amor.

English Version; by Miss Eliza Bradburn.

Anne! noble-minded, modest, meek, and fair,
Safely thou liest in thy narrow bed!
But not the whole of thee reposeth there,
Thy spirit to the joys of heaven is fled.
Insolvent earth could no reward bestow
Worthy of thee, for thou hast well sustain'd,
As daughter, wife, and christian, here below,
Whatever love, faith, piety, ordain'd.
O let this tear-ful verse a token be
Of thy lamenting husband's endless love!
And soon his kindred soul, from earth set free,
Christ shall unite to thine: We then shall prove,
That peace and love endure to all eternity!

TIME'S LECTURE TO MAN.

Why start you at that skeleton?
'Tis your own picture which you shun.
Alive, it did resemble thee,
And thou, when dead, like that shall be.
Converse with it, and then you'll say,
You cannot better spend the day.
You little think how you'll admire,
The language of those bones and wire.
The tongue is gone, but yet each joint
Can lectures read, and speak to th' point;
When all your morals too are read,
You'll find no tutor like the dead.

There grew the lips, and in that place,
Where now appears a vacant space,
Was fix'd the tongue, an organ shrill,
Employ'd extremely well or ill:
I know not but it could retort,
Or speak the language of the court;
But this I will presume t' aver,
That if it was no flatterer,
If it traduc'd no man's repute,
If, when it could not praise, 'twas mute,
'Twas a blest tongue, and shall prevail,
When wit and eloquence shall fail.

Prime instances of Nature's skill,
The eyes did once those hollows fill;
Were they quick-sighted, sparkling, clear,
As those of hawks and eagles are;
Or say, they did with moisture swim,
And were distorted, blear'd, and dim;
Yet if they were from envy free,
Nor lov'd to gaze on vanity;
If none with scorn they did behold,
And with no amorous glances roll'd,
These eyes more bright and piercing grown
Shall view the great Creator's throne.

If in Truth's paths those feet have trod
It matters not if bare or shod;
If us'd to travel to the door
Of the afflicted, sick or poor,
Though to the dance they were so strange
As their rude motion not to change;
Those feet new wing'd shall upward fly,
And tread the palace of the sky.

Those hands, if ne'er in blood were stain'd
Nor fill'd with wealth unjustly gain'd,
Nor greedily at honours grasp'd,
But to the poor man's wants unclasp'd;
It matters not if in the mine
They delv'd, or did with rubies shine:
They shall be lifted up in praise
To God, the Giver of all grace.

See, not the least remains appear,
To show where nature plac'd the ear;
Who knows if it were musical,
Or could not judge of sounds at all;
Yet, if it were to counsel bent,
To caution and reproof attent,
That ear shall with this sound be blest,
"Well done," and enter into rest.

If wise as Socrates that skull
Had ever been, it's now as dull
As Midas's, or if its wit
To that of Midas did submit;
It's now as full of plot and skill,
As is the skull of Machiavel:
Proud laurels once might shade the brow
Where not so much as hair grows now!

---

* For an Account of Mrs. Moore, see the Methodist Magazine, for June, 1813.

Printed at the Conference-Office, 14, City-Road;
By THOMAS CORDEUX, Agent.



Mr. Joseph Cusworth.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1814.

BIOGRAPHY.

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

(Concluded from page 12.)

In another letter, dated July 28, 1771, which was his last, he declared the state of his mind thus: "The writing of the few lines before the present, was the work of several days, attended with more difficulty and pain than any one is able to conceive, who does not feel what I have suffered. But to complain is disagreeable to me. The constant prayer of my heart, most tenderly united with yours, is for the welfare and prosperity of the church of God, and especially that part of it which is the object of our care. May our faithful and true Friend who purchased it with his blood, and who is the supreme head thereof, so defend his people amidst all opposition, and support his servants, who labour in the word and doctrine, and have the general charge over his house, that the several members of it may increase in faith, hope, and love, to their comfort and joy.

"With respect to myself, if I may judge from what I feel, I can think no otherwise than that I am near the end of my course. Therefore all my prayers are centred in this, that my gracious Lord may be with me, and abide always near me, especially in my last extremity."

From his whole demeanour in every stage of his illness, it appeared that he had, in a great degree, the same mind that was in Christ Jesus. In those intervals, wherein he was in some measure free from pain, and thereby enabled to perform any part of his ministerial function, whether he preached to a public auditory, or explained the Scriptures to a private company, he approved himself to all who heard him, a scribe well instructed unto the kingdom of Heaven. From the Bible, as his most important treasure, he drew the spirit as well as the matter of all his discourses. The last subject whereof he treated with more than usual energy and edification to his hearers, was, "Set your affections on things above," &c. Col. iii. 2. This divine precept was exemplified in his own disposition and conduct. For as the love of Heaven had made him heavenly, and the desire to be

with Christ, had disengaged his heart from all earthly attachments, so his benevolence prompted him to do good to all within the compass of his influence.

Among the many instances of persons in affliction, to whom he had been an instrument of help and comfort, was one involved in distress of the most complicated nature, whose dejected mind, by his compassionate attention, was so much relieved and animated with an assured hope of a speedy dismission from pain and grief, to endless joy and rest, that all who were concerned for, and sympathized with the sufferer, rejoiced on his account; and it was said by some, that if his benefactor had come to those parts for his sake alone, the service done with respect to him, would have well answered the expense and trouble of his journey thither.

His sphere of usefulness was contracted in proportion to the increase of his disorder. But however limited in his influence, as far as it reached, he lost no opportunity of comforting the poor and dejected, and of interceding for the friendless. Upon the least intermission of pain, he was always ready to converse with those about him upon the most interesting subjects, for their edification and comfort. The great concern of his mind and heart, was for the furtherance of the gospel, for the church in general, and especially for that part of it which was under his immediate care, that it might grow in grace, and be enlarged by countless numbers, to the praise of its Redeemer. With earnest solicitude for the benefit of his countrymen at large, he not only drew up some remarks upon the Welch tongue, and grammatical institutions in that language, for the use of English preachers, who, living amongst them, must speak so as to be understood, but offered many prayers at the throne of grace in their behalf. From the nature of his disorder, which becoming more and more oppressive, allowed him scarcely any sleep, he was apprehensive that he should be deprived of the use of his mental faculties; but knowing in whom he had believed, he, with full resignation, committed himself to his care. Perceiving that they who were with him were affected at the prospect of so humiliating an event, he said, "All he does is well done; let us only look to Him, and the end will be blessed." If at any time, through extreme pain, a word of complaint fell from him, which very rarely happened, upon recollection, he acknowledged the impropriety of it, saying, "I ought not to speak so, it might be much worse with me, I am graciously dealt with." At the last communion which he attended in public, he partook of that sacred ordinance with the humility and reverence which become a sinner in the presence of God his Saviour, and at the same time, with the unshaken confidence in his mercy which is peculiar to a believer. In singing a verse of praise and thanksgiving, which he began himself, at

the conclusion of this solemnity, the communicants were impressed with such a lively sense of that peace which the world cannot give, that many grateful tears flowed in the happy assembly.

When, through an entire weakness of body, he could no longer attend the congregation, his private conversation with all who visited him, had the most happy and beneficial influence upon their minds. His thoughts were constantly employed in the things of God, and of his church; and hence what he said upon all occasions was so interesting, that every one who heard him, and whose memory could not retain the particulars of what he had spoken, lamented afterwards, that he had not preserved in writing what deserved so well to be remembered.

Being always ready to acknowledge the least assistance received from others, he thought he could not sufficiently thank those about him for their kind offices, and particularly his dear wife, for the great affection she had manifested, and the tender care with which he had been attended by her in every stage of his illness. As long as he was able to speak, whoever came near him in the day, or watched with him in the night, was sensibly affected with his divine conversation. He expressed, in the midst of great weakness and pain, the lively sense which he had of the undeserved mercy of God, and of the unlimited kindness of his friends; giving them the most salutary advice for their improvement.

At length, when he seemed no more to have the power of speech, he lay still; and it appeared to all present that the moment of his departure was at hand. For a while he was scarce perceived to breathe, but all at once, exerting his feeble strength to the utmost, he expressed an earnest desire to be dismissed from the body: and just before the close of all his sufferings, he thus prayed; "Dear Saviour! remember my poor name, and come, come soon!" Shortly after his petition was answered, and his amiable, happy spirit, released from its tenement of clay, in which it had long suffered, on September 13, 1771, took its flight to glory.

From the preceding short, and confessedly defective account of Mr. Gambold, every pious reader will discern that he was a man of genuine humility, great modesty, and eminent holiness. But in order to form an adequate idea of his manly sense, correct taste, discriminating judgment, and literary attainments, his works must be consulted. These, it is to be lamented, are few in number; but such is their intrinsic worth, that all who peruse them, and are at the same time capable of discerning the value of compositions in which pure divinity and strength of reason are happily blended, will regret that he, who wrote so well, should have written so little.

The following quotations, from a sermon which he preached before the University of Oxford, will afford some idea of the estimation in which he held the gospel, as *peculiarly* calculated to cause and promote holy joy and exultation. "We must put ourselves in the place of those primitive converts, (the first christians) and then try what part of the Christian Doctrine would have been capable, or would not have been capable, to affect us in the manner that they were affected.

"And first, I may venture to say, that what was prophesied of before, and proposed when the time came, as glad tidings; what was accordingly received by these persons with demonstrations of joy; could not be, principally or properly, a lecture of ethicks, a fine set of moral precepts. For in the first place, if this were the case, how could the grand blessing of christianity be introduced in such a solemn manner, as something entirely new, and unknown to mankind till then; something that improved their condition, like stepping at once *out of darkness into marvellous light?* And how could the impression it made, be an impression of surprise, such as sudden joy occasions? Whereas it is certain that moral rules and fine sayings of that sort, were not wanting to the world before: those who profess to admire them most in the New Testament, must own they met them likewise in authors, that lived before christianity; and that with such strength and delicacy, that upon those authors they formed the taste, for gratifying which they value these parts of the New Testament. It is true, some great rules of human life are adjusted in the gospel, to a perfection not before understood; but upon the whole, what is additional and new of this kind, in our Saviour's religion, was really too little, to be of itself the adequate cause of the joy required and shewn in embracing that religion.

"I mean it was so, had good rules and laws been ever so much a profitable subject of joy to mankind: but what if they were not? The proper expression for what we feel in reading a well-written treatise of morals, is, that we are pleased: it is an entertainment of the understanding: but then we are said to be in joy, when we perceive some more solid and real accession to our happiness. And if the very word joy will not suit with the impressions we receive from the writings of *Tully* and *Aristotle*, much less can they, or any thing supposed of the same nature with them, elevate the soul so high, as is implied in the behaviour of the first converts, who *took joyfully the spoiling of their goods, had all things common, and counted not their lives dear unto them, so they might finish their course with* the same *joy*. I am almost ashamed to push the absurdity any farther, of thinking it possible that the mere preceptive moral part, could be those glad tidings, which deserved and occasioned so much rejoicing: yet to render it still more inconsistent, it must be considered, who those pri-

nitive converts were. Not persons of a contemplative disposition, or philosophical education; not men capable of forming, and falling in love with abstract ideas of virtue, order and decorum: but plain people, who had no refined way of thinking, but which is much better, a tender and faithful conscience. It could never enter into their minds to make virtue a theory, or to enjoy it in the same manner as prospects and plans, or the relations of lines and superficies; nor could they be in raptures for any new discovery in this way. No, their concern about virtue and duty was quite of another nature; they knew they had transgressed the plain rules of it, and were in danger of God's displeasure: so much as they already understood, condemned them: small matter of joy would it have been to them, that the law was now raised to a still more spiritual sense, and to greater perfection. Had this been all, or even the chief thing that they were encouraged to apprehend, nay, had not this enforcement of the law been placed as it were in the rear of some previous and seasonable mercies, the greatness and influence of which made every thing else delightful and feasible; instead of any joy of theirs, we should rather have heard of the deepest despair, confusion, and distress.

"It seems therefore pretty plain, that however the precepts and laws of the gospel are the part which some affect chiefly to admire, yet the first proselytes could not directly and nakedly rejoice in these, but must owe their joy to something else. But that, you will say, may be presumed to have been, the declaration of the certainty in general of a future state of rewards and punishments. But neither will this appear a sufficiently probable cause of such surprise, and such joy. The apostles had indeed some new proofs, as well as juster notions, to give of a life to come; but still it was a thing not unheard of even to the Gentiles; and to the Jews, of whom chiefly the first converts consisted, it was very familiar, it was what their *twelve tribes instantly serving God day and night*, had continual regard to. A future state, therefore, in general, to argue as we did before, could not be the new, the surprising thing: and we may question whether it could be, simply in itself, matter of clear joy. For let us consider the condition of mankind, guilty, and obnoxious to the divine wrath: even the heathens had a conscience *accusing, or else excusing* them inwardly, but we may guess which it did most: and the Jews had besides, a particular strong idea of sin and its demerit, kept up by the use of their sacrifices appointed for that purpose. Now in this situation, however it might be a great and noble thought, That we are beings of an endless duration, who shall outlast the present constitution of the elements, and see those illustrious scenes which the Creator keeps in reserve; yet accountable creatures, who must then stand a trial, neither could nor

ought to look upon these things in an abstracted and speculative way."

"Mankind were sinners: what therefore could they so much want, what could they be so glad of, as the forgiveness of sins? They especially of mankind, who chiefly gave ear to our Saviour and his apostles, were known to long for nothing more than such remission, could it be obtained; as indeed he, who knew where the great strength of his religion lay, and how it was capable of administering joy, always invited such to him. We find also, that the main subject of the first discourses of the apostles, those very discourses upon hearing and crediting which, such conversions and that remarkable joy we took notice of, did presently ensue, was the pardon of sins through *Jesus Christ*. But we need no more for ascertaining this matter, than to keep close to the test laid down, and ask, Whether in the nature of human sentiments, creatures guilty and obnoxious to punishment, could, upon any message from the Creator, other than his declared forgiveness of their offences, find themselves in such a condition as to rejoice? Reconciliation, mere reconciliation to the great God, though the consequences be not specified, and much more if they be, may well be tidings of great joy to us; but without it, what can?"

In the year 1765, Mr. G. published, anonymously, "A short Summary of Christian Doctrine," by way of question and answer, in the sound and scriptural words of the Church of England. The modest, but at the same time, remarkably sensible and judicious observations, in the preface to that excellent compendium of true religion, are highly to the credit of their much esteemed, and greatly beloved author. "It is presumed (saith he) this little essay may have its use; and that on two sides.—1. Children, as well as grown people, being so often accustomed to hear and join in these solemn words, and that in a frame of piety and devotion; the *doctrines* of religion themselves, can be conveyed to them through no vehicle more advantageous, than these known expressions. 2. When they have once distinctly remarked the points, which the church-prayers really contain; they will afterwards *pray* them so much the better all their life long. In short, they will think over what they have prayed, and pray over what they have thought.

"The general tendency therefore will, I hope, be allowed to be good, and particularly seasonable in these times, viz. to *endear* the more *ancient liturgy* established in this nation; and, along with that, to inculcate the essential articles of *revealed religion*.

"It is a great pleasure, that one may serve both these ends at once: and that whoever loves either of these objects, must, if he reflect, be induced thereby to love the other too. Through inattention, indeed, it often happens, that some, who are well at-

tached to the prayers, yet are so, without aufficiently taking in their Christian import; and that others, who have a taste and desire for gospel-truths, remain all the while unapprized, that in the *Common Prayer-Book* of the Church of *England*, those very things are so clearly to be found."

The following specimen of the summary in question, will give the reader some idea of the care and judgment with which the whole was compiled.

"*Question* 35. *Ought we to thank even the whole blessed Trinity on account of our redemption?*

A. We must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life.*

Q. 36. *What ought the Father in particular to be thanked for?*

A. For giving us his only begotten Son. †

Q. 37. *How may each of us now, yea all mankind, in all our needs and distresses, freely address ourselves to the Son?*

A. O God the Son, Redeemer of the world, have mercy upon me a miserable sinner! Both now and ever vouchsafe to hear me, O Christ; graciously hear me, O Lord Christ. ‡

Q. 56. *How do you sum up, and comprise together, both his painful Sufferings and his Victory, and implore from him the benefit of the whole?*

A. By thine Agony and bloody Sweat; by thy Cross and Passion: by thy precious Death and Burial: by thy glorious Resurrection and Ascension: and by the coming of the Holy Ghost: Good Lord! deliver me." §

The few poetic pieces which proceeded from Mr. Gambold's pen, are justly held in high estimation by every reader of taste and piety. His "MARTYRDOM OF IGNATIUS," written in a dramatic form, is imbued throughout with the purest and most sober spirit of devotion. He puts into the mouth of the characters whom he introduces, the most glowing, and at the same time, scripturally chastened sentiments of practical and experimental divinity. Agathopus and Philo, two eminently holy deacons, but of opposite natural tempers, are represented, after having expressed different sentiments, as mutually preferring each other.

AGATHOPUS.

"No, Philo, we are one! I lay me under
Thy spirit, like the ground thou tread'st upon,

* Last Exhortation in Communion Service.
† Collect for Christmas.
‡ Litany. § Litany.

And would give up whate'er I have, to purchase
One feature of the soul I so misjudged.

PHILO.

" Honest Agathopus, thou still art fervent!
There is no cause for that. Thou hast thy path,
And that as much more excellent than mine,
As the bright sun excels the sickly moon.
For all the strong in faith, who snatch the prime
Of gospel-grace, and its meridian fires,
Are thine; while I the inglorious crowd befriend,
Who creep benighted in the rear of hope.

AGATHOPUS.

" Ay, Philo, you were always mild to sinners.
I hardly ever saw one reconcil'd,
But my heart blamed the condescending terms.
But 'twas not so last night. Were I in glory,
I could have pluck'd the crown from my own head
To put it on the soldier's.*

PHILO.

" Thou wast never
Stain'd with full crimes, Agathopus, but I
Have been a deep offender, and can yearn
Over a loathsome Layer like myself.
I never told thee how I was converted:
Cilicia was my native land. My father,
Too fond and easy, put it in my power
To pamper every taste: he found his error:
And scarce reproving me, he let me see
He died for grief. This was reproof indeed
To me who dearly lov'd him; and ne'er felt
(That I must say) even in the life of sin,
Harsh passions. Much I thought of leaving life,
But left the place where I had kill'd a parent.
After some wand'ring, I, in anguish still,
Return'd to Tarsus. The good bishop there
Set forth the cleansing virtue of Christ's blood;
I went to hear him; for I was so dead
To all this world, I now ne'er shunn'd reproach.
Then first my soul conceiv'd a glimmering hope;
I saw a greater Father had been griev'd,
But well for me! so great he could remit
The complication of impieties.
I was baptiz'd, chos'n deacon, came to Antioch
On business, where Ignatius ask'd to keep me.

* This reference is to a heathen soldier converted by means of Ignatius.

AGATHOPUS.

" Whate'er thou wast, O Philo, heretofore;
I see thee now a saint, and born of God:
Yea, since my eyes are open, I discover
Thy daily acts and spirit of thy life
Have all the principles, tho' not the pomp
Of high perfection and a light divine;
And like an expert swordsman, thou dost more
By slow, and smooth, and unsuspected motions,
Than I perhaps with all my brandishes.

PHILO.

" I think not so, my friend! 'Tis men like you,
That must support christianity. The reasons
Of that admitted once, require thenceforth
A constant ardour, an exerted soul
Still on the wing with some ecstatic warmth.
If e'er this fails, men of my turn, who now
Make no unpleasing discord to the gospel,
(For 'tis a discord) lost in stronger numbers
Of you, who still bear up the genuine sound:
If e'er, I say, your brave and worthy voices
Shall under ours subside, we shall invent
Some foreign harmony, and cast off Christ's.
But I would hear what work of God has past
Upon thy soul, Agathopus.

AGATHOPUS.

" *At Antioch born,* and bred by christian rules;
And ne'er defil'd by so much outward sin,
As with due emphasis might shew the need
I had of Jesus, and endear his blood;
Yet by one comprehensive glance, did God
Teach me the truth of things. I had one morning
Kneel'd down to pray'r, my most delightful task;
When all at once a crowd of horrid thoughts,
Fraught with the images and blackest venom
Of all the vices that ever man committed,
Broke in upon my soul. I was amaz'd
To see myself from ev'ry shape of good,
Where I had built my rest, immensely back,
As on some desert island thrown, where seem'd
No hopes of succour. But the Saviour came,
And with his splendor brighten'd all the place.
Redeem'd I was from real sin; and felt

Both those quick terrors, and that great deliverance
In comfort as intense, which lie beneath
A gospel we so indolently enjoy."

Claudius, the converted Roman soldier, is, at the end of this jusly admired performance, represented as having received the right-hand of fellowship from the Roman Christians, and saying:

" My first instructors, by whose friendly voices
I learn'd to trust in Jesus! must I part with you?"

AGATHOPUS.

" Yes, Claudius, and 'tis no great thing.
We, with these friends must part; both with Ignatius.
They, ere their thirsty souls had time to know
And knit with his: we after a strict union
Of many years. With our exterior state
'Tis thus. But Christ within is ever sure,
The same in youth and age, at Rome or Antioch.
One source of joy to each believing breast,
Where we all drink, and live, and meet at last."

The poem on " Religious Discourse," contains many admirable directions for conversation. The author discovers in it, not only his deep knowledge of the things of God, but also such an acquaintance with the human mind, as well as with the various and opposite tempers of mankind, as comparatively few have ever attained. It was (to use the writer's own language upon another occasion) " extracted from a world of thinking." Some idea of its worth may be formed from a perusal of the following lines.

" But who must talk? Not the mere modern sage,
Who suits the soften'd gospel to the age:
Who ne'er to raise degen'rate practice strives,
But brings the precept down to christian lives.
Not he, who maxims from cold reading took,
And never saw himself but thro' a book:
Not he, who hasty in the morn of grace,
Soon sinks extinguished as a comet's blaze:
Not he, who strains in scripture-phrase t' abound,
Deaf to the sense, who stuns you with the sound:
But he who silence loves, and never dealt
In the false commerce of a truth unfelt.
Guilty you speak, if subtle from within
Blows on your words the self-admiring sin;
If unresolv'd to choose the better part,
Your forward tongue belies your languid heart:
But then speak safely, when your peaceful mind
Above self-seeking blest, on God reclin'd,
Feels him at once suggest unlabour'd sense,
And ope a sluice of sweet benevolence.

Some high behests of heaven you then fulfil,
Sprung from his light your words, and issuing in his will."

The judicious author, sensible that these sentiments, though manifestly true, might be supposed by some to contain a vindication of unscriptural *stillness*, guards them as follows:

"Nor yet expect so *mystically* long,
'Till certain inspiration loose your tongue:
Express the precept runs, 'Do good to all;'
Nor adds, 'Whene'er you find an inward call.'
'Tis God commands: no farther motive seek,
Speak or without, or with reluctance speak:
To love's habitual sense by acts aspire,
And kindle, 'till you catch, the gospel fire."

The little poem, entitled "*The Mystery of Life*," manifests, in every couplet, such delicate touches as could proceed from none but the hand of a master. In so finished a piece, it is difficult to determine what part deserves the preference; but by minds of sensibility the two following verses have been especially admired:—

"So many tender joys and woes
Have on my quivering soul had power;
Plain life with height'ning passions rose,
The boast or burden of their hour:
O what is all we feel! Why fled
Those pains and pleasures o'er my head?

"So many human souls divine,
Some at one interview display'd,
Some oft and freely mix'd with mine,
In lasting bonds my heart have laid:
O what is friendship! Why imprest
On my weak, wretched, dying breast?"

The beauty as well as force of right words, is strikingly manifest in the following Epitaph, which Mr. Gambold wrote on himself.

"Ask not, who ended here his span?
His name, reproach, and praise was man.
Did no great deeds adorn his course?
No deed of his but shew'd him worse.
One thing was great, which God supplied,
He suffered human life—and died.
What points of knowledge did he gain?
That life was sacred all—and vain.
Sacred how high, and vain how low?
He knew not here, but died to know."

The late venerable Founder of Methodism, who knew well how to appreciate worth, wherever found, adds, after publishing the above epitaph, "And this light was buried *under a bushel!* How might he have enlightened all Christendom?"

DIVINITY.

SERMON ON ISAIAH lv. 10, 11.

Preached at Armley, Oct. 5, 1813, *previous to a Missionary Meeting, at Leeds, by* J. BUCKLEY.

(Concluded from p. 20.)

IT may be asked, what prospect and assurance is there of success? The answer will lead us to consider.—

IV. THE PROMISED PROSPERITY OF THE GOSPEL. Thus saith the Lord, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Here is the doctrine of encouragement,—Here is a sovereign answer to sceptical reasoning, and an antidote against those unbelieving fears, which say,—How can these things be? How can barbarous nations be civilized, and the heathen be converted to the faith of the gospel, by the foolishness of preaching? All things are possible to God. Hear him, "It shall be,"—"It shall prosper!" The Messiah shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." Shall we contradict the Most High, or shall unbelief paralyze our efforts! Nay, "The Lord God omnipotent reigneth, let us be glad and rejoice." Go on, thou King of saints, conquering and to conquer!

The *pre-eminent object* of the gospel is, to accomplish the good pleasure of God. "It shall accomplish that which I please."—It is the good pleasure of God, that it should *conquer usurped dominion.* Satan, the God of this world, has obtained universal dominion over man. All are by nature, the children of disobedience and wrath. "For by the offence of one, judgment came upon all men to condemnation." Though the gospel has been made the power of God unto salvation to many, yet the prince of darkness holds vast dominion, among the nations of the earth which lie in sin, idolatry aud superstitiou. They worship *lords many, and gods many.* What an awful scene of abomination and depravity, does their mythology present to us. We see them bowing down to the sun, moon, and stars; to the element and the beasts of the field; to reptiles, insects, and creatures of their own vain imagination; to gods supernal and infernal. But passing by almost an innumerable multitude of these spurious deities, let us turn aside, and view for a moment the homag

which the inhabitants of Hindostan pay to their god Juggernaut. A respectable writer informs us, that "this god was originally a black pyramidical stone, which, they pretend, fell down from heaven, or was miraculously presented on the place where their temple stands, that it represents the power presiding over universal generation." At the present day, he appears in the form of a huge block of wood, with a frightful visage, painted black, and a distended mouth of bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. His throne is a stupendous car or tower, about sixty feet in height, resting on wheels, which deeply indent the ground as they move under the ponderous machine. The temple in which he resides, is a vast fabric, adorned with obscene emblems, its towering height is seen at a great distance. To this place, an almost innumerable concourse of priests and people assemble to pay their adoration and worship to their idol. He is drawn from his temple with cables, by thousands of men, women, and children, who esteem it a sacred honour, to render these services, while hundreds of thousands, with loud acclamations, as the voice of mighty thunder, proclaim his praises. His worship is obscenity and blood. Over the first we through a vail, and the second strikes us with horror, while we view it. For many miles round this temple, the public roads are strewed with the bones and skulls of pilgrims who have died by the way, their flesh having been devoured by dogs, jackalls, and vultures.

In every direction the eye meets death, in some form or other. It is esteemed a kind of superlative virtue, and holy martyrdom, to fall under the wheels of this gigantic god, and to be ground to death. The annual expences, attending his services and decorations are upwards of *eight thousand seven hundred pounds*. Such are the abominations of Juggernaut, this Moloch of the Hindoos, whom myriads of *British* subjects idolatrously adore.* This superstition is attended with yet greater inhumanity and cruelty: the sanguinary rite of female sacrifice: women are burned alive on the funeral piles of their husbands. Within the short period of six months, in the neighbourhood of Calcutta alone, *one hundred and fifteen* women were thus cruelly committed to the flames. What then must be the annual sacrifice, among the vast population of India! Infanticide is also commonly practised among many of the Hindoo tribes; it is customary for mothers to destroy their own female children, by strangulation, or throwing them into the Ganges, where they are devoured by crocodiles. The number of these innocents, sacrificed in two provinces *only*, in the year 1807, were upwards of *three thousand*. But I forbear enlarging on this painful sub-

* The reader is referred to the "Christian Researches in Asia," by the Rev. Claudius Buchanan, D. D. for further information on this subject.

ject; I perceive the unembellished relation of these simple facts, excites in you emotions of commiseration, and bowels of mercy. You say in your hearts, "what can be done to stay the murderous hand, and to lead them from this region and shadow of death. The instrument is in your own power. The gospel of Christ shall accomplish it.—"For this purpose was the Son of God manifested" in the flesh, "that he might destroy these works of the devil." For this purpose is the gospel preached, "to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the just." We have already observed, these effects were produced by the preachiug of the apostles, in the conversion of pagan Greece and Rome. "They were turned from dumb idols to serve the living and true God." And this it shall accomplish among the pagan inhabitants of Hindostan, and every part of the unenlightened world, by its irradiating influence, and by the power of the Holy Ghost. "They shall be greatly ashamed that trust in graven images."—Like the ancient worshippers of Baal, they shall with holy abhorrence, break down their altars, saying—"The Lord he is the God. The Lord he is the God," and worship him; or, like the Ephesian converts, "burn their books of curious arts before all men." Thus shall the gospel accomplish the good pleasure of God, in its victorious progress, till the idols of all nations are cast as a mill-stone into the depth of the sea, and Satan the usurper be bound by the chain of almighty power, and Christ "have the dominion from sea to sea, from the river to the ends of the earth." "From the rising of the sun, even unto the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."

To accomplish this,—*The good pleasure of God is the diffusion of divine knowledge.* Ignorance is the mother of idolatrous devotion; and from the darkness and depravity of the heart, proceedeth all manner of evil. The gospel is a divine light illuminating the human mind. God, who in the beginning commanded light to shine out of darkness, shineth into the hearts of men, giving them the knowledge of his glory in the face of Jesus Christ. By this divine light is made manifest the glorious and harmonious plan of human redemption, regeneration, and eternal salvation. Every missionary, sent of God, landing on the shores of the heathen, may adopt the appropiate language of the prophet, "Arise, shine, for your light is come, and the glory of the Lord is risen upon you."

The good pleasure of God is the conversion and regeneration of all men. "Ye must be born again."—This the gospel requires of the heathen; it "commandeth all men every where

to repent."—"Repent ye therefore," is its language, "and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." What St. Paul said of the Corinthian christians, was applicable to the Gentile converts in general; "Such were some of you,—ye were fornicators, idolaters, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners;—but ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God." The same spiritual and moral effects have attended the gospel through all succeeding ages, as the history of the Church will sufficiently prove. We therefore conclude, they will continue to attend it, wherever it is faithfully preached.

The good pleasure of God is the establishment and extension of his Church; and the consolation and glorification of faithful believers. God will accomplish by the gospel the formation of christian societies, which shall enjoy its ordinances, and conform to its holy discipline. This appears to be the natural effect of its assimulating influence. Believers in Christ, whether Jews or Gentiles, are baptized into one body, they have one God and Father, one faith and hope of their calling. The Parthians, Medes, Elamites, and so on—were, by the cementing influence of divine love, of one heart and mind. "They continued steadfast in the apostles' doctrine, and fellowship, and breaking of bread, and of prayer." How great must be the beneficial influence of this gracious principle in social and civil life, among the heathen.—God will accomplish the extension of his church, believers shall be added to it; wherever christian societies are formed, the root of Jesse shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious."—"All nations shall flow unto it.—A little one shall become a thousand, and a small one a strong nation, the Lord will hasten it in his time." We are not to imagine that this good work will not have its attendant difficulties, both to Missionaries, and to those who are converted to Christianity by their labours. Satan will not lose any part of his dominion without prompt and powerful opposition. He will call the instruments of his power to war; persecution, affliction, and probably many unforeseen difficulties will array themselves against the Lord, against his Anointed, and against his people; but God will not leave those who believe in him from among the heathen *comfortless*. No, Christ formed in their hearts, the hope of glory, shall be their joy. His promises shall encourage them,—his Spirit shall comfort them, and his own arm bring salvation to them; and finally, he will *glorify* them, with all the faithful; for it is the grand design of the embassy of the gospel, to bring many sons to glory. "I beheld, (says St. John) and lo, a great

multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands, and they cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and to the Lamb!"

To achieve this great object,—the gospel shall be attended with PROSPERITY. "It shall *prosper*," saith the Lord, "in the thing whereto I sent it."—The thing whereto *He* hath sent it, is the accomplishment of his good pleasure. His good pleasure is the universal overthrow of the usurped dominion of Satan, by the progressive increase of the Redeemer's kingdom, till his glory shall encircle the world, and the knowledge and influence of his grace cover the earth, as the waters cover the face of the great deep.—In the accomplishment of this great design—*It hath prospered—It doth prosper—It shall prosper.*

The gospel *hath prospered.* Time would fail to take a review of the progress of the ministry of the word, and its success, from the days of Enoch to the end of the prophetic age, and from the days of John the Baptist to modern times. How rapid was its progress from the day of Pentecost. It ran with swift and gigantic steps, and was glorified in the conversion of Jews and Gentiles, Scythians, and Barbarians; bearing down civil, military, literary, and popular opposition. It was preached, says St. Paul, in all the world! or the Roman Empire, which was so denominated.—Its sound went forth into all the earth! Let it never be forgotten that all this was effected by missionary labours. Leaving this extended view of the subject, let us turn our attention to our own country. *It hath prospered* since its introduction into this happy land, by St. Augustine, and his missionary brethren. Our forefathers were a barbarous, savage, and idolatrous people, the vassals of druidical superstition, living in perpetual war, and offering their prisoners and captives in sacrifice to their gods. For a proof of the prosperity, and glorious effects of the gospel, we have only to view the pleasing contrast between the first and last pages of our civil and ecclesiastical history. When the purity of the religion of Christ was nearly lost, in the superstition of the Church of Rome, it was restored by the Reformation. The blood of our holy martyrs became the seed of the church. The lamp of the sacred ministry burned with an ardent flame in our sanctuaries, and many were turned to the Lord. In process of time, the vital flame began to diminish, till it was almost extinguished, and so remained until God revived it by those two great apostles, and missionaries, of the last century, our *venerable Father the Rev. John Wesley*, and the *Rev. George Whitefield.* The prosperity of the gospel, by their ministry, in bringing sinners to God, has been almost *unparalleled.* Our eyes have beheld its amazing

progress through the United Kingdom, and the sound of its success hath reached our ears, from the continent of America, from the West India Islands, and from other distant shores. Our eyes have not only seen, and our ears heard it, *but our hearts have felt it.* "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* with all spiritual blessings in heavenly places in Christ." That power and grace by which we are saved and blessed, are going on, making daily advances, and great accessions to the Church of Christ. *It does prosper.* This is an eventful period in which we live. In the midst of wars and rumours of wars, the great Wheel of Providence is moving on, to promote the furtherance of the gospel. Peculiar honour is conferred on Great Britain; she is, under God, the light of the World, shedding her radiant beams on the four quarters of the Globe! Heaven has made her his rich granary; she furnishes both *Seed* and *Sowers*, through the medium of her benevolent institutions. *The Gospel does prosper*, both at home and abroad: but on this I forbear to enlarge, as you will receive an ample statement in our intended meeting.

It shall prosper. In proof of this, we need only refer to the sure word of prophecy. The predictions of the sacred writings on this subject, are too numerous to mention. Out of the mouth of two or three witnesses, let this truth be established. It is said of the Messiah and his kingdom—"That of the increase of his government and peace, there shall be no end." —"His name shall endure for ever: His name shall be continued as long as the sun; men shall be blessed in him; and all nations shall call him blessed."—"There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." These prophecies have not yet been fulfilled, we look for it—and ever pray,—"Thy kingdom come." —The period appears to be rapidly hastening, when "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The gospel of the kingdom shall prosper, till it hath accomplished all the great objects of its divine Author.

He says, "*It shall not return unto me void.*" It shall not be published in vain. It shall not be attended with blight.—The seed, sown, shall spring up, and produce a rich and abundant harvest; and when the fruit is brought forth in full perfection and quantity, "Immediately he will put in the sickle," and gather the wheat into his garner. "*It shall not return unto me*

void." It shall be like a net, cast into the sea, gathering of every kind. It shall inclose all the nations and generations of men, from the beginning to the end of the world. It shall bring them to the shores of eternity, present them before the judgment seat of Christ, and determine their final and everlasting destiny. "The wicked shall be severed from the just, and cast into the furnace of fire, there shall be wailing and gnashing of teeth."—But, "the righteous shall shine forth as the sun, in the kingdom of their Father."

My Brethren, from the statement I have given you of the authenticity, liberality, object, and promised success of this divine revelation, your minds are, I trust, impressed with your personal interest in it: and your hearts are enlarged towards the heathen, whose cause I have endeavoured to plead. You will perceive, that to the gospel, every man is amenable, and by it shall be judged at the last day. Its threatenings and denunciations upon incorrigible sinners and idolaters are as terrible, as the burning wrath of God, and the unquenchable fire of hell. That the grace it proclaims and promises, is accommodated to the circumstances of all men; its glory is as high as heaven, and its blessings as lasting as eternity. Let us couclude our meditations on this subject with the following observations.

I. WE ARE REMINDED OF THE SOURCE OF OUR BLESSINGS, AND OUR DEPENDENCE UPON GOD FOR THEIR COMMUNICATION. The word of the Lord came down from heaven, from *thence* also must its promises be fulfilled, the plenitude of its blessings descend, and the completion of its gracious purposes be effected. There is our heavenly Father, and Jesus the Mediator of the new covenant. Let us therefore look up, by prayer and supplication. How much do we lose by not raising our hearts and eyes, to "Our Father, who is in heaven." We look to the earth; its attractions and cares entangle us; its disappointments and afflictions perplex us;—but when we look up by faith, the spirit of consolation descends like the refreshing shower; and out of the fulness of our living Head we receive and grace for grace.—The inheritance and glory promised in the written word, are in heaven; we look up in joyful hope, and sing,

> "There is my house and portion fair;
> My treasure and my heart is there,
> And my abiding home."

Do we anxiously desire the blessing of God on the Institution we have in contemplation? WE MUST LOOK UP.—The wisdom to direct our course, and the efficiency, by which the heathen shall be evangelized, come from above. The excellency of the power is of God. When the husbandman, by laborious cultivation, has cast his seed into the ground, he looks up to the

gathering clouds for showers.—While *we* are ploughing and *sowing* by the instrumentality of missionaries: while *you* are contributing of your substance, which I feel persuaded you will *do*, and that liberally; let every thing be done in a spirit of prayer.—"O Lord, we beseech thee, send now prosperity."—While we look up, we see the sacred cloud "big with mercy." We mark its direction, it moves towards the heathen nations, and we hear Him, who sits above the water-flood, say, "I WILL CAUSE THE SHOWER TO COME DOWN IN HIS SEASON: THERE SHALL BE SHOWERS OF BLESSINGS."

II. LET US LEARN TO APPRECIATE THE WORTH OF A DIVINE REVELATION. Books of great antiquity are esteemed valuable. The Bible is the most ancient of all books. It is the production of ages; but it is of infinitely greater value, because of its divine origin: it came from God, and its records are infallible; it is emphatically called, "The Scriptures of Truth." With what confidence and joy do we open the sacred volume, and meditate upon its contents! Here all our doubts and fears are dissipated, and, with open face, we behold, as in a glass, the glory of the Lord; and are made wise unto salvation through faith in Christ. This is the immutable standard of our faith, experience, and moral conduct. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is pure, making wise the simple."—"Search the Scriptures, for in them ye have eternal life."

The wisest and holiest of men have esteemed the Holy Scriptures an invaluable treasure; no sacrifice to them has been too great to possess and distribute the *Word of Life*. The learned and pious TYNDAL, who first translated and published the New Testament in our own language, and was proceeding in the translation of the Old, died a martyr in this glorious cause. Such was the darkness and despotism of the times, that he was arrested in the prosecution of his work, taken to the place of execution, strangled, and then burned. It is said that, in his last moments, he cried out, "Lord, open the king of England's eyes." If this prayer was not answered in him, for whom it was devoutly offered up, it is gloriously answered in *our gracious and beloved Sovereign*, who has expressed his most ardent wish, that every one of his subjects should possess a Bible, and be able to read it.—How are the times and seasons changed; the Lord has given us a goodly heritage, we have not only Bibles for ourselves and for our children, but also a large supply for the heathen; and of all the treasures we can send them, through the medium of our Missions, this is the greatest.—"It is more to be desired than gold, yea, than fine gold."

III. THE IMMUTABILITY OF THE DIVINE PROMISE EXCITES

OUR CONFIDENCE AND EXERTION. We believe God; that the work of grace effected in us, by his Word and Spirit *shall prosper*. That his grace shall be sufficient for us: That he will perfect the work he has begun, by sanctification of the Spirit. We therefore *work out our own salvation*, and *give all diligence to make our calling and election sure:—looking to Jesus, who is the author, that he may become the finisher of our faith.*

Have we confidence in God for our ourselves, and not for the heathen? Can we for a moment call in question the immutability of the prophecies and promises, to which we have had frequent reference, in the course of our meditations on this subject? Nay, The Lord is faithful.—The word which goeth forth out of his mouth, by the instrumentality of missionary labours, *shall prosper*. Our intended Institution has not for its object, a novel and untried speculation, but a tried and successful one. It has, "*Thus saith the Lord*," *for its authority*. I trust, that the mustard-seed, which we are about to plant, will be watered by the dew of heaven, that it will grow up, and, with *similar institutions*, spread its beneficial and increasing branches, to the four quarters of the globe; and never *cease to prosper*, till the whole earth be filled with the knowledge of the glory of God. That this may be accomplished, let us unite our best efforts, and incessantly call upon the Lord God of Israel, saying, "Oh that thou wouldst bless us indeed, and enlarge our coast, and that thine hand might be with us."—"For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—BLESSED BE THE LORD GOD OF ISRAEL, WHO DOTH WONDROUS THINGS, AND BLESSED BE HIS GLORIOUS NAME FOR EVER. AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY;—AMEN AND AMEN."

THE TRUTH OF GOD DEFENDED.

A REVIEW OF "A TOUR ON THE CONTINENT," &c.

(Concluded from page 35.)

AFTER Mr. Steinkopff returned from Switzerland, he visited the celebrated Royal Library at Stuttgard; and while he was engaged in making the necessary arrangements with the Stuttgard Bible Committee, the time, says he, which I was allowed to spend in my paternal house expired. "The hour of separation approached, in which I was to tear myself from the embraces of parents and friends, whom, in all human probability, I was to see no more on this side of the grave. But, being fully persuaded that God, in his wise and gracious providence, had

called me to labour in England, I strengthened myself in Him, the rock of my salvation. My whole family assembled once more to prayers; we parted with thanksgivings and praises, with weeping and supplications. It was on the 21st of September, early in the morning, that I left Stuttgard. The weather was beautiful, the moon was setting on one side, and the sun rising on the other. I had also a most agreeable travelling companion, who did every thing in his power to cheer my mind, and to alleviate my sorrow. On the road I met several friends bidding me their last farewell, and loading me with their benedictions. In the afternoon, when approaching the Wurtemberg frontier, I rose up in the chaise, and cast a longing look on regions endeared to me by so many ties of nature and christian affection, pouring forth prayers and blessings for all whom I left behind. After safely passing through dangerous forests, infested by a band of robbers, who had but lately committed some most atrocious murders, I stopped at Hessen-Darmstadt. Here I was met by a dear sister, married at Oppenheim, a town on the left bank of the Rhine, whom I had not seen for eleven years.

"Leaving my sister to the protection of God, I proceeded, the next morning, to Frankfurt, a city not less celebrated for its mercantile greatness, than for its having long been the place where the German Emperors were crowned. It was fair-time; all was bustle and activity. I was received by a Christian family with the utmost kindness, and paid my respects to several clergymen, especially to the venerable pastor, Claus, who, though 84 years of age, and totally blind, still zealously engages in the discharge of his ministerial duties, preaching the word of life, and full of cheerful serenity. He was delighted with my accounts from England; as were the Rev. Mr. Passavant, minister of the German Reformed Church, and several Christian merchants, whom I met in the evening. On inquiry, I was informed that almost all the Christian inhabitants of Frankfurt (about 7000 Jews reside there also) were supplied with the Scriptures; but, in the neighbouring districts and villages, many of the poor people were without them: in consequence of which, I presented my Frankfurt friends with 50*l.* for supplying such as were most needy and deserving."

On the road to Leipsick, Mr. Steinkopff passed the village of Auerstadt, at which the battle was fought between the Prussians and the French, which ended so fatally to the Prussian power. Leipsick, says he, is celebrated for its annual fairs, and its extensive trade, particularly in books. "On my way to this town, I met a Polish Jew in an inn, where I stopped to change horses. It was midnight, and he told me he had travelled ten successive days and nights, in order to reach Leipsick, by the commencement of the fair. 'Well,' said I to myself, 'if this man can

do and endure so much for the sake of earthly gain, ought I to mind any little inconvenience or difficulty in pursuing far more important and beneficial objects?'

"From Leipsick I went to Dresden. I had much wished to become personally acquainted with the celebrated Reinhardt, first chaplain to the Court of Saxony, who was considered one of the first divines and pulpit orators of his time, and had sustained many a noble conflict with the legions of Infidelity, triumphantly vindicating the sacred cause of Divine Truth and Christian Revelation. But, alas! I was disappointed. Reinhardt is no more in the land of the living. He died on the 6th of September, lamented by thousands, not only in Saxony, but in all parts of Germany.

"Instead of Reinhardt, I visited the Rev. Mr. Doering, who is likewise one of the chaplains to the Court, and a man firmly adhering to the truth, as it is in Jesus. He takes a lively interest in the cause of the Bible Society; strongly represented to me the want of the Scriptures among numbers of the poor in Dresden, and most heartily concurred with my wish, that something might be done for their relief in this respect. I placed 500 Canstein Bibles and Testaments at his disposal, and urged his uniting with some other respectable characters for the purpose of establishing a regular and permanent Bible Committee."

Mr. Steinkopff intended to have gone from Dresden to Berlin, but he was prevented by circumstances, which he could not control. Of his visit to Herrnhut, our readers will be highly gratified with the following account.

"Herrnhut lies between the two towns of Lobau and Zittau. About 90 years ago, the place where it now stands, was a natural and moral desert. But what a change has taken place! Where nothing but swamps and morasses were to be seen, a town has sprung up, which is the picture of neatness, the seat of piety and industry, the centre of an active, religious people, called the Moravians, or the United Brethren, who have proved an ornament to the Christian church, and a blessing to the world.

"When I consider the many important meetings of excellent people from various parts of the world, held in this place, among which the Ministers' Conference (an annual assembly of about 70 or 80 Protestant clergymen for promoting each others' usefulness in the ministry) deserves particular notice; when I recollect the many useful Missionaries going forth from this spot almost in every direction, and behold the thousands of benighted heathens converted by the ministry of these feeble but sincere servants of Christ; I am reminded of the grain of mustard-seed grown up to a fruitful tree, in whose branches the birds of the air find shelter and repose; and feel constrained at the same time to

adopt the language of our blessed Lord; "I thank Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." I visited the Unity's Elders' Conference, which is the supreme directory of all the Moravian settlements and societies among Christians and heathens; and was truly gratified to find men of primitive simplicity, faith, and love. They all assembled to hear me relate the work of God in Great Britain, more especially the proceedings of the British and Foreign Bible Society.

"I had also a conversation with a Moravian Minister, whose office is to visit the dispersed children of God in Poland, particularly those belonging to the German colonies in that country. 'The latter,' said he, 'suffer greatly: they want both Ministers and Bibles; among the Polish Jews,' he added, 'there is a great stir.' Induced by these representations, I deposited 200*l.* with the Unity's Elders' Conference, to be employed according to their discretion, for the dispersion of the Holy Scriptures in Lusatia and other provinces, through the instrumentality of the many pious Ministers with whom they stand connected.

"Previous to my leaving Herrnhut, I paid a visit to the Hutberg, a hill from which there is a most extensive and delightful prospect. A number of populous villages, with well-cultivated fields and gardens, lie before and around it, from which hills and small woods gently rise; and at the extremity of the horizon, the eye is charmed with the distant view of the Saxon, Bohemian, and Silesian mountains; the whole forms a sublime spectacle.

"*On the Hutberg is the* burial-ground of the Herrnhut congregation, intersected by several rows of trees, and kept in very nice order. Some of the wisest and best men sleep there until the morning of the resurrection: I wandered about among the dead, and felt inexpressibly serene and happy. My spirit joined the spirits of just men made perfect, and the words of Christ seemed to sound in my ears, "Be thou faithful unto death, and I will give thee a crown of life."

After a short stay at Herrnhut, Mr. S. returned to Leipsick, and then proceeded to Halle. "The very sight of this town, says he, excites in the breast of the Christian, feelings of joy, admiration, and gratitude. There the immortal Franck preached and lived; there many excellent ministers of Christ have been educated; there the Hallish Orphan House, the Canstein Bible Institution, the East India Missions, were established. I had long wished to see Dr. Knapp, Professor of Divinity at the University of Halle, one of the directors of the Orphan House: he is a son worthy of an excellent father, and justly considered one of the greatest Divines of our age. With the utmost kindness, he

conducted me to the Orphan House: without visiting this sublime monument of Franck's faith and charity, it is not possible to form any adequate conception of the greatness and firmness of that good man, who, with only seven florins, commenced a building, or rather, a series of buildings, which now occupies a large proportion of the town, contains many of its best houses, has opened its friendly gates for the destitute and forlorn, supported thousands of orphans, and afforded employment and instruction to tens of thousands. No wonder that Frederick the Great, of Prussia, when viewing it, exclaimed with enthusiasm, 'Truly Franck was a great man!' and that the Emperor Napoleon was directed to show mercy to its helpless inhabitants: for the protection and blessing of God rest upon it; and, in the midst of the ruin of palaces and cottages, it is still preserved.

"I left Halle on the 8th of October, (1812) on my return to Altona; the road led me through Wolfenbuttel and Brunswick. It is easy to perceive that these towns were formerly the residence of sovereign Princes; their palaces are still to be seen, but how changed the aspect of things! The old Duke of Brunswick killed in battle; his son driven from his country, their splendid apartments standing almost empty, their dominions given to another. What lessons for the great of this world! Many an ancient, princely house has stood the shock of ages; it might trace its possessors through centuries past; but, Ichabod!—Where is its former glory? It is vanished: it is departed. The yoke of oppression is severely felt: strangers consume the fat of the land. Oh my native country! how fallen art thou from thy former greatness and prosperity! Humble thyself under the mighty hand of God, acknowledge thy transgressions, return to thy Maker, take refuge in thy blessed Redeemer, embrace the Friend of thy youth, whom thou hast forsaken, kiss the rod of his discipline, implore his forgiveness, and seek his mercy. Between Brunswick and Hamburgh lies the Luneburgh Heath. No wonder travellers feel such a dislike to it; for indeed it is a dreary desert, like the land of the shadow of death. For miles scarcely a living creature is to be seen. Occasionally a green bush or small tree makes its appearance, no regular road leads through it; a multitude of tracks and paths appear; the poor horses have often to drag through a thick, heavy sand, and if the postillions were not well acquainted with their way, the traveller would soon be lost. After having wandered about in this wilderness, a cottage, a few dispersed houses, or a flock of little black sheep, quite gladden the heart; the least progress towards cultivation in this desert seemed delightful to me; and I thanked God, when at last I got safely out of it.

"I will say nothing of Hamburg; its former and present state

form a powerful contrast. I cannot express my gratitude to God, when,

"*Per varios casus, per tot discrimina rerum,*"

I found myself in Altona, safely lodged in the house of Messrs. ———, and most cordially welcomed by all the members of this excellent family. They know no party; but show Christian love, kindness, and hospitality, to every servant of God, to good men of all nations and denominations. May God pour down upon them his richest blessings, and may his heavenly benediction rest upon them all! They assisted me with their counsel, their credit, their mercantile knowledge and experience, and their warmest recommendations to the many friends and connexions whom they have in almost every part of the Continent."

The family of Vander Smissen, of Altona, are known through Europe, as merchants of the greatest integrity and respectability, and as persons who are always ready to every good work, and particularly to contribute to the spread of true religion in every country, to which their mercantile transactions extend. Of the other merchants with whom Mr. Steinkopff had intercourse at different places on his tour, who, while they are carrying on their trade, are endeavouring to diffuse the knowledge of vital Christianity, we rejoice to hear; and we heartily wish them good luck with their honour; for it is a great honour thus to be employed in serving the Lord Christ. In England, we thank God, that we are not without examples of men of large mercantile connexions, who are possessed of the pearl of great price, and who are serving God in their generation with all the means and influence of which they are possessed, and who are not ashamed to speak of the testimonies of God, even before Kings.

"After taking an affectionate leave of my Altona friends, I entered on my journey to Copenhagen. My young friend, James Vander Smissen, who had spent seven years in England, and been a member of our Bible Committee, determined to accompany me to Christiansfeld. The first day's journey brought me to Haneran, a large estate of 14 villages, belonging to Mr. Manhardt, who is now a Danish knight, and fully deserves the order of merit, with which his King has distinguished him; for the improvements he has produced on his estate, in a civil and religious point of view, are very great indeed. He is a father to his tenants, promotes industry, establishes manufactories, instructs the children himself, and is assisted in his exertions by a worthy pastor, who is as desirous as himself, that every peasant and child in their villages should have a Bible of his own, and be able to read it. As these excellent men had done much themselves, I felt the greater freedom in ministering to their aid as an

almoner of the Society's bounty. Collecting therefore a number of the children, I addressed them, and presented each with a Hallish Bible. To see them smiling with pleasure, kissing my hands, and otherwise expressing their joy and gratitude, in their unaffected childlike manner, was a feast to my mind; and the whole of the scene, at which Mr. Manhardt and family were present, was so impressive and affecting, that I shall long retain the remembrance of it.

"From Hanerau we continued our journey to Emkendorf, the seat of Count Reventlaw, a nobleman of fine taste and highly accomplished manners. He had been Danish ambassador at several courts, among which was that of St. James's. His lady is distinguished by her talents, her unfeigned piety, her active benevolence, and her Christian fortitude under a complication of disorders, which few would be able to endure. She has been ill for twenty years; her sufferings are very great, scarcely ever can she leave her bed; but her mind is unconquered by illness, her zeal in the cause of God contiuues most lively, and her exertions to promote the interests of his kingdom are indefatigable. Having read in several periodical publications of the labours of the British and Foreign Bible Society, and other benevolent institutions in England, she wished to hear more, and invited me to spend a few days with her. I accepted the invitation, and bless God that I did. I found in her a character seldom to be met with; she is a mother to her tenants, furnishes them with Bibles, pays particular attention to the schools, provides for orphans, supports the aged, relieves the widow, and is ready to every good word and work.

"In the further progress of my journey, I visited several active clergymen, merchants, and other pious people in Rendsburg, Sleswick, Flensburg, and Hadersleben, with whom I had many interesting conversations. The result of my observations and inquiries is, that notwithstanding the progress which infidelity has made, there are still many enlightened and benevolent characters in the Dutchies of Holstein, and Sleswick. Could their intellectual, moral, and spiritual strength be collected into one focus, extensive and lasting good might be done.

"Lord God Almighty, do thou unite the minds, the hearts, the talents, the exertions of thy people, that with one accord they may glorify thy name, promote thy cause, spread thy word, advance thy kingdom, and successfully exert themselves for the salvation of souls!

"Our journey from Emkendorf to Christiansfeld was attended with some trouble and difficulty: the rain had fallen in torrents, the roads were in a shocking state, we were more than once in danger of being overturned; but the merciful hand of God preserved us, and we soon forgot our fatigues and anxieties in the

friendly reception we met at Christiansfeld, where we rested a few days. This Moravian settlement is a point of rendezvous for pious ministers and people of all descriptions. There the Fubnen Society* holds its annual meetings; even the King and the Royal Family have several times honoured it with a visit. Some of the aged experienced ministers make an annual circuit all over the country, visiting the dispersed people of God, and speaking a word in season to persons of every condition."

Knowing how much many of our readers will enter into the spirit and views of our traveller, we have been desirous to give as extensive a circulation as possible to the contents of his publication, and we have been led to copy one paragraph after another, until we have been obliged to exclude from our miscellany some articles which have usually constituted its variety. We shall conclude with an extract from Mr. Steinkopff's reflections on his safe return to London, assuring him that it will give us great pleasure to hear that he is again employed on a similar mission, and that his rejoicing in the increase of the power of godliness on the Continent is abundantly confirmed.

"London, Dec. 9, 1812. Thank God, here I am, restored to my family, congregation, and friends. Our voyage from Gottenburg to Harwich was rather tedious, it lasted nine days. On Sunday morning, the 6th of December, we got sight of the British shores. I went early on deck, the sun rose majestic, my inmost soul bowed down before God, whilst looking back on all the way which his kind providence had led me, reflecting on the merciful preservations I had experienced. As I approached the shore, the ringing of the bells announced the solemnity of the day. After having safely landed at Harwich, I hastened to a retired spot, to give vent to my feelings, fell on my knees, and with many tears devoted myself anew to the service of my God, my congregation, and the Society. Then going to church, I mingled my praises with those of my English fellow-christians, imploring the blessing of God on my native land, and on the country which I had just re-entered, and in which, during a residence of eleven years, I had enjoyed numberless blessings. On Monday morning I proceeded to Colchester, and arrived just in time to attend the annual meeting of the Auxiliary Bible Society in that town, when I was received in a manner, which, I trust, will always be deeply impressed on a grateful heart. I conclude with that beautiful passage of the Psalmist, which forcibly struck me on the day of my landing:—'They that go down to the sea in ships, these see the works of the Lord, and his wonders in the deep; for he maketh the storm a calm, so that the waves thereof are still. Then they are glad, because they be

* A Danish Society for distributing Bibles and religious books.

quiet, so he bringeth them unto the desired haven. Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Let them also exalt him in the congregation of the people, and praise him in the assembly of the elders.'"

REVIEW of "THE DESTINY OF ISRAEL: a Discourse on the Past Dealings, and Future Revealed Designs of Divine Providence, with respect to that extraordinary People: including a Collection and Illustration of the most decisive Prophecies concerning their Conversion and Restoration. By the Rev. JOHN SCOTT, A.M. Hull."

THIS is an able, scriptural, and well-written discourse, on a very interesting subject. The design of the author, in publishing it, cannot be better expressed than in his own words, extracted from the preface.

"A belief that the ancient people of God will one day be recalled into his church, if not also restored to the land of their fathers, is generally prevalent among Christians. But, with the greater part, this is little more than an unexamined, traditional persuasion. They have never inquired into the grounds of it, nor do they know where to find the proofs by which it is supported. Even better informed Christians are often very imperfectly acquainted with the subject.—Now this loose general sort of belief, the authorities for which we have not explored, and cannot turn to, can afford no satisfaction to the mind; much less can it lay any sufficient foundation for earnest prayers, charitable contributions, and patient exertions: all which I believe to be due to those, from whom we have derived our faith, and all our eternal hopes, and who are at length "through our mercy again to obtain mercy."

"My object, then, in this little publication, is to furnish a remedy for the want of information which exists, by offering to plain Christians, a manual of the scriptural prophecies, which most clearly and indisputably bear upon the subject; with just so much explanation annexed, as may make the passages adduced, and their proper application, intelligible. An interesting manual, I would fain hope, it must prove to those, who, like myself, derive great comfort from the expectation, that this disordered world shall yet see better days than it has known since the fall of Adam—and at length become

'A world that does not dread and hate God's laws,
'And suffer for its crime.'

"But to prepare the mind for such extraordinary prospects as these prophecies bring into view, as well as to make the subject

complete, it seemed necessary to recur to what God had done for his chosen people in times of old. Hence the reader is led to consider the past destiny of Israel, before he is called to contemplate their future destiny. His faith of what God hath promised may be confirmed, it is to be hoped, by the sight of what his hand hath already wrought."

The text, on which Mr. S. founds his discourse, is Isaiah xliii. 21; "THIS PEOPLE HAVE I FORMED FOR MYSELF, THEY SHALL SHEW FORTH MY PRAISE."

After admitting that Christians, in general, are too apt to appropiate to themselves, in a mystical sense, as the spiritual Israel of God, many prophecies and promises which point out the restoration of God's ancient people, the author proceeds to shew that several of those prophecies and promises, in their primary signification, relate to that people alone; and that they have not yet been fulfilled. Part of his observations on this subject, is as follows.

"Not to anticipate scriptures which my come under notice in a subsequent part of this discourse, we may instance the opening of the chapter from which the text is taken. 'But now, thus saith the Lord that created thee, O JACOB, and he that formed thee, O ISRAEL, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour. *I gave Egypt for thy ransom, Ethiopia and Seba for thee.* Since thou was precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not, for I am with thee: *I will bring thy seed from the east, and will gather thee from the west; I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth:* even every one that is called by my name: for I have created him for my glory; I have formed him, yea I have made him.'

"Now few persons, it is to be apprehended, in reading a great part of this passage, think much of the Jews. They consider the assurance that God will be with 'Jacob' and 'Israel,' when they pass through the fires and the waters, as a promise that he will not forsake 'his people' under their trials, or suffer them 'to be tempted above that they are able.' And they are warranted in drawing these conclusions from it: for not only are all true believers literally and really what Israel was externally and figuratively, but God's care over the seed of Jacob was no more than a specimen and type of his care over *all*, whom he

takes 'into covenant' with himself. And this, we may observe, is one admirable instance of the wisdom of God, and of the excellence of his word, that even the most abstruse prophetic scriptures are made the vehicles of important practical instruction, and devotional assistance, to persons altogether, it may be, ignorant of their prophetic meaning.* But still it appears clear, and is, I find, acknowledged by judicious commentators, that this passage has a particular reference to the preservation of the Jewish people, and their recovery from their dispersions.

"From its situation and connexion in the series of the prophecy, it appears also evidently to point, in an especial manner, to their dispersions and unexampled sufferings *subsequently* to the time of Christ; to their most extraordinary preservation unto this day; and to their re-instatement in the privileges of 'the sons and daughters of the Lord Almighty,' when, at a future period, they shall be converted to Christ.

"In a like predicament stand the particular words which have been placed at the head of this discourse. God hath, indeed, 'formed all things for himself,' and for his own glory. His church, under all dispensations, has been especially set apart 'to shew forth his praise;' and, above all, the whole multitude of sincere believers are 'a peculiar people,' whom God hath chosen for himself, 'to the praise of the glory of his grace." But still I cannot doubt, from the connexion, that the house of Israel is particularly intended, and *that* with especial reference to what God will do for them in times yet to come.

"And whether we look back to the recorded and well-known facts of past ages, or consider the expectations which scriptural prophecy teaches us to form concerning the future, we shall find it true, to a degree that is admirable and astonishing, concerning the posterity of Abraham, Isaac, and Jacob, that 'this people hath God formed for himself, to shew forth his praise.'"

After an appropriate introduction, a part of which we have just quoted, Mr. S. proceeds to notice the most remarkable events which have befallen the Jews, from the calling of Abraham to the present period; and to shew how that extraordinary people have *heretofore* shewn forth, and how they *still* shew forth, the wisdom, justice, and mercy of God, notwithstanding their continued state of blindness, and moral degradation. But as no analysis of this part of the discourse would convey an adequate idea of its contents, in justice to the author, as well as for the edification of our readers, we shall quote largely from it.

"The first dispensation of Providence which here demands our notice, is, of course, that fundamental one of the *separation of Abraham, and his posterity* in the line of Isaac and Jacob,

* How remarkably is this the case with the book of 'the Revelations.'

from the rest of the world, to be 'a peculiar people unto the Lord.'

"We often read of the calling of Abraham, with little emotion, and with little reflection, perhaps, on our own concern in it. But, taken in all its consequences, it is one of the most remarkable and most important events, to all generations of men, that ever took place. It is the hinge on which all the subequent history of true religion in the world has been made to turn. Not only Judaism, but Christianity, lay hid in embryo in this 'counsel of the divine will;' and, by consequence, all the temporal benefits, all the eternal hopes, which we derive from the gospel. I may say, that all the religious, and, as connected with them, all the political institutions of the most enlightened nations, feel to this day, the influence of the calling of Abraham.

"It was about four centuries after the flood, when idolatry and wickedness were beginning again to overspread the earth,* that it pleased God to interpose, and provide for the preservation of the true religion among men, by setting apart the family of Abraham to be the depositories of his truth, and the supporters of his worship in the world.

"The knowledge of the true God was, in consequence, for two thousand years, almost entirely confined to the posterity of Abraham. As nearly as possible, all divine revelation has been communicated to mankind through them. Miraculous and prophetic powers have been almost exclusively their's, or conferred by their means. Their's were the patriarchs, their's the 'goodly fellowship of the prophets,' their's the 'glorious company of the apostles,' their's 'the sweet Psalmist of Israel.' All who have instructed men in the doctrines and the duties of religion; all who have inspired and guided the devotions of the church, through successive ages; all who have animated the faith, the hope, the holiness, and pious obedience of any part of mankind; have derived their wisdom and zeal, their light and heat, from the sacred sources of Zion. Whatever has been truly and spiritually good among men, from the days of Abraham down to this hour, has been produced, almost exclusively, through the medium of his posterity: not to say that every thing of this kind, in all ages, prior as well as subsequent to his call, must be traced up to that great 'Seed of Abraham, in whom all nations were to be blessed.'—Their's have been the *examples* which, exhibited to view in the imperishable records of holy writ, shall instruct all future times, as they have instructed all past generations. They have been, under God, the fathers of religion to all the world. The remark of one, who may be quoted for such an observation, however little we must concede

* Joshua xxiv. 2.

to his authority on most theological topics, deserves to be deeply reflected on. 'It has been by means of this one despised nation of the Jews, (for Jesus, the founder of the Christian religion, was of it) that the knowledge of the one true God has been preserved and propagated in the world to this very day. *All nations that have not been directly or indirectly taught by them, are at this day idolaters.*'*

"In the great fundamental measure of God's dealings with the Jews, we see, therefore, how true it is, that 'this people hath he formed for himself, to shew forth his praise.'

"If we pursue the inquiry into a variety of particulars, we shall find the same design still manifestly pervading the divine dispensations.

"Let us next notice this people in *their connexion with Egypt*. Little is said, I think, concerning the specific design of Providence in placing the Israelites in Egypt, except, as this was necessary to the manifestation of God's power in their deliverance. That his seed should be a 'stranger in a strange land,' and should be 'enslaved and afflicted' there for a long term of years, before they succeeded to the inheritance of Canaan, was expressly made known to Abraham.† Yet when the time arrived, God revealed himself unto Jacob, and commanded him, 'Fear not to go down into Egypt, for I will there make of thee a great nation.'‡ Here they were to be nurtured up into a people; which they might be with more security, as subjects of a mighty empire, and under its protection, though in the midst of oppression, than as an independent tribe, surrounded by petty states, which would constantly view them with a jealous and hostile eye.

"Their situation in Egypt is also frequently recalled to their recollection as a reason for humility; and is urged in many of their laws as a motive for kindness towards strangers and slaves, as well as for gratitude to their great Deliverer. In these ways it might be a wholesome preparation for their future honours.

"But the design pointed out in the text was gloriously accomplished in their *redemption* from this 'house of bondage.' Egypt, we must remember, was the head quarters of idolatry as well as the principal seat of arts and sciences, and the most powerful empire, probably, of the world, in those early ages. Whatever was transacted here was exhibited on the most public stage which the world afforded. Any knowledge of the true God here communicated, any triumph here gained over idolatry and false religion, would become more generally known perhaps, than from any other station. Here, then, it please

* Dr. Priestley's *Comparison of Moses and the Hindoos*, p. 86.
† Gen. xv. ‡ Gen. xlvi.

the Majesty of heaven 'to make bare his holy arm in the sight of all the nations:' to discover himself, amid the universal oblivion of his perfections which prevailed; to put idolaters and idolatry to confusion before him; and to demonstrate, that, while 'all the gods of the nations were vanity,' and worse than vanity, yet, 'verily there was a God that judged the earth;' whose mandate all creation obeyed, and whose power no creature could resist. 'In very deed,' said God by Moses to the proud Egyptian monarch, 'In very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.'*

"And what effects, in the way of mercy as well as of judgment, for the salvation of men as well as for the glory of God, might be produced, both in Egypt and among other nations, by that marvellous interposition of divine power which achieved the redemption of Israel, and by the various messages and addresses of Moses which accompanied it, we are utterly incompetent to pronounce. Of the lasting and extensive impression produced by it, we have, however, one striking proof incidentally preserved in the first book of Samuel. When, nearly four hundred years after the exodus, the presumptuous Israelites ventured to carry the ark of God into the camp, vainly trusting to it for protection, while they continued impenitent in their sins, the alarmed Philistines exclaimed, 'Wo unto us, for there hath not been such a thing heretofore! Wo unto us! who shall deliver us out of the hand of these mighty Gods? *These are the Gods which smote the Egyptians with all the plagues in the wilderness.*'†

"*To the whole* series of these events, extending from the first separation of Abraham to the full establishment of Israel in Canaan, rather than to what personally concerned the patriarch, we ought probably to apply what is said in the forty-first chapter of this prophecy, concerning the effect produced, when God 'raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings.' 'The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, *It is* ready for the sodering.' And for what purpose was all this? To support the tottering cause of idol-worship. Such a shock did it now receive! So much did God now make '*this people*' the means of shewing forth his 'praise.'

* Exod. ix. 16. † 1 Sam. iv.

"Let us next proceed to contemplate *Israel in the wilderness.* Their extraordinary history during their forty years' wanderings, was, no doubt, designed for their own instruction in their successive generations. 'The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know (or make known) what was in thine heart, to do thee good at thy latter end.'* But it was for our instruction also, and for that of all ages, that so much of it was recorded. 'All these things,' the apostle declares, "happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.'† In short the design of this part of their story is the same as may be ascribed to the scriptural history at large, and which, it would be easy to shew, could not so well be attained by any other species of composition,‡ namely, to teach us the knowledge of God and the knowledge of man. Israel in the wilderness, as well as throughout their future annals, whatever may be said of their extraordinary perverseness and ingratitude, exhibit but too just a specimen of human nature; as they will most readily allow who have been most strict and diligent in self-observation. The conduct of Almighty God, likewise, towards them;—on the one hand, his long-suffering goodness, and, on the other, his righteous severity to the obstinately disobedient;—forms a lesson to all ages on the character of the Divine Being, and on the principles of his proceedings in his moral government of the world. In these ways Israel's story has, no doubt, been of the highest service to the church of God. The whole tends to make God, as well as man, known to us: and whatever makes God known, displays his glory, and 'shews forth his praise.'"

In a strain equally instructive and impressive, the author goes on to point out the constant and public testimony borne for God, by his true worship being established in Canaan. There the Israelites were as "a city set upon a hill," for the purpose of enlightening the surrounding nations. Nor was their being thus circumstanced an effect of human prudence, but of infinite wisdom and goodness: for, "when the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," Deut. xxxii. 8. The effects of the *Assyrian and Babylonish captivities,* in diffusing *some* knowledge of God,

* Deut. viii. 2, 3, 5, 15, 16. † 1 Cor. x.

‡ Let it be considered how much more just an idea of a person's character we form, from contemplating his conduct on different occasions, and under a variety of circumstances, than we could do from any abstract description of his qualities; how different, again, the knowledge of God is, which we derive from the scriptural records of his dealings, than we should have been able to deduce from any bare enumeration of his perfections: and one important consideration will suggest itself, in answer to the question, why so large a part of divine revelation has been communicated to us in the form of history.

and of the holy Scriptures among the idolatrous nations of the East, are briefly noticed by the author. After touching upon *the incarnation of the Son of God* among the seed of Abraham, and the diffusion of Christianity by means of persons chosen from this race, he enters upon the subject of *that dreadful and calamitous state* of the Jews, which followed the rejection of the Messiah.

"As the voice of prophecy threatened, so indeed it hath seemed, that 'like as the Lord had rejoiced over them to do them good, so did he,' when they rejected the Saviour, 'rejoice over them to destroy them, and to make their plagues wonderful. He hath plucked them from off the land whither they went to possess it: he that scattered them among all people from one end of the earth even to the other:' and 'among all these nations have they found no ease: neither hath the sole of their foot had rest; but the Lord hath given them a trembling heart, and failing of eyes, and sorrow of mind.' 'Their life hath hung in doubt before them; and they have become an astonishment, a proverb, and a by-word among all nations.' *—The best comment upon these denunciations of their ancient lawgiver, is furnished by the history of their fortunes during the last eighteen hundred years.† Yet they remain blind to the true cause of all their calamities. 'The fire of the Lord's anger' hath consumed them, 'yet they know it not: it hath burned them, yet they have not laid it to heart.'‡ How mournful, how affecting to every mind which takes a right view of things, is the inquiry which was proposed by a writer of their own to one of his brethren, seven hundred years ago, but which remains unanswered among them to this day! 'I would fain (he says,) learn of thee, out of the testimonies of the law and of the other scriptures, why the Jews are thus smitten in this captivity wherein they are; which may properly be called THE PERPETUAL ANGER OF GOD, because it hath no end: for it is now about a thousand years since we were carried captive by Titus: and yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their back, were only punished by a seventy-years' captivity, and then brought home again: but now there is no end of our calamities.'‖

"*In* this their doleful, and, were it not for the sure word of prophecy, *hopeless* state of degradation, religious, moral, and political, *they* seem destined 'to give glory' to their offended

* Deut. xxviii.

† *For a summary of* their history during their dispersion, see *Gisborne's Survey of the Christian Religion, and of History, &c.* 5th edit. p. 91—131.

‡ Isa. xlii. 17—25.

‖ See Patrick on Gen. xlix. 10.

God, by being made lasting monuments of the righteous indignation, which he will manifest against all who refuse 'obedience to the gospel of his Son:' by thus bearing an unwilling, and even unconscious testimony to the supreme dignity of the Saviour, and the superlative importance of the gospel; by standing also, from generation to generation, an irrefragable witness of the inspiration of those scriptures, which could foretel, from the earliest ages, the unparalleled situation in which this people still subsists.

"The preservation of the Jews in the state in which they have now been for nearly eighteen hundred years, is, indeed, one of the most marvellous facts in the history of the world, and one that must have lain furthest out of the reach of human foresight or conjecture. Considering it, therefore, as unequivocally foretold in the scriptures, both of the Old Testament and the New, we must pronounce it, as Bishop Newton does, 'one of the most signal and illustrious acts of divine providence.' 'They are dispersed, observes this learned prelate, 'among all nations, and yet they are not confounded with any. The drops of rain which fall, nay the great rivers which flow into the ocean, are soon mingled and lost in that immense body of waters: and the same, in all human probability, would have been the fate of the Jews, they would have been mingled and lost in the common mass of mankind; but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people, and yet they no where live according to their own laws, no where elect their own magistrates, no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place, and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done, not only of those who have sent forth colonies into foreign countries, but even of those who have abided in their own country. The northern nations have come in swarms into the more southern parts of Europe, but where are they now to be discerned and distinguished? The Gauls went forth in great bodies to seek their fortune in foreign parts; but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people, who, from time to time, have settled there? In Spain, who can distinguish exactly between the first possessors, the Spaniards, and the Goths, and the Moors, who conquered and kept possession of the country for some ages? In England, who can pretend to say, with certainty, which families are derived from the ancient Britons, and which from the Romans, or Saxons, or Danes, or

Normans? The most ancient and honourable pedigrees can be traced up only to a certain period, and beyond that there is nothing but conjecture and uncertainty, obscurity and ignorance: but the Jews can go higher up than any nation; they can even deduce their pedigree from the beginning of the world. They may not know from what particular tribe or family they are descended, but they know certainly that they all sprung from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships which they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original; but they profess it, they glory in it, and after so many wars, massacres, and persecutions, they still subsist, they still are very numerous: and what but a supernatural power could have preserved them in such a manner as no other nation upon earth hath been preserved?' *

"But wherefore are the Jews thus preserved? Is it only as monuments of divine vengeance, and to bear testimony to others of blessings which they shall never taste themselves? 'Hath God' for ever 'cast off his people?' 'Have they stumbled that they might fall,' to rise no more? God forbid! All the facts before us, and particularly their preservation, might well raise hopes in our minds, that mercy was still in reserve for Israel; that the bowels of the divine compassion should still yearn over them. And these hopes the clear and unwavering voice of prophecy converts into assurance and confident expectation. The same Spirit of inspiration which denounced their punishment, and foretold their preservation, has explained the end for which they are preserved, and has promised their recovery to God. Divine providence has watched over the seed of Jacob amid all its calamities, and laid a charge upon every successive minister of vengeance, 'Destroy it not, for a blessing is in it.'" †

In the second part of his discourse, Mr. S. undertakes to prove, that Israel is destined hereafter, above all other people, to shew forth God's praise. The texts which he adduces, in favour of this position, are some of the most clear and decisive that have ever been quoted on the subject. But referring the reader to the work itself for a view of those texts, and the author's forcible reasoning upon them; we shall conclude our extracts from this interesting discourse, with the following quotation.

"The passage on which, above all others, it behoves us to fix our attention, is the eleventh chapter of the Epistle to the Romans. It treats expressly upon the subject; and, in addition to whatever it may itself reveal, appears to affix the seal of apostolic sanction to the sort of interpretation, which we have given to many of the Old Testament prophecies.

* Newton, viiith Dissertation. † See Isaiah lxv. 8, 9.

"Having, in the preceding chapters, declared, concerning the state to which he saw the Jewish people reduced, by their refusal 'to submit themselves to the righteousness of God' in the gospel,—'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart: for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever: Amen!'—having made this solemn asseveration, and further discussed the subjects with which it stood connected, the apostle comes, at the beginning of the eleventh chapter, to this question: 'I say then hath God cast away his people?' And he answers to it, 'God forbid! for I also am an Israelite.' Had Israel, therefore, been utterly cast off, he must have been cast off with them, for he was one of their number. And, in the sequel of the chapter, he goes on to treat the question fully, and in such a manner as demonstrates his meaning to be, not merely that God had not excluded every individual Israelite from the blessings of his covenant; but that it was his purpose, in some future generation, to call the whole body of that favoured race back again into his church, to vouchsafe distinguished blessings to them, and, by their means, as it would seem, to the world at large. 'Have they stumbled that they should fall'—that their fall itself should be the very end proposed in God's dispensations, and that it should be a falling to rise no more? 'God forbid! but, through their fall, salvation is come unto the gentiles, for to provoke them to jealousy'—to stir up the Jews to emulate the faith and piety, and to aspire after the blessings, which they now saw extended to the gentiles. 'Now then, if the fall of them be the riches of the world,'—as opening the way to the universal communication of the gospel;—'and the diminishing of them the riches of the gentiles; how much more their fulness?' If we could have doubted whether 'their fulness,' in this connexion, meant their being restored to divine favour, and again received into the church, the sentence which follows must have removed our hesitation: 'For if the casting away of them be 'the reconciling of the world, what shall the receiving of them be, but life from the dead?'—that is, says one well qualified to give an opinion on the apostles meaning, 'such a change as would resemble a general resurrection of the dead in sin to the life of righteousness in every part of the world, and a proportionable increase of spiritual life to all who had before believed. This event (the recovery of the Jews) will accomplish so

many prophecies, in so open and signal a manner, that infidelity, in every form, must be finally confuted and silenced, and the attention of the most heedless excited to the astonishing display of the power of God in performing his word: and, as he delighteth in mercy, he will effectually concur with these impressions, by pouring out his Spirit to convert the nations, and to render genuine Christianity universally triumphant.'

"Other interesting passages occur in the chapter, but, after this, it were superfluous to do more than just glance at them.—The 'first fruits' of their race 'were holy, and if the first fruits be holy, the lump is also holy, and if the root be holy, so are the branches.'*—They are the *stock*, the 'olive-tree,' into which the believing gentiles are 'engrafted,' and 'God is able to graft *them* in again'—and we may conclude (it is implied,) that he will do it. 'For, (saith the Apostle, writing to a gentile church,) if thou wert cut out of the olive-tree which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree, how much more shall these, which are the natural branches, be grafted into their own olive-tree.' † 'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness *in part* is happened to Israel, until the fulness of the gentiles be come in; *and so all Israel shall be saved*: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.—As concerning the gospel, (which they rejected,) they are enemies for your sakes:' they are permitted to become such, they are treated as such, 'for your sakes: but, as touching the election,' or 'the holy seed' which is to spring from them, 'they are beloved for the father's sakes: for the gifts and calling of God are without repentance,' that is, are irrevocable, and he will never finally withdraw his regard from this, his once-chosen people.—'For as ye, in times past, have not believed God, yet have now obtained mercy, through their unbelief; even so have these also now not believed, that, through your mercy, they also may obtain mercy.'—Here we have not only the happy prospect of their return into the church held forth, but the means also by which it is to be effected are pointed out: it is to be 'through our mercy,' or by the charitable exertions of gentile Christians in *their* behalf. Oh! may the time be hastened when Christians, as they have comparatively ceased to harass and vex the posterity of Abraham, shall unite their endeavours to win them, by kindness and persuasive argument alone, to the faith of Christ, and when the blessing of heaven shall descend upon their endeavours, that 'through our mercy, they may 'obtain mercy,' and so 'all Israel may be saved!'

"*Here then* we close our review of the testimonies of Scrip-

* ver. 16. † ver. 17—24

ture concerning the designs of God towards Israel. And assuredly we have abundant reason now before us for exclaiming, in holy admiration of the 'unsearchable ways' of God, 'This people hath he formed for himself, they shall shew forth his praise!' They have been made, in a stupendous manner, the instruments of doing this in times past, and must we not conclude that they shall be so again, though under different circumstances, in times to come?—'All Israel shall be saved:' and 'what shall the receiving of them again be, but life from the dead?'

"Without having attempted to enter into any minute explanation of unfulfilled prophecy, we have seen reason, I trust, for concluding, with considerable confidence, that Israel is yet to be converted to the faith of Jesus, and, it would seem also, to be restored to the land of their fathers.—There seems ground, likewise, to believe, that this conversion and restoration shall extend not only to the tribe of Judah, and those who have been mingled with it, but that God will say 'to them that were lost in the land of Assyria,' and have been so long 'imprisoned' in impenetrable 'darkness,' 'Go forth! Be ye discovered!'* and that, in obedience to the call, the descendents of the Ten Tribes 'shall come,' and be comprehended in the redemption promised to 'The whole house of Israel:'—that the seed of Jacob, thus formed into a Christian church, shall be one of the most honoured and distinguished churches of Christ; or more properly, perhaps, the most honoured and distinguished branch of one undivided church universal;† and shall be made the great occasion or instrument of the conversion of the world, and of conveying to 'all nations, and kindreds, and tongues, and people' of this sinful, and, because sinful, miserable world, those healing, saving mercies, which we are in every part of Scripture taught, that God has in store for our fallen race—when 'the nations shall remember themselves and be turned unto the Lord,' and 'the saints of the Most High shall take the kingdom and possess it for ever and ever:' when 'the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills, and all nations shall flow unto it:' when men 'shall beat their swords into plow-shares, and their spears into pruning-hooks, and shall learn war no more:' when 'the knowledge of the Lord shall fill the earth, as the waters cover the sea.''

THE WORD OF GOD ILLUSTRATED.

"Which of you by taking thought, can add one cubit to his stature?"
Matt. vi. 27.

THE word ηλικια, which in this version is rendered *stature*

* Isa. xxvii. 13. xlix. 9. † See above p. 36.

often means *age;* and it is so rendered in John ix. 21. The parents of the man who had been born blind, being called upon to relate how he had received sight, answered αυτος ηλικιάν εχει, *he is of age;* and with the exception of including the pronoun in the verb, used the same words in the 23d verse. In Heb. ii. 11, ηλικια is rendered *age.* "Sarah was delivered of a child when she was παρα καιρον ηλικιας, *past the time of age.*" The impropriety of rendering the word in question, *stature*, in any of those places, must be obvious to every reader. When the same word has different significations, the sense of each passage in which it occurs, must determine its meaning. In Luke ii. 52, we read, "Jesus increased in wisdom and ηλικια, *in stature.*" Were the word *age* substituted in this passage for *stature*, the passage would be turned into a puerile trueism, utterly unworthy of an inspired historian.

The following judicious observations of a late eminent divine, cast the clearest light upon the subject. Matt. vi. 27. "*Stature*, Ηλικια in this passage should be translated *age*, because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it; not to mention that Jesus is speaking here to full grown men. Besides, the measure of a *cubit* agrees much better to a man's *age* than to his *stature*, the smallest addition to which would have been better expressed by an *hair's breadth*, or the like, than by a *cubit*, which is more than the fourth part of the whole height of most men. We find the phrase imitated, Stobæus, p. 528, where Mimnerimus uses πηχυον επι χρονον, *ad tempus cubitale*, to signify a short time.—Among the heathens the expression took its rise from their allegorical fable of the thread of life, which the parcæ or fates spun out for every man, and which they no sooner cut, than the person for whom it was designed died. Taken in this light, a *cubit*, added to the thread of one's life, will signify the shortest duration imaginable. Yet it is not certain that the Jews borrowed this way of speaking from the heathens; for in the Old Testament, we find the life of man compared to measures of length, *a hand breadth, and a span.* This interpretation of ηλικια is confirmed by St. Luke. For in the parallel passage, he calls the adding of a cubit, *that which is least*, the thing in which the interposition of divine providence least appears; as it really is, if we understand it of the addition of a single moment to the length of one's life. Whereas, applied to a man's *stature*, the addition of a *cubit* is a very great matter, Luke xii. 25. *And which of you, by taking thought, can add one cubit to his stature* (age.) 26. *If ye then be not able to do the thing which is least, why take ye thought for the rest?*

Why are ye anxiously solicitous (μεριμνατε) about things more out of your power?"

THE WORKS OF GOD DISPLAYED.

OBSERVATIONS ON THE MECHANISM OF INSECTS.

To the Editor of the Methodist Magazine.

Rev. and Dear Sir,

IT is too common with many to look upon insects as so many rude scraps of the creation, and to rank them among the refuse of things; whereas, if we examine them without prejudice, they will appear some of the most polished pieces of divine workmanship. Many of them are decked with the richest finery; their eyes are an assemblage of microscopes, whose mechanism is nice beyond description. Their dress is a vesture of resplendent colours, set with an arrangement of the most brilliant gems: their wings are the finest expansions imaginable; cambric is mere canvass, and lawn is coarse as sackcloth, compared with those inimitable webs; the cases that inclose their wings glitter with the most glossy warmth, are scooped into ornamental flutings, are studded with radiant spots, or pinked with elegant holes. Not one among them but is equipped with weapons, or endowed with dexterity, that qualify them to seize their prey, or escape their foe; to despatch the business of their respective station, and enjoy the pleasures of their particular condition.

What if the elephant is distinguished by a prodigious proboscis? His meanest relations of the reptile line are furnished with curious antennæ, remarkable, if not for their enormous magnitude, yet for their ready flexibility, and acute sensation, by which they explore their way even in the darkest road: they discover and avoid whatever might defile their new apparel, or endanger their tender lives.

Every one admires that majestic creature the horse; his graceful head and ample chest; his arching neck and flowing mane his clean turned limbs, and finely adjusted motions. Yet the grasshopper springs with a bound altogether as brisk, if not more impetuous. The ant, in proportion, is equally nimble, equally strong, and will climb precipices, which the most courageous courser dares not attempt to scale. If the snail is slower in her motions, she has no need to go backward and forward, or to pass the same way twice, because she travels with her house upon her back; and, whenever she departs, wherever she removes, is always at home.

The eagle, it is true, is privileged with pinions that outstrip the wind; elevated with which, she looks down on all that soar, and sees the flying clouds far below. Her optic nerve so strong

that it meets and sustains the dazzling beams of noon; her wide surveying glance so keen, that from those towering heights she discerns the little fish that skulk at the bottom of the river. Yet neither is that poor outcast, the grovelling and gloomy mole, disregarded by Divine Providence, because she is to dig a cell in the earth, and dwell, as it were, in a perpetual dungeon: her paws serve her for a pick-axe and spade; her eye is sunk so deep into a socket, that it may suffer no injury from her rugged situation: it requires but a very scanty communication of light, that she may have no reason to complain of her dark abode. I call her subterranean habitation a dungeon, and some people may perhaps think it a grave: but I revoke the expression; it yields her all the safety of a fortified castle, and all the delight of a decorated grotto.

Bees are said to subsist not as a lawless banditti, but as a regular community; it is theirs to earn a decent livelihood by honest industry, not to glut themselves with carnage, or enrich themselves by rapine; for which reason they are actuated by an invariable inclination to society: they possess the truest notions of economy, and have enacted the wisest laws for government. Their indulgent Creator has made them a present of all necessary implements, both for constructing their combs, and for composing their honey. They have each a portable vessel, with which they bring home their collected sweets; and they have all the most commodious store-houses, in which they deposit their delicious wares. Though made for peace, they know how to use the sword. They can take up arms with the utmost resolution and intrepidity, when arms are requisite to guard their wealth, or repel their foes. Without making botany their study, they can readily distinguish every plant that is most likely to yield materials for their business. Without serving an apprenticeship in the laboratory, they are complete practitioners in the art of separation and refinement: they are aware, without borrowing their information from an almanack, that the vernal gleams and summer suns continue but for a season. Mindful of this admonition, they improve to the utmost every shining hour, and lay up a stock of balmy treasure, sufficient to supply the whole state, till the blossoms open afresh, and their flowery harvest returns.

Well might the admiring Psalmist say, "The Lord is good to all; and his tender mercies are over ALL his works. Let every thing that hath breath praise the Lord."

Kettering, Oct. 14, 1813. W. CONSTABLE.

THE PROVIDENCE OF GOD ASSERTED.

Dear Sir,

IF you judge the following account, extracted from the Rev. Mr. Peddie's life of Mr. James Meikle, late Surgeon at

Carnwath, in Scotland, worthy of a place in your instructive Miscellany, its insertion, as soon as convenient, will oblige,

1813. A CONSTANT READER.

SINGULAR INTERPOSITION.

WHEN Mr. Meikle was Surgeon's mate on board the Portland, which office he filled with credit for several years, "he had, at Leghorn, occasion to remark the interposition of Providence, in a very singular manner in his behalf. Several of the gentlemen belonging to the ship had formed a party, in order to visit the city of Pisa, which is not more than twelve miles distant, and entertain themselves with the sight of its famous hanging tower, and the other curiosities of the place. Mr. Meikle, starting in the morning of the 12th of April, went on foot by himself, and enjoyed, he says, by the way, 'pleasant meditations on the love of Christ;' the rest followed on horseback. The afternoon was far advanced before they had sufficiently gratified their curiosity. In the evening Mr. Meikle's companions returned; but he, being fatigued, and observing that the wind was foul, so that the Portland, which was to convoy, could not sail, ventured to remain at Pisa. Early next morning, he set out for Leghorn; but the wind had changed during the night, and before he had reached the city, the fleet had weighed, and were already several leagues on their way.

"By this occurrence he was thrown into inconceivable perplexity. In a strange place, ignorant of the language, with no clothes, except what were on his body, with little money in his pocket, without one personal acquaintance, and even few Englishmen being left in the place, to take interest in the distresses of their countryman; afraid, besides, of the fate of his papers and other property on board, of the loss of what was due to him on the ship's books, and of being detained long before he could find an opportunity of getting home: what was to be done! in his distress he applied to the English consul; but every expedient suggested by him and some others whom he consulted, misgave.

"After thus spending the remainder of Friday, and the whole of Saturday, in fruitless contrivances how to extricate himself from the embarrassments of his situation, the Sabbath came, on which he resolved, as much as possible, to banish care, and to commit himself to God. It was his custom, when an enemy appeared, or when at any time he went ashore, to put his Bible in his pocket, that, in any event, he might not be deprived of the consolation which the perusal of it is calculated to afford; and on this occasion he remarks, that 'he was so happy as to have along with him his dear companion, the Bible.' Early in the morning, therefore, he retired to a forest which lay a considerable way out of the town on the road to Pisa, and spent the day in devotional exercises. He sung the sixty-third psalm, 'a psalm

written in a wilderness, which,' says he, 'gave me great comfort in my wilderness.' He read the hundred and second psalm, which 'well suits the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.' He engaged repeatedly in prayer, and in meditation on God and the dispensations of his providence towards his people, and himself in particular. As the day advanced, the wind sprung up, and it began to rain. He took shelter from the storm in the trunk of a hollow tree, and standing within it, he wrote a few verses expressive of the wisdom and goodness of the supreme Disposer of events; but the wind still blowing high, the evening growing chill, and he himself becoming faint, for he had tasted nothing all that day but a draught of water, and eaten little the day before, he returned to the city. Calling at a house to which he was invited, he had not sat long before information was brought him that the English fleet had been driven back by contrary winds, and were arrived in the roads. Animated by this delightful, but unexpected intelligence of an event which so evidently marked the care of Providence, he made all possible haste towards the shore; but it was late, it blew hard, and it was morning before he could get aboard. As he rowed towards the ship, it fell calmer, the wind became fair, the signal for sailing was hoisted, and within two hours after he entered the Portland, the fleet were under weigh with a fair wind and a fresh gale.

"The wind which chilled him, and the rain which drove him for shelter into the trunk of a tree, were the instruments of his deliverance. 'This interposition of Providence for me,' he says, 'was astonishing:' it appears to have struck even the thoughtless sailors with surprise; for they hailed him as he approached the vessel, in their rough and irreligious manner, 'Come along, you praying d——l;' adding, that the winds would not permit them to leave Leghorn without him."

COPY OF A LETTER FROM THE REV. DR. COKE TO MR. J. PAWSON.

Norfolk, Virginia, Nov. 10, 1797.

VERY DEAR AND HIGHLY RESPECTED FRIEND,

UNDERWRITTEN I have sent you an account of my being captured by a French privateer, extracted from my Journals. I will entreat the favour of you to have two copies of it taken, and to send one of them to Mr. Mather, and the other to Mr. Bradburn, as I am going to set off for our Virginia Conference, and may not be able to get another copy taken before I leave this place. I hope I shall be able to sail for Falmouth from New York, in the December Packet; in which case I shall be, God willing, in England early in February, because the winds are always fair for England at that time of the year. My love

to Mrs. Pawson, Mr. and Mrs. Atmore, Mr. and Mrs. Whitfield, and all the Preachers, and their wives.

I am your most obliged and faithful friend,

THOMAS COKE.

ON Sunday, the 29th of October, about half past three in the afternoon, two sail appeared in view, both of them brigs; one of which, as we afterwards found, was from the States of America, bound for Guadaloupe, and soon sailed from the other, which immediately made towards us. Our ship being heavily laden with salt, the brig soon drew near to us, hoisting English colours; but our captain, from the time that the brig made sail towards us, seemed persuaded it was a French privateer. About five o'clock, its port-hole became visible; and sometime afterwards a gun was fired. Our captain then judged it high time to slacken his sails and haul to. When the brig came up to us, a person addressed us with his trumpet in perfectly good English, and after a few questions ordered our captain to send off his boat. It was now near sunset, and the suspense we were in, during the absence of our boat, was truly solemn. In about half an hour, the boat returned, filled with Frenchmen; all our sailors were sent to the privateer, (for such it proved to be) except the captain, our black cook, and the cabin boy; and our ship declared a prize. One of the Frenchmen then came up to us, and informed us, that we need not be afraid; that none of our goods should be touched; that their captain had determined that whosoever touched a single article of the passengers' property, should forfeit his part of the prize-money. This afforded us not a little encouragement, and we went down to the cabin, and drank tea with tolerable comfort, the prize-master and his mate having joined us. During tea, one of the French sailors, who afterwards proved himself a most audacious ruffian, came in, and demanded rum; the captain, who had laid in hardly any spirits at Liverpool, (being there informed we were not fond of spirituous liquors) and who had only two quarts on board, informed him, I think, that he had no rum, but that he had a little, and but a little, porter and wine still remaining for the passengers after a nine weeks voyage. The sailor answered, "Let us then have some porter, and bread and butter, and we will have rum to-morrow from the privateer." Four bottles of porter were immediately delivered to him, but he soon afterwards returned and demanded three more; and in the course of the evening, and even in the night-time, they came into the cabin demanding porter. I have since thought, and did so at the time, that our captain's feelings for his passengers, and his desire to save what he could for our use, was rather ill-judged, as our lives as well as our property lay entirely at their mercy. Indeed our captain was one of the mildest, most attentive, most obliging captains I ever sailed with; Captain Sundius, of Lon-

don, with whom I sailed to Barbadoes, alone excelled him: and this little testimony I am in gratitude bound to bear, in my own name, and that of the rest of the passengers, in behalf of Captain John Addison Smith, of the President.

The captain saw himself, as the world would term it, a ruined man; his ship lost, and his affairs in America in great confusion, and requiring his immediate presence, but he bore the whole with surprising patience. Had his ship been laden only with salt, it would not have been a prize, but as it had a considerable quantity of bale, and dry goods between the decks, and these brought from an English port, it became condemnable according to the existing orders of France. In the evening, the head of our ship was turned for the West-Indies, and we had reason to believe that the privateer intended to accompany us, and to carry our ship to Porto-Rico, where the Spanish Admiralty condemn almost every prize. The French sailors informed us, that a brass cannon for eighteen pounders, which made one of the privateer's guns (most of the guns being only six or nine pounders) was a present given by the governor of Porto-Rico; so that it is very probable, that the governor himself had a share in the privateer. I at first thought that the Lord intended to send me to the West-Indies for some profitable end to his Church: but when I considered the moral impossibility of getting to any English island, unless we were retaken on our voyage, or peace was concluded between England and France, and the news of it had reached the West-Indies before our arrival; there seemed to be no hopes (humanly speaking) of our being delivered out of the hands of these violent men, as they proved to us in the end, but by returning to the continent of America, as well as we could, in the first ship which sailed thither from Porto-Rico, or whatever port they should bring us to. The great end, therefore, of this adventure appeared to be, on the whole, that through the grace of God, we might be perfected by sufferings. Though I felt no fear, yet the events were so sudden and momentous, that it may be easily imagined, the following night was not favourable to sleep. These and such like thoughts and reasonings possessed my mind: "Should I not have the fullest confidence in my God, that he will never prove, or afflict, or try me, beyond my strength; that he always *proportions* my afflictions: and gives his chastisements as he does his favours, in weight and measure; that in afflicting me, he wills not to destroy me, but to purify and save me, and qualify me for abundantly greater usefulness in his Church; that he who assists me himself bears the crosses, which he himself imposes upon me; that He chastises me as a father, and not as a judge; that the same rod which gives the wound, brings the oil and honey to soften it?

He knows all the characters of my heart, and, as in afflicting me, his will in Christ Jesus is my sanctification; he knows how far to lay the burden upon me. Alas! what other design can my gracious Lord have in afflicting me? Is he a cruel God, who takes pleasure in the sufferings of his servants, or of any of his creatures? Is he a barbarous tyrant, who finds his grandeur and safety only in the tears and blood of the subjects who adore him? Is he an envious and morose master, who can taste no happiness himself, if he partake of it jointly with his slaves? It is then for my benefit alone that he punishes and chastises me; his tenderness suffers, if I may so speak, from my woes, and yet his love is so just and wise, that he still leaves me to suffer, because he foresees that by terminating my afflictions, he would, in the end, increase my misery, and prevent my usefulness and glory. He is like a skilful surgeon, who has pity indeed on the cries and sufferings of his patient, and yet cuts to the quick all that he finds corrupted in the wound: he is never more kind and beneficent, than when he appears to be most severe; and it is indubitably evident that my afflictions are necessary and useful to me, since a God so good and so kind can resolve to lay them upon me. O my God, it is thou alone who canst support me under all my trials; I am weakness itself without thee. It is thy grace alone which can sanctify the means, and make the afflictions profitable. Lord, teach me to depend wholly upon thee. It is with thee alone I desire to forget all my trials, all the creatures. But alas! too often have I wished that the foolish projects of my own heart should serve as the rule of thine infinite wisdom. I have wondered, and been lost in my thoughts; my imagination has formed a thousand flattering dreams; my heart has run after phantoms; I have desired more favour from men, more health of body, more talents, more glory, as if I had been wiser and better acquainted with my true interest than thou, Omniscient Lord God! I have not entered as I might into the gracious designs of thy love in my favour. But O from this time thou shalt be my comforter, and I will seek in the meditations of thy holy law, those solid and lasting consolations which the creatures can never afford."

Whilst I was thus musing on this trying event, I fell into a doze; but all of a sudden I awoke, and beheld a man standing at the door of my little state room, with a candle in his left hand, and a knife in his right; the weather was so warm (we being far towards the south) that the heat would probably have overcome me if I had shut the door of my little room; I had therefore kept it partly open by means of a cord and other apparatus. But underneath my bed there was a box of candles, which the Frenchmen had discovered in the course of the evening; and it was to have some of these candles that the man came into my room, and in order to cut the cord had taken out his knife. I recollected the

the box of candles, and immediately leaped out of bed, and asked him if he wanted candles; "Oui, oui, allez dormir, allez dormir," Yes, yes, go to sleep, go to sleep, said he, and I accordingly returned to bed. In the morning, whilst, I think, I was engaged in private duties, I heard one of them say with a loud voice to our captain, "du the," some tea; the captain observed there was very little tea left for the passengers; I immediately desired the cabin-boy, with a low voice, to run for the tea, and let them have it. After this we breakfasted as comfortably as our situation would admit, the prize-master and his mate joining us; but after breakfast, when our captain went upon deck, he was informed that the ship was a prize, and that the sailors must have the things the ship could afford. Our kind friend, the captain, then came down to us, and informed us of the whole, observing that he could not now even order dinner for us, but that we must be contented with any thing, and every thing, they were pleased to send us. Immediately afterwards, I went upon deck, and was informed that a brig was sailing with the wind towards the privateer. Instantly a pleasing hope sprung up, that the Lord, who has the hearts of all men under his direction, and can turn them like the rivers of the South, would touch the heart of the captain of the privateer, and influence him to order us on board this brig, if she was not captured; I informed my dear friends, Mr. and Mrs. Suckley, of my hopes. They, who had also received intelligence of the brig, had, I found, indulged the same hopes. We, therefore, went into their state-room to prayer; and the Lord, we can truly say, was present with us; he heard our cry, and about noon a signal was made by the privateer, to speak with our ship, and orders were given, that the passengers should be sent on board this brig. The boat was ordered out, and now began the scene of plunder, in spite of all the commands of the captain of the privateer, if such commands were given; two of them searched me (one of them especially) in a manner which it would be shocking to modesty to describe. They did not leave me so much as a single sixpence; but Mr. and Mrs. Suckley, I expect, have lost not less than £400 in money and goods. About three in the afternoon, we were all on board our new vessel, and thankful to God, that he had so wonderfully delivered us. Soon after we were on board, the captain of the privateer hailed our brig, and inquired whether the women were on board; and on receiving an answer in the affirmative, ordered us to proceed on our voyage.

From the whole conduct of the captain of the privateer, I really judge that he is a man of some humanity, but had little or no influence over his men, in respect to the article of plunder,

though I think it probable, that he will have his share of all the spoil; the prize-master also manifested some humanity, by calling for a chair to let down Mrs. Suckley more safely into the boat. Our captain, of the President, who never was inattentive to us, begged that he might be at liberty to put a little porter with us into the boat; but when the hamper was brought up, they inquired how many bottles were in it, and being informed, that there were three dozen, they cried out, two would be enough: but on examination, finding it to be wine, they sent only one dozen; five bottles were broke in the boat, so that seven bottles only (an ample sufficiency) remained. In less than a quarter of an hour after (I believe in five minutes) we were all on board, it blew a gale, and so continued all night, so that if we had not been sent on board, just at the time we were, the vessels must have been separated, and all our hopes would have been blasted. But the Lord had mercy upon us, for I have no doubt but the insolence of the privateer's men would have daily increased. I would just remark, as another kind interference of the good providence of God, that as soon as our boat was hoisted out to carry us to the brig, a violent storm of wind and hail commenced; I candidly confess, I prayed as earnestly to the Lord on that occasion, as I ever did in my life. The storm soon abated, and during the short interval between the two gales (the last of which continued) we were delivered from our captivity.

THE GRACE OF GOD MANIFESTED.

Memoir of Mr. Samuel West, of Egloshayle, Cornwall.

To the Editor of the Methodist Magazine.

Dear Sir,

If you can give the following a place in your useful Miscellany, its being inserted as soon as convenient, will oblige many other friends of the deceased, as well as,

Bodmin, Dear Sir, your's, respectfully,

Feb. 13, 1813. J. Bryant.

The subject of this Memoir, was one of the few who happily avoid the gross immoralities into which heedless youth too frequently run; and who, attentive betimes to the dictates of heavenly wisdom, find her ways to be ways of pleasantness, and her paths—paths of peace.

From a conversation that took place between Mr. W. and his sister, some months before his decease, it appeared, that from a child he had been accustomed to secret prayer. He observed, that when, perhaps, about four years old, having occasion to go a little distance from his home, to another farm which his father kept, on the road he recollected having heard his father read of

Daniel's praying three times a day: he thought he must do the same; and when he reached the farm, in the best manner he could he expressed the desires of his heart to God.

Early impressions are not always easily erased: and there is reason to believe, that this good practice, begun thus early, was not wholly neglected, during the following years of his life. When about thirteen, he was sent to school at Exeter; and here he made a point of praying thrice a day. As the boys were not permitted to go up stairs in the day-time, he used, at noon, to retire to a private place, where he enjoyed many seasons of great consolation.

In his seventeenth year he became apprenticed to a Land-Surveyor, in the neighbourhood. Before this time, he was led to desire a closer acquaintance with God, and earnestly hungered and thirsted after righteousness. Being on a visit near Launceston, where religion was in a flourishing state, his mind became unusually affected with divine things; and seeing more clearly than heretofore, the beauty of holiness, and feeling more powerfully attracted heavenward, he resolved to unite himself to those whom he considered to be the servants of the Lord: accordingly, on his return, he attended our invaluable means of grace, the class-meetings; and finding, by experience, the advantages of Christian communion, he continued a steady member of the Methodist Society till his death.

Although Mr. West generally possessed a good flow of spirits, yet his constitution was rather delicate, and he was often unwell; but early in the summer of 1812, he was afflicted with a long and severe indisposition; during one part of which, the medical gentlemen who attended him, supposing him to be in a consumption, gave little hopes of his recovery. The state of his mind, on this occasion, may be learnt from some memoranda made by his sister at the time.

"St. Austle, May 14. This morning Mr. Burges, and good Mr. T. called to see my brother. Mr. B. conversed and prayed with him, and proposed many questions relative to his experience; to which he gave very satisfactory answers, and told Mr. B. that he was not afraid to die.

"15th. This day we left St. Austle, to return to his father's: many of our dear friends were in tears. My dear Samuel went through the journey better than we expected; and he appears something better.

"18th. Samuel is very ill: we almost despair of his recovery. Yet, in the midst of all his affliction, his soul is tranquil and happy: he knows that 'for him to live is Christ, and to die is gain.'

"30th. Friends T. Davey and Godby visited my dear Samuel

this week. They asked him if he wished to be restored to health? He told them, that he had no particular desire for either life or death, for that he had no fear of death. He appears to be waiting the event of his illness, with great patience, and is kept in a firm reliance upon God.

"31st. My dear brother appears to be borne above all temporal things; and talks of death with as much composure as he does of going to bed."

The following extracts, while, like the above, they shew us a mind raised above the fear of death, exhibit also some more of the effects of that religion, which inspires benevolence, and improves every generous feeling.

"June 1st. Cousin Mary Davey spent some time with us this evening, and gave us a pleasing account of the opening of Trehill chapel, and of the probability of good being done in that neighbourhood: my brother appeared to be *delighted* with the account, and said, he hoped the Lord would revive his work. As I was putting him to bed, he complained much of his legs; and when taking off his stockings, I began to pity him: he smiled, and said, 'Never mind;' and intimated that it would be the sooner over. On my saying, 'Then you are willing to leave us?' he observed, 'I don't desire to choose: if I go now, we don't know what trials I may escape.'

"2d. This morning, my dear brother prayed with me; which he had not been able to do since we came home: he was very fervent, and prayed that the Lord would revive his work. Speaking, afterwards, of an acquaintance who was in trying circumstances, he pitied her, and said, 'Oh! Nancy, we must pray for her: do write and tell her, that I now prove the value of that religion, which we were so earnest in the pursuit of when she was here two years since.' One evening, when I was up stairs with him, he repeated those lines:

'Good when he gives, supremely good,
Nor less when he denies:
Ev'n crosses from his sov'reign hand,
Are blessings in disguise.'

"To him death appeared to be disrobed of all its terrors. At one time he saw me weeping, and said, 'If I go from you now, I shall be happy; but if I am spared to go into the world again, you don't know what trials I may have to pass through; and I may lose what I now possess. Or, suppose I should get settled in the world, and have more earthly ties, then parting would be so much the more difficult.'"

Soon after this, he began to recover, and continued to do so for some months; so that by September, he thought himself able to resume his employment. And as this would afford him a

change of air, which his friends hoped would be of advantage to him, they were the more willing that he should leave them; nor were their hopes, in this respect, vain: for his health continued to improve, and even appeared to be nearly as good as it had ever been. His relatives now flattered themselves that danger was past, and looked forward, with pleasure, to his return at Christmas: but our earthly prospects promise only to disappoint; for when he returned on Christmas-eve, his pale and sickly countenance indicated abundant cause of complaint, and gave a death-blow to their expectations. His master had kindly requested him not to undertake more than he was well able to perform; but, in the course of his surveying, he had been much exposed to cold; and this, joined, perhaps, with too long abstinence from food, had brought on the disorder under which he then laboured; and which, in the event, released him from this world of affliction. From this time, in spite of medicine, he grew worse; and his sufferings, from spasms and a cramp that affected almost every part of his body, were often very severe: yet, in the midst of all, he possessed his soul in patience, and once more witnessed, that religion can raise its possessor above the love of life, and the fear of dissolution. His sister observes, "Notwithstanding his extreme sufferings, I do not remember any thing like murmuring about him: once he said to the doctor, 'Oh! sir, it is hard work!' He repeatedly expressed his confidence in God, and resignation to the divine will. When asked how he felt his mind; his answer was, 'Happy,' or 'Very comfortable.' One evening, cousin Martha Davey asked him, if the sting of death was taken away? He replied, 'Yes, I *feel* my soul calmly reposed on God:' and added, 'People may *talk* about religion, but it is heart-felt work; and those who have no *knowledge* of it, cannot have any conception of the enjoyment of a Christian.'

"I come now to the closing scene, in which the Lord greatly honoured my dear brother in his time of need. On Saturday, January 16, 1813, we saw him alter considerably, and sent for cousin Mary Davey; and when she, brother Martin, and myself, were by him, he said, 'My dears, make sure work for eternity!' He then requested his brother to pray; which he did: it was a very solemn season. He next kissed his parents, and said, 'Follow me:' and desired that his love should be given to his brothers and sisters, with his request that they would seek the Lord. Afterward he wished to see his uncle, and other cousins, and requested they might be sent for: but, fearing that his strength might fail, he looked on cousin Mary, and said, 'Give my love to them; and tell my cousins, that I wish they would be more steady; and that they have each a soul to save.' Just then, one of them entered the room, and his sister delivered my brother's dying charge to him; and when she said, 'you have a soul

to save,' he repeated, 'yes, you have an immortal soul to save.' About this time, Mrs. G. came in: he took her by the hand, and lifting up his face, smiled, and looked upward: he then lay back, but as she was going away, he beckoned her to him again, kissed her, and earnestly said, 'Meet me in heaven.' His brother said,

'There we shall see his face,
And never, never sin,'—and he rejoined,
'There, from the rivers of his grace,
Drink endless pleasures in.'

When his uncle and other cousins came, he smiled, and said to his uncle, 'I am going to heaven;' and to his cousins, 'I wish you would follow my advice: my dear cousins, I assure you there is more happiness to be found in one hour in the service of God,' ——here his breath failed. Soon afterwards he said, 'T. Davey's sermon is applicable now: *(lest he take thee away with his stroke.)* What should I do, if I had my religion to seek now?' On my saying, 'My dear, you will be soon able to sing your favourite hymn,

'Above the rest this note shall swell,'—he replied,
'My Jesus hath done all things well.'

After this he spoke but little to us: but as he reclined his dear head on my lap and arms, I heard him say, 'Glory be to, and praise the Lord, praise the Lord.' He attempted to sing, but we could not distinguish what it was. Several times we asked him if he was happy, and he always answered, 'Yes;' and frequently told us he suffered no particular pain: as a proof of which, his departure was so easy, that we could not tell, to several minutes, when he breathed his last. 'Let me die the death of the righteous, and let my last end be like his.'"

From such cases as the above, we may remark, that since *children* are capable of good impressions, it is obviously the duty of those on whom the care of their instruction lies, to endeavour very early to furnish their minds with useful information; and to implant there those sentiments of morality and religion, which tend to produce a happy and useful life—a comfortable death, and a glorious immortality.

Hence we remark too, the propriety of attending to that advice of the royal preacher, "Remember now thy Creator in the days of thy youth." Young persons are generally inclined to dissipation; and religion is considered by them as a kind of *necessary evil:* a something which, however useful, or even necessary, to prepare for death, and an happy hereafter, is yet calculated to lessen or destroy their present enjoyments. Admitting, for a moment, that this were the case, still it would be wise

to seek the one thing needful *now*; for, seeing that neither fewness of years, nor the bloom of health, nor vigour of constitution, is protection against the shafts of death, which fly thick on every hand; and seeing that if we die destitute of religion, we must be miserable eternally, it follows, that what is so necessary, cannot be obtained too soon, or retained too carefully. But can we admit, that true religion can be, in any point of view, properly regarded as an *evil?* This is what will never be conceded by any who are acquainted with the value of such a companion: on the contrary, they will be ever ready to maintain, that the poet describes it justly, when he says,

> "Soft peace she brings, wherever she arrives,
> She builds our quiet as she forms our lives;
> Lays the rough paths of peevish nature even,
> And opens in the breast a constant heaven."

In the case of Samuel West, we see a young man, (twenty-one years of age,) of an enlightened mind, in easy circumstances, enjoying respectable connexions, agreeable friends, and flattering prospects, yet able to testify, that the service of God afforded greater happiness than all the world could give or promise: and at last, willingly, nay, joyfully resigning the whole, in prospect of that better country, which is an heavenly. "Surely the fear of the Lord, that is wisdom, and to depart from evil is understanding!"

J. B.

AN ACCOUNT OF STEPHEN SUTTON.

STEPHEN SUTTON, the subject of this memoir, was born at Upper Winterbourn, in the year 1790. His parents strove to bring him and their other children up in the fear of God. His father made a vow to the Lord, that if ever he should have it in his power, he would build a chapel for his worship. He fulfilled his vow, and built a chapel in that village, which is generally well attended, and many have been brought to the knowledge of God since it was erected. Stephen was blessed with a meek and gentle disposition, and was easily restrained from those vices to which young persons are generally addicted. He attended the service of the established church regularly on the Sabbath-days; but confessed that he was an utter stranger to the power of godliness, till he heard the Methodists preach. The Lord visited him with convictions at an early period, and he believed that if he had had any to have revealed to him the plan of salvation, and spoken to him on the subject of redeeming grace, he should soon have found the path that leads to heaven. At that time he was about fourteen years of age, and used to regret that he had no one to give him necessary instruction in spiritual matters.

In the year 1808, he came to reside with his sister, who is a member of our society near Salisbury, and she requested him to hear the Methodist preachers. At first, when he went to hear preaching, it was more to please his sister than to receive any profit. About this time, his brother and brother-in-law joined the society, and manifested a concern for the salvation of their souls. They regularly attended the preaching and prayer-meetings; and he attended with them. Sometimes he was affected, but his conviction soon wore off; although he was convinced there was something in religion, with which he was wholly unacquainted. Soon after this, the Lord made his brother a witness of converting grace; his heart was filled with peace and joy in believing; and when he talked of the happiness he felt, the peace of mind he experienced, Stephen was ashamed of himself. Seeing his brother so happy, and observing his holy conversation; he was induced to join the society. He now began to yield to conviction, and God made him sensible of his ruined and depraved state. He saw that morality, unless accompanied by inward holiness, would avail him nothing, and that he must obtain an interest in the blood of Christ, or perish eternally. Alarmed at his wretched condition, he loathed and abhorred himself, and repented as in dust and ashes. At times his distress was exceeding great, and he refused to be comforted. But that God who delights in mercy, and is faithful to his word of promie, put an end to his mourning, on Friday, Dec. 8, 1809. His brother, and brother-in-law agreed that both families should set up the worship of God in their houses; and that night, they all met together, and poured out their joint supplications to him who has said, "Ask, and ye shall receive." That night Stephen wrestled earnestly for the blessing: "Pardon my sins, O Lord," was the cry of his soul; and now the Lord answered for himself, dispelled his fears, conquered his carnal reasoning, and filled his heart with joy and peace through believing. He could call God, Father, by the Holy Ghost, and rejoice in a knowledge of his pardoning love. Then he declared to all around, what God had done for his soul. His joy was inexpressible, and for some time he walked in the light of God's countenance. But the great foe of God and man, poured out a flood of temptations, in order to destroy his new-born soul. In this time of sore trial, in which he was deprived of his confidence, he poured out his soul in cries, and groans, and tears, and earnest breathings for help from heaven. Nothing could afford him consolation, short of a renewed evidence of his acceptance. This conflict lasted about three days, then the Sun of Righteousness arose with healing under his wings, and dispelled the mist, and scattered the cloud of temptation, and filled his heart with joy and gladness. He says, in a letter he wrote to a friend, "I see I cannot

do any thing without the help of the Lord. But I hope I shall rejoice in the Lord always, pray without ceasing, and in every thing give thanks. I find temptations of various kinds, but I hope the Lord will shew me what is temptation, and what is not; for I cannot discern at all times. But I know the Redeemer is on my side, and I hope that I shall be enabled to live to his glory. I find self-will arise, as well as dulness and heaviness. But, through mercy, I have enjoyed great peace at times. I know there is no real happiness out of Christ; and I trust that I shall seek for more in him. I hope God will shed abroad his love in our hearts more and more; for I see past experience will not suffice. It is he that endureth to the end that shall be saved." When he was convinced of his self-will, and inward enemies, he did not despair of being delivered, but pursued the object of his wishes with earnestness. He sought the entire renewal of his soul, and rejoiced in the prospect of loving God with all his heart. He was assured that God loved him, and he prayed, nay agonized to love God with all his heart. He did not reason with Satan, but believed the promises of God, pleaded them at a throne of grace, and acted faith on the Redeemer. On the sabbath-day, December 24, God so circumcised his heart as to enable him to love the Lord his God with all his heart, mind, and strength. His peace then flowed as a river, the light of God's countenance rested on him; and he went forward from grace to grace, rejoicing in God with joy unspeakable. It does not appear that ever he lost any measure of the grace which he then received. His life was upright, his conversation holy, he spread the Saviour's name, and sought the glory of God wherever he went, and embraced every opportunity of doing good to the bodies and souls of men. No self-sufficiency, nor self-importance appeared in Stephen. He was simple, loving, and devout.

He was a teacher in a Sunday-School, and was active, faithful, and affectionate in the discharge of the duties of his office. He attended public prayer-meetings, and took an active part in them. He sometimes gave a word of exhortation, which was well approved of, and heard with pleasure and profit. Nothing was more joyful news to his ears, or imparted greater delight to his heart, than to hear of the increase of the Redeemer's kingdom, by the conversion of souls to God. As he advanced towards the close of his christian course, he was more diligent in the use of the means of grace. Meantime he was diligent in business, as well as fervent in spirit, serving the Lord. A friend who was much in his company, and to whom he opened his mind, often said, that he was either preparing for some eminent place in the church, or was near the close of his warfare. If

watching, fasting, praying, believing, loving, and obeying, afford a proof of eminent piety, he was eminently pious.

The last time he visited his parents and relations at Winterbourn, they were astonished at his zeal for God, and at his improvement in the gift of prayer. It was evident that his heart burned for the salvation of souls, and that he lived continually in the Spirit. Two days after, his last affliction commenced, and on the third manifestly increased; but still there appeared no immediate danger. On the next day, the fever made a rapid progress: it seized him like a bear bereaved of her whelps, or as Dr. Tissot says, like a dog that bites before he barks. Every means used proved useless; and now his friends saw and felt his danger. One of his friends asked him how he felt the state of his mind: he replied "comfortable, very comfortable." On being asked, are you willing to go? he answered, "Yes, I should be glad to go: I feel the presence of God with me." After this he said but little. His disorder at length deprived him of the use of his mental powers; but even then all he said was strictly consistent with his holy profession. On the next day, he stretched forth his hands, and in broken accents, often cried, "Come, Lord Jesus! Come, Lord!" On April, 5, 1811, without a sigh or groan, he gently breathed his last, and escaped from earth to heaven, from time to a blessed eternity.

GEO. BUTTON.

MISCELLANEOUS.

ON AN INCREASE OF HOLINESS AND KNOWLEDGE.

A serious correspondent, who desires to improve his mind, and make a progress in holiness, has sent us the following queries:—

1. What is the best method to be adopted, in order to obtain an increase of holiness and knowledge, by persons who are obliged to attend to secular concerns from seven in the morning till nine, from ten till one; and from two till six in the evening?

2. What books may be considered necessary for persons so circumstanced? And in what course may they be read to most advantage?

From some parts of our correspondent's letter, we infer that he either preaches or exhorts occasionally; and as there are many placed in circumstances similar to those he has mentioned, we readily turn our attention to his modest and important inquiries.

The method to be adopted, in order to obtain an increase of holiness, is substantially the same, for both public and private

characters, whatever departments in life they may occupy. This method, for which there is no substitute, principally consists *in* the constant and vigorous exercise of faith, hope, and love. These capital graces, which all genuine Christians possess, never fail to increase in proportion to their being exercised; and their growth is invariably followed by an increase of *the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.* Inward and outward religion are inseparably connected; and hence, every advance in the divine life, is followed by an increase of diligence in the performance of works of piety and mercy. Of Abraham it is said, that *faith wrought with his works, and that by works was his faith made perfect.* It follows, that faith and works mutually contribute to the aid and perfection of each other; and that to depreciate works, which flow from a right principle, and are directed to a right end, viz. the glory of God, with a view to enhance the value of faith, or for any other purpose, is to be guilty of an attempt to separate what God hath joined together.

1. In order to an increase of useful knowledge, which is more closely connected with a growth in grace than some professors are disposed to admit, much depends upon a proper choice of books, and a right method of perusing them. The press is perpetually teeming with works of various and opposite descriptions; many of which, on account of the subjects on which they treat being frivolous, or their contents at variance with the principles and practice of true piety, are unworthy of a perusal. The bulk of novels, and the greater part of modern poetry, fall under one or other of these descriptions; to which may be added, all such productions as oppose any of the fundamental doctrines of Christianity, or maintain the *novel* and *absurd* dogmas of popery.

They know little of the nature of truth, who imagine that, in order to our being established in it, we are bound to know and answer all the arguments which perverted reason has ever urged in defence of error. The life of an antedeluvian would not furnish time sufficient for reading all the works which have been published in vindication of manifest errors and glaring absurdities. Must we read Berkley's arguments against the existence of matter, before we can be *certain* that it is a *real*, not an *ideal* world which we inhabit; and that our bodies are *real*, not *ideal* bodies? And cannot we be *certain* that we have immortal souls, without reading the arguments urged by Dr. Priestley in proof of the absurdity, that thought, reason, and volition, are the result of organized matter? There is scarce any notion, however destructive and absurd, in favour of which some plausible arguments have not been urged, nor any doc-

trine, however rational and divine, which has not been attacked by writers of some talent. Meantime, truth continues unalterably the same, however strongly opposed, or weakly defended.

But there have been, and there still are, able advocates of truth, by a careful perusal of whose works, a competent knowledge may be obtained, in a short time, of the grand principles of Christianity. To suppose that such works are exclusively either Calvinistic or Arminian, would be to betray great ignorance of the many excellent productions of great and good men, who lived and died without coming to an agreement on the celebrated five points, which still continue in controversy betwixt the Calvinists and Arminians. The doctrines on which these denominations differ are such as affect neither faith nor practice; and hence, to many of the pious and well-informed of both, good works, whether written by Calvinists or Arminians, are almost equally acceptable.

From these observations it will follow, that indiscriminate reading is not favourable to the acquisition of useful knowledge; and that works truly evangelical, though written by men of different opinions on points of minor importance, may be read with advantage. For the justness of these observations we appeal to the judgment of our pious and intelligent readers. Happy should we be to find all the followers of the Lord Jesus so united in sentiment, as well as heart, as to render party-names altogether unnecessary; but as that very desirable event is probably at a considerable distance, we would, in the mean time, remind our readers, that love, not matters of opinion, is the bond by which all the members of Christ's mystical body are united.

2. The Scriptures being designed and calculated to make us "wise unto salvation," a frequent and careful perusal of them is necessary, in order to our making a progress in divine knowledge. Mightiness in the Scriptures is of unspeakable importance to ourselves and others. But though every truth *essential* to holiness is plainly recorded in the Sacred Volume; yet, on account of the different ages in which the various parts of it were written, and the peculiar modes of expression which it contains, together with allusions to the customs and histories of ancient nations, known by comparatively few; good commentaries are necessary to the bulk of readers, in order to their understanding many parts of its contents. Without attempting to detract from the value of those in circulation among our Calvinistic brethren, or making any invidious comparisons betwixt such works, as it may be justly said of each, that it is good, as a whole; we would recommend, in preference, the commentaries of Coke, Benson, and Clarke. Different opinions will be formed, with regard to the respective merits of these excellent works;

but without pretending to decide on that subject, we can recommend each of them, as well calculated to explain the Holy Scriptures.

It is not our intention, in this article, to insert any thing like such a list of books as may be judged necessary for a general reader, but to mention a *few* which may be of essential service to young readers, in forming their principles, and laying a foundation for their future improvement.

3. We would recommend to young men, who wish to improve their minds, and who have not acquired a competent knowledge of Grammar, to devote a part of their time to the acquisition of that important science. The English language is so simple in its construction, that, by adopting a right method of acquiring the knowledge of it, persons of good sense and tolerable reading, may, in a short time, learn to speak and write it grammatically. Murray's English Grammar is, we think, the best that has ever been published. It contains the excellencies of all other English Grammars which preceded it, together with several improvements, which the good sense, accurate knowledge, and excellent taste of the author, has enabled him to make.

4. We would recommend a careful perusal of, and a frequent recurrence to, Mr. Wesley's Works, a new edition of which, in 16 Volumes 8vo. has been recently published. Were the value of these works sufficiently known, there would be a demand for an edition of them every two or three years. Strength, purity, and precision, are apparent in the style of every page of Mr. Wesley's writings. He never throws words away; and perhaps it never was said with more truth, of any speaker or writer, than *of him*, that

"He spoke no more than just the thing he ought."

As his logical skill was proverbially great, of which he availed himself in all his compositions, by a careful perusal of his works, a habit of logical exactness is required.

5. Next, in order, we would recommend Mr. Fletcher's Works. These are chiefly controversial; but they are not, on that account, judged the less valuable, by any who embrace the doctrine of general redemption. And as we are decidedly of opinion, that that doctrine is strictly consonant with Scripture and reason, and consequently capable of an unanswerable defence, we are happy to find in those works a defence of that description. However highly Calvinists may think of Mr. Fletcher's piety, talents, and ministerial usefulness, it is not to be expected that they should approve that part of his works in which their peculiar tenets are combated. But though they are not convinced by his arguments in favour of general redemption, yet many of them admit, that his works have a powerful tendency to banish

antinomian delusions from the professing world, and to promote the interests of practical religion. In short, they are works with which all who would be consistent advocates of general redemption, ought, if possible, to be well acquainted.

6. Coke and Moore's Life of Mr. Wesley, Benson's Apology, and Myles's Chronological History, are well calculated to give correct views of the rise, progress, doctrines and discipline of the Methodists.

7. A tolerable acquaintance with profane and ecclesiastical history, is necessary for all who would make any considerable progress in knowledge. Rollin's Ancient History has been long and justly held in high estimation. The Roman History which bears his name, but which he did not live to finish, is an interesting and instructive work. Perhaps, as a short abridgment of the Roman history, Goldsmith's is equal to any that have been published. Hume's History of England is highly praised by some, and blamed by others. His infidelity, and consequent abhorrence of Christianity, disqualified him for the task of giving a just account of the causes and necessity of the Reformation. Christianity, under whatever form it had appeared, was, in his wretchedly uninformed judgment, a senseless superstition; hence he is never to be depended upon in his accounts of either religious men, or of religion itself. But where religion is not concerned, he is allowed to be a valuable histotorian. Robertson's History of Scotland, as well as his History of Charles V. may be read with advantage. We have never seen a good, well-written history of Ireland. It is not to be supposed that our correspondent, or others similarly circumstanced, should spare time for reading the Universal History; otherwise we should recommeud it to their perusal.

Mosheim's Ecclesiastical History is, upon the whole, a valuable work: Mr. Wesley's Church History is chiefly an abridgment of it, with several important amendments and additions. The Church Histories of Milner and Haweis are written in conformity with evangelical principles. With Burnet's History of the Reformation every protestant, ought, if possible, to be well acquainted.

8. Perhaps there are few, if any, compendiums of Natural Philosophy, superior to that published by Mr. Wesley, in five volumes 12mo.: it is sufficiently copious for the generality of readers.

9. Dr. Brown's Analogy, his Procedure and Limits of the Human Understanding, and Butler's Analogy, are works of extraordinary value. Beattie's Essay on Truth, is a remarkably sober, well-written work, and admirably calculated to instil principles of just reasoning, and check the sceptical reveries in which strong, untutored minds are apt to indulge. Hume's

nonsensical scepticism is held up in that work to the everlasting infamy which it justly merits. By reading the Essay on Truth, a noble infidel was led to embrace Christianity. Locke's Essay on the Human Understanding, though not free from a few errors, the tendency of which the writer did not discover, is, upon the whole, an excellent performance.

10. Milton's Paradise Lost, when we take the subject matter, as well as the execution of it, into the account, is the first poem in the world. Young's Night Thoughts, on account of the manly sense and pure divinity with which it abounds, cannot be too often perused. Prior's Solomon, and Cowper's Poems, are deservedly esteemed by many competent judges of poetic composition. Dryden's or Pitt's Virgil, Pope's Homer, with some other parts of his works, as well as several other poems of a moral or religious tendency, may be occasionally perused with pleasure and profit.

Reading is designed to supply matter for thought, not to supersede the neeessity of thinking. Some who do not attend to this, and yet read much, are persons of very superficial knowledge; while others, who join close thinking with the careful perusal of a few of the best works, become, in a short time, men in understanding. They study right principles, and by dint of thought pursue them to their proper results. Readers of this description soon discover the worthlessness of many popular works. The trivial or profane, whether in books or conversation, they no longer relish; but already in the possession of some solid and useful knowledge, they proceed with an increased capacity and inclination to acquire more; and every day adds to the stock of their mental endowments.

To persons circumstanced as our correspondent is, we would recommend the devoting of the hour between six and seven in the morning, to prayer and reading the Scriptures. It may be well to have, on such occasions, a short and good commentary at hand, to which they may refer, when at any time they find themselves unable to form clear and consistent ideas of any passage they may meet with in the course of their reading.

The hour from nine till ten, will afford no more than time sufficient for breakfast, reading or hearing read a portion of the Scriptures in the family, and family prayer.

By good management, a little time may be generally spared at the dinner hour, for the purpose of private prayer and reading. Long meals are ordinarily unfavourable to either mental or religious improvement.

The hours from six in the evening till ten, will afford sufficient time for private prayer, some close study, and reading a part of two or three sorts of works. By a proper use of four or five hours every day, persons of piety and good native sense, will make, in a few years, a considerable progress in various branches

of knowledge. Obstacles, appalling to such as have no *taste* for mental improvement, are surmounted with perfect ease by those who have tasted the sweets of intellectual pleasure. Mean time, let it not be forgotten, that we are to take proper and effectual steps for the improvement of our minds, as a *sacred* duty, in order to our being more *holy* and *useful* in our day and generation.

PARLIAMENTARY DISCUSSIONS ON CHRISTIANITY IN INDIA.

(Concluded from page 73.)

IN our last Number it was stated, that, on the Report of the East India Government Bill having been brought up, Mr. A. Robinson moved, that the words "and of religious" should be left out. After some observations from that Gentleman, Lord Castlereagh, and Mr. Forbes, the substance of which was given in our last,

Mr. STEPHEN rose. He began by expressing his surprise at the pertinacity with which this part of the Bill had been opposed; and he was not less surprised at the contrariety of the modes in which that opposition had been pursued. Having mentioned these modes of attack, and pointed out their tendency, Mr. Stephen proceeded to state the grounds on which he and those who thought with him, supported the clause in the Bill, by which persons were to be, not sent out, as was asserted, but permitted, in compliance with their own voluntary request, to go out to India, for the purpose of promoting the diffusion of Christianity. They did not support it merely on this ground, that it was in obedience to the express command of God, though that of itself was singly and amply decisive; but they gave it their support, because they regarded it as consistent with the soundest national policy, and with those principles of honour and good faith by which the Government of this country had always been actuated. They conceived it wise to use every means which humanity could devise, to promote the happiness and welfare of our colossal empire in India, by giving to the natives instruction calculated to remove the clouds of darkness by which they were at present enveloped, and, if no other end could be attained, to abolish that most inhuman, unnatural, and tyrannical distinction of Castes which at present prevailed amongst them. All they wanted, and all they contended for, was, that the transmission of Christianity to India should be permitted, and should no longer be prohibited. This was a proceeding to which no other country in Europe had objected; and why Great Britain should be called upon to take a different course, he was at a loss to

conceive. For his own part, he was indifferent to the character which the Honourable Gentlemen, who were opposed to him, might think proper to give to the *Saints*; but he must say, that this was the first time he had ever heard Bonaparte accused of *saintship*. But he would ask the House, what would Bonaparte say when he should find, that after all that had been resolved in Parliament, respecting the duty, the expediency, and the wisdom of promoting Christianity in our Eastern dominions, in the very last stage of the Bill which embraced this object, the House of Commons had altered their sentiments, and, apprehending some slight danger to their commercial rights, had pusillanimously and selfishly struck out those words for which they had before so strenuously contended, and had embraced a proposition worthy indeed the *calm* aud *temperate* mind of an Honourable Gentleman's (Mr. Forbes') correspondent, but one which had never been sanctioned by France, Holland, Denmark, or any other state in the world? What would every other nation on earth say, on finding that timid, selfish, commercial Britain had retracted a resolution, which, in the generous feelings of a momentary warmth, had crept into the Bill, and for ever shut the door of access to Christianity into the extended empire of India? What must be the feeling of every pious mind in witnessing such tergiversation; and what must be the sensation created in every other Christian country, on finding that Britain had refused to extend a small portion of the blessings which were enjoyed by herself to sixty millions of her subjects, and had determined to exclude the light of Divine Truth from so large and so fair a portion of the globe over which it was her lot to hold dominion? —What, indeed, would Bonaparte, not to ask, what would every Christian, say, on witnessing such shameful apostasy? He called upon the House to regard the honour of the country, no less than that prudence and sound policy which should lead them to regard, as paramount to all other duties, their duty towards God? He entreated them to pause before they gave their approbation to the motion now recommended for their adoption. Our Saviour had left it as his last command to his followers, "to go into all the world, and preach the Gospel to every creature." Of the reality of this expression of the Divine Will, the Honourable Gentlemen, who had opposed this clause, probably entertained no doubt; but they would frame it to their own purposes, and they would have the House and the world to believe, that "we should go forth to all the world, and preach the Gospel to every creature," *except* to those within the territories of Great Britain in the East. All mankind, *excepting* the sixty millions of human beings under British influence in India, were to be partakers of those blessings?

Mr. Stephen said, he would admit, that if Honourable Gentlemen could shew him the impossibility of effecting the object which the clause in question had in view; if they could shew him how any mischievous or cruel consequences were likely to arise from an attempt to give religious instruction to the Hindus; then the amendment which had been proposed might be proper. But, until they could shew him this—until they could prove to him that the Almighty, to whom nothing was impossible, meant to exclude the natives of India from the advantages enjoyed by his other creatures—he must be excused from subscribing to such doctrines. He was not to be convinced by the ingenious hypotheses of anonymous writers; he must have evidence, clear, and satisfactory, and conclusive; such as he could take home to his conscience, and such as, in the hour of death, would operate as a salvo for this most unchristian exclusion, as it at present appeared to him to be; such as he could convey to his constituents, such as he could exhibit to Europe, as a justification of his conduct; such as he could send down to posterity, to convince his descendents that he had not disclaimed his Christian obligations, that he had not apostatized from the religion of his forefathers. Such evidence as this alone could lead him to adopt other views than those he had already professed; and till such evidence was adduced, he maintained that the House was bound, by every sense of moral and religious duty, to protect and to encourage the propagation of Christianity in every part of the world.

An Honourable Gentleman (Mr. Forbes) had stated, as a reason for agreeing to the amendment, that if the examination of the witnesses on this subject, at the bar of the House, had not been stopped at the instigation of those who differed from him, on finding that the testimony went against them, it would have been proved that nothing could be more ruinous to the British interests in India, than the encouragement proposed to be given to the admission of Missionaries into Hindostan. The Noble Lord (Castlereagh) had given the proper answer to this remark, by observing, that "if Gentlemen did feel it proper that further inquiry should take place, they were at liberty to make a motion to that effect." Now, he would ask, Why did they not make such a motion? And he would answer, Because they had not, in truth, any evidence of a satisfactory nature to produce in support of their reasonings. All which they attempted to urge, and which they were still desirous of impressing upon the House, had been properly characterised by a near relative of his (Mr. Wilberforce,) who, in a speech replete with sound argument, just reasoning, and conclusive facts, had called their fears and their apprehensions a mere *bugbear*, *a phantom*, raised up and existing only in the fancies of those who were opposed to

this measure. He denied that those who had originated this clause had been guided by sinister or unworthy views; on the contrary, their motives had been founded, as he trusted the generality of the House would believe them to have been, on a strong and irresistible sense of duty. They were actuated by no feelings but those of honour and integrity; by no considerations but those of the welfare and happiness of their fellow-creatures. Their case stood upon the clearest principles of moral and religious obligation. The *onus probandi* lay on the other side. It was for those Gentlemen, who had questioned their principles, to prove to the House, that that for which they were the strenuous and warm advocates, was inconsistent with national honour or national policy.—This, however, was a task, which, he apprehended, would be found rather difficult to perform, as the Honourable Member (Mr. Forbes) must know that there were men in this country of the most dispassionate temper, of the most solid judgment, of the most unblemished character, who, so far from doubting the expediency and the wisdom of this measure, were anxious to come forward, and lend their aid, and the assistance of their advice and experience, towards carrying it into effect. His object, and that of his friends, was, that permission should be given to individuals to go out to India, under the protection, though not in the service, of Government; and that in the pursuit of their humane and charitable design, they should not be liable to molestation, unless their conduct should be such as to warrant an interference on the part of the supreme power. This was all that was asked, and this, he apprehended, no rational mind would contemplate as liable to any objection whatever. Was it forgotten, that evidence in favour of this proposition, strong and powerful, had been cited, and lay upon the table of the House? Had the documents and facts, read by his dear relative in the course of his speech, delivered on a former night, escaped the recollection of Gentlemen? What, he would ask, was the nature of the testimony upon which it was contended that it would be impossible to convert the Hindus to Christianity?—In the first place, one witness had declared, that, during the thirty years he had filled a public situation in India, (during thirteen of which he had filled a seat in the Supreme Council,) he had never known there were any native Christians in that country, nor had ever heard of any Hindus being converted; while another witness admitted, that he had heard of such instances, but that they always took place amongst the very lowest classes of the natives.—How was the testimony of these Gentlemen confirmed? Why, independently of all historical evidence, which he would not tire the patience of the House by reciting, they had it in proof before them—they had the fact stated in the most incontrovertible manner, that in India, including Ceylon, there were no

less than *nine hundred thousand Christians.* In Bengal, many natives had been recently converted by the Baptist Missionaries, and many more, on the Malabar and Coromandel coasts, by the Danish Missionaries, which latter class had done much to supply the defects of other countries.

But, exclusive of all this, what came out from Gentlemen themselves, who had taken the opposite side of this question? Did the Chairman of the Committee of Ways and Means (Mr. Lushington) state, that the conversion of the natives was impossible? No: on the contrary, he admitted that great numbers of converts had been made; that, by the labours of Mr. Gericke alone, whole villages had been converted to Christianity; and that so zealous had these people become in the new faith they had adopted, that he could scarcely restrain the undue effervescence of their zeal, and was obliged to have recourse to coercive measures to keep these converted Gentoos from exposing themselves to danger, in promoting the doctrines they had imbibed. How Gentlemen could dispose of this evidence he was at some loss to imagine; and how the statement of the Hon. Chairman was reconcileable with the testimony of the witnesses to whom he alluded, the House would be able to decide. Here was an admission of one of their own party—one who supported their cause—by which the whole energy of their arguments was at once overthrown and dissipated. Here was a satisfactory proof from themselves, that the conversion of the Hindus was not only possible, but had actually been carried to a surprising extent, by human means, and without those miracles, of the necessity of which they seemed so anxious to convince the House. The reason which they assigned *a priori* for the *impossibility* of converting the Hindus was, that the religion of this people was interwoven in all the common transactions of their lives, that it was mixed with their civil polity and their laws, and that it was connected with those institutions and usages of antiquity, to which it was known they looked with the highest veneration. When they failed to establish this, however; when they were forced, by positive facts, to retreat from the position they had taken; then they said, that if converts had been made, they were not sincere or stable, and that great relapses had taken place afterwards. Supposing this to have been the case, there was nevertheless sufficient to satisfy any reasonable mind of the practicability of the conversion of the natives, and to overturn all the reasoning which had been urged against a contrary conclusion: for the loss of Caste was not the penalty of becoming good moral Christians, but the penalty of becoming a Christian of any kind; and as the loss of Caste was one of the worst consequences which they had to apprehend, it was evident that this loss of Caste was not an insurmountable barrier to carrying into execution the command of God.

The Gentlemen next alleged, after their opinions, as to the impossibility of attaining this desirable end, had been subverted, that great and serious dangers were to be apprehended; and, in the plenitude of their anticipation of those dangers, they added, (although not in quite so *feeling* a manner as was displayed in the letter just read to the House, from that *cool* and *rational* correspondent, whose judgment had been so much relied upon,) that nothing less would satisfy the *Saints*, than the massacre of 30,000 British inhabitants. The House was told, that the native Indians were the most irascible, violent, and intemperate race of men breathing; that any attempt to open their eyes to Christianity, would instantly produce general disaffection; and that one vast, overwhelming insurrection would be the inevitable consequence.

Mr. Stephen then observed, that that highly respected India Director, Mr. Grant, whose long residence in India enabled him to form a clear and decisive judgment, had, in the most decisive manner, said, that "he saw no danger whatever in the measure" proposed; and proceeded to shew the *absurdity* of attributing the mutiny at Vellore to any apprehensions, entertained by the soldiers, of coercive measures being in contemplation, for the purpose of obliging them to become Christians. Having stated the real cause of the mutiny, and proved that Christianity was not, in the slightest degree, operative on that occasion, Mr. Stephen proceeded thus:

After all this, he would ask Gentlemen to lay their hands upon their hearts, and say, whether they could conscientiously believe, that any sufficient reason had been stated for shutting out from the vast empire of India, the light of the Christian Religion; or whether there was any thing extravagant or impolitic in the opposite proposition? But Honourable Gentlemen would tell the House that it was impossible; and that it was also dangerous; because no other nation on earth was so attached to their religious prejudices as the Hindus. One Honourable Member, indeed, had said, "You may attempt it, provided you can work miracles; but it will be impracticable by the ordinary human means." Was it conceived that the professors of the Druidical religion in this country were less bigotted in their superstitions than the Hindus? In the propagation of Christianity throughout the North of Europe in the ninth and tenth centuries, had any other means than the ordinary human means been resorted to? Were any insuperable and immoveable barriers opposed, at that period, to the pulling down of the superstitions which then raged in every country, and to the gradual diffusion of Christian light? He would call upon Gentlemen to look also to the instances of Greece and of Rome; he would likewise direct them to the testimony of Dr. Robertson, which had already been quoted on this subject; and he would finally point out to them what that eminent and

respected individual, Dr. Paley, had written on this very topic c the conversion of the Hindus. [Here Mr. Stephen read extract from Dr. Paley's Evidences of Christianity, in which it was shewn that there existed in Europe, in the early ages, the same blind an indignant contempt and hatred for Christianity as it was now sai existed in India; there was also the same disgusting idolatry, and th same fanatical adherence to the ancient modes of worship. All these however, were gradually overcome, and the blessings of Chris tianity were finally established upon a foundation never to b shaken; and these blessings, by the same means and the same per severance, would doubtless, he argued, be at length conferred upo the populace of the widely-extended regions of Hindustan.]

Mr. Stephen then proceeded to shew the necessity of Christi anity in India, and to combat the arguments urged against Mis sionary exertions there. In both these attempts he was com pletely successful.

It had been stated, he said, that many of the converts in th South of India had relapsed into idolatry; and in particular, tha some of them converted by Mr. Gericke had so relapsed. H had, however, in his hand a letter from a friend of his, well know to many Gentlemen in that House, Colonel Macaulay, whos testimony on the point must be considered as decisive, both fron his having made it the subject of his particular attention, an from his having resided near the scenes of Mr. Gericke's labours Colonel Macauley said, it was true that some of that Missionary' converts had not strictly adhered to their Christian profession and in that sense may be said to have relapsed, but they certainl had not reverted to their old religion: nor did their conduct i this respect furnish any just ground of surprise, as, since th death of Mr. Gericke, which happened soon after the period c his greatest success, no European teacher had hitherto been sen to supply his place: the partial defection that had taken place wa therefore easily accounted for by the want of proper instructors on the whole, however, he could affirm, from the best information that the number of Christians in the district in question had no diminished, but, through the labours of native catechists, ha rather increased since the death of Mr. Gericke.—Now wher there was a deficiency of instruction, observed Mr. Stephen, i was not surprising there should be a falling back in religion. I such a circumstance were to be admitted as an objection, th same objection might be made to Christianity in every age, an in all other parts of the world. It had only gained the ascend ency by the unceasing efforts of its ministers, who, in despite c personal sufferings and privations, the occasional apostacy of thei converts, and the disappointment of their hopes, persevered i the glorious object they had in view, until it was finally attaine The gradual and interrupted progress of the Gospel had bee

admirably depicted by Dr. Paley, who, in his unrivalled work, traced it from its first promulgation down to that period, at which doctrines are so universally hailed as the true sources of bliss to mankind. That eminent writer too had described, in terms commensurate with the importance of the subject, those blessings which Christianity had produced, and those advantages which civilized society had derived from it in all its various relations. (Here Mr. Stephen read the extracts from Dr. Paley's work to which he had alluded.) When these blessings were considered, he could not help expressing his surprise and astonishment at the manner in which those who had wished for their extension to India had been treated. Not only had they been derided as *Saints*, and accused of a fanatical attachment to their religion, but they were stigmatized in a manner still more opprobrious. Those efforts of benevolence which, as friends of the human species and as Englishmen, they were anxious to employ in the service of their fellow-creatures, were characterized in a way so uncandid and illiberal, that he would not offend the House by repeating it. But surely it could not be by such expedients as these that the native Indian was to be excluded from the indubitable advantages which they themselves enjoyed; and that the blessings of that light which had shone with such effulgence upon them, should for ever be shut out from a vast portion of the globe, which happened to be under their controul. He besought Gentlemen to consider what would be the effect, throughout the whole of Europe, if such a proposition were acceded to; to consider also the state of India; to look to the cruel and disgusting idolatries which were then in daily practice; and to regard in their true light the vices and enormities of its inhabitants. He entreated them, on the other hand, to view with a calm and dispassionate judgment the amelioration which the introduction of Christianity could not fail to bring about, and the consequent happiness which would result from it to sixty millions of their fellow-creatures. If they had any regard for the welfare of so large and interesting a portion of their own species; if they felt for the honour and dignity of their names as Britons; let them, if no other end was to be gained, at least endeavour, by prudent means, to destroy that degrading distinction of Castes, which placed so many of our fellow-men far below even the beasts of the field. Let them, by agreeing to the clause as it at present stood, give the poor Indian a chance at least of emerging from the thick clouds of ignorance and of superstition, in which he was at present enveloped. All that the clause required was, that the doors of India should be opened, or rather that they should not be barred, to those benevolent individuals who were ready voluntarily to embark in an undertaking, likely to produce such inestimable benefits to its inhabitants. Could less be demanded? Could the House, consistently with its own feelings of duty, think

of granting less? Was it possible that they could agree to strike out the words, the object of which was to permit the light of Christianity to visit India, and thus consign the vast population of that immense empire to perpetual darkness? He knew too much of a British House of Commons to suppose, for one moment, that this would be the case; and in the confident hope that the clause would be agreed to in its present form, he should conclude by apologizing for having so long trespassed upon their patience.

Mr. TIERNEY expressed himself favourable to the propagation of Christianity in India, but contended that it was not prudent to make it the subject of a legislative enactment: of course, he supported the amendment.

Mr. WILBERFORCE replied to Mr. Tierney, by arguing, that whatever might be the friendly views of his Right Honourable Friend with respect to the propagation of Christianity in India, the effect of the amendment which he supported would in fact be, that the Legislature would be considered as having become utterly unfavourable to the prosecution of that object.

If the House adopted the amendment, would it not appear that Gentlemen had suddenly changed their minds, and that what they had at first looked upon as comprising no danger whatever, now appeared too dangerous to be followed up? His Right Hon. Friend should have known, that in fact one of the arguments made use of against sending out missionaries to India had been founded on the former silence of the Legislature on that subject. If he had been present on former evenings, he must have heard speeches made by those who came to the same conclusion with himself, that legislative interference was unnecessary. But, while they agreed on that point with his Honourable Friend, the spirit of their reasoning was very different from his. They argued, with great eloquence, that, allowing all the beauty and excellence of Christianity, still it was unnecessary to disseminate it in India, because the Oriental religion, which they eulogised extremely, was in practice so pure and good, and so calculated to produce happiness, that no alteration was called for. His Right Honourable Friend had taken a different course—he rested entirely on the danger to be apprehended. But did he not know that for twenty years there had been on the journals of Parliament a proposition much the same as that now before the House? A Resolution on the subject was agreed to, unanimously, by the House of Commons, and subsequently inserted in the Act of 1793. There it remained for a time; but the House of Commons, in the progress of that Act, was unhappily prevailed on, by arguments similar to those now made use of, to strike it from the Act of Parliament, and leave it on the Journals. It was, therefore, at that time considered that the

Legislature had expressed their opinion against the principles of those who supported that Resolution, and nothing was done on the subject since. This was not merely his statement: it was, in fact, the argument made use of by Major Scott Waring—"The Legislature," said he, "clearly shewed its feeling and intention: it left a Resolution on the Journals, but struck it out of the Act of Parliament. This proves that it did not mean to do any thing for the diffusion of Christianity in India." He, therefore, contended, that it appeared, even from the arguments of their strongest opponents, from all experience, and from the reasoning of his Right Hon. Friend himself, that if they struck out this preamble, it was at once giving up the whole of the controversy. If they did this, would not the character of the Legislature suffer? It was true that his Right Hon. Friend, and one or two others who understood the sentiments of the Legislature, might feel that it was anxious for the propagation of the Christian faith, and had by no means given the matter up from any carelessness or indisposition. But the circumstance would be generally looked upon, throughout the country, as an unqualified abandonment of the object. It surely was rather unfair, when Gentlemen had a particular end in view, that they should pursue a course of argument which kept out of sight every benefit to be derived from a measure which they opposed. And, in the present instance, it would have been but candid if his Right Honourable Friend had recollected that the preamble went also to the introduction of light, and knowledge, and science, amongst the people of India; and he (Mr. Wilberforce) always thought that more might be expected from the diffusion of light and knowledge, in inducing the people to embrace the doctrines of Christianity, and to lay aside their present superstitions, than even from the labours of the Missionaries. Those gentlemen would be eminently useful; but still he hoped for greater changes and alterations, from the general diffusion of knowledge, than from their personal exertions, powerful as he was convinced they would be. With respect to the danger which his Right Honourable Friend and other gentlemen feared, lest the proceedings of the Legislature should create discontent amongst the Indian population, he really considered it as chimerical. So far were the people of India from attending to what was passing here, that it was almost impossible to make them acquainted with the penal laws of their own country, to which they were amenable. Some of the severest laws were only known in consequence of their being carried into execution. Intelligence did not travel there with the same velocity which marked its progress in this country. There were no news-papers; nor were the inhabitants, individually, very communicative.—He should not now trouble the

House any farther: but he begged his Right Honourable Friend to consider the question seriously, and he would see, that if this preamble were left out, they might consider the whole scope and object of that for which he (Mr. Wilberforce) contended, as totally lost. It would be immediately said, "They need not tell us, that the Legislature is favourable to the dissemination of Christianity; we know very well, by their conduct, what the real feeling of Parliament is."—The course of argument pursued by his Right Honourable Friend was widely different from that of any other gentlemen. They contended, that it was utterly unnecessary for Parliament to trouble themselves on the subject. "Why," said those opponents, "instead of meddling with those persons, do you not put down the vices which are to be found both at home and in your West Indian Colonies?" But the fact was, whatever course of argument was taken, a spirit of direct and plain opposition to this measure was too palpable not to be perceived, however concealed from view. For his own part, he thought no species of hostility was so dangerous to a measure as that of his Right Honourable Friend, who said, "I agree with you in the *principle*, but the *method* you have taken to accomplish your purpose is bad." He trusted, however, that the Legislature, having deeply weighed the importance of the proposition, would, by acceding to it, confer on the people of India the greatest benefit they had yet derived, or could ever derive, from their connection with this country!

OBITUARY.

DIED, the 2d of October, 1811, DOROTHY FEATHERSTONE, in the 44th year of her age. She was born at Broughton, near Stokesley, Cleaveland, Yorkshire. Her parents belonged to the Established Church, and, according to their views, brought her up in the fear of God. Having conducted herself with propriety, for some years, as a servant, she was married to Mr. Thos. Featherstone, farmer, by whom she had seven sons, and seven daughters. They lived in the parish of Ayton, where she regularly attended the ministry of the Rev. Mr. Metcalf, an enlightened clergyman, who preached with great power, and some success, the fundamental doctrines of the gospel. Upon strict examination, under the word preached, she found herself destitute of that faith which justifies the ungodly; but though she constantly attended the means of grace, yet she made no further progress, until it pleased God to afflict one of her daughters severely for three weeks, and then to remove her to himself. This circumstance, through the divine blessing, made a deep impression on her mind, and discovered more than ever to her the nature and consequences of sin, and extorted the cry, "what must I do to be saved?" But for want of a friend that could shew her the way to Christ, she still continued a stranger to the new birth. Soon after this, her husband being invited to hear a Methodist Preacher, she gladly accompanied him; and the season proved a memorable one to them both. From this time, they continued to attend the Methodist chapel, and shortly after joined the Society, which they esteemed a singular blessing. The Lord cast their lot among a loving, pious, and lively people, who gladly instructed them in the way to heaven.

About nine months after they had joined the society, at a prayer-meeting Mrs. F. obtained a sense of pardon; but not availing herself of the privilege afforded her of declaring what God had done for her soul, she gave way to unprofitable reasoning, and lost her con-

fidence. But shortly after, while at family prayer, the Lord visited her soul in a most glorious manner, and through faith in the atoning Lamb, she regained more than she had lost. At this time, her mind was so sweetly carried out in strains of praise and thanksgiving to God, even after she and her husband had retired to bed, that he could no longer contain himself, but requested her to rise up, and pray with him, which she did; and after wrestling with God till near midnight, he likewise obtained the blessing of pardon. On this occasion that passage in St. John was powerfully applied to her mind, "we love him, because he first loved us." From this time, they went on their way rejoicing, and the Lord poured his blessings upon all their family.

Although Mrs. F. had a large family, and was particularly attentive to her domestic duties, yet she seldom missed any of the public ordinances, unless through sickness or something extraordinary. The uniformity of her life, as a wife, parent, and christian, has left a savour behind it, which will not easily be lost by those who knew her. Towards the conclusion of her life, she was remarkably happy and useful. It pleased God to remove her from time, by a consumption, which afforded her many opportunities of being useful to her family and neighbours. Mrs. F. felt most sensibly, and prayed most sincerely for her children, before she died.

Just before her death, the enemy was permitted to harass her mind, but she continued steadfast on the sure foundation, Christ Jesus the Lord. The day before her death, she was enabled to speak more than she had done for some time before; and in a very impressive, and affectionate manner, she gave her dying advice to her husband, children, and friends, round her bed; which was, to live in the fear and service of God, and love one another. With great composure of mind, she gave orders concerning her funeral, and chose the following text on the occasion, 2 Tim. chap. iv. ver. 7, 8. A few minutes before she died, her husband asked her if she found her mind happy; to which, after a short pause, she replied, very distinctly, "I feel Jesus to be my portion, and not only so, but a *satisfying* portion;" and immediately, without a groan, fell asleep in Jesus. The righteous shall be had in everlasting remembrance. T. SIMMONITE.

RELIGIOUS INTELLIGENCE.

IN addition to the *Methodist Missionary Societies* recently formed in Leeds, and Halifax, an account of which will be found in our two last Numbers, we have now the pleasure of announcing to our readers, that on Friday, Nov. 26, 1813, a Society, on exactly similar principles, was formed in Sheffield, and denominated THE METHODIST MISSIONARY SOCIETY FOR THE SHEFFIELD DISTRICT. The following account, taken from the "*Sheffield Iris, Nov. 30, with some additions,*" will be read with pleasure and profit by thousands, who, by their example, prayers, and pecuniary aid, contribute to the diffusion of Christian knowledge.

On the evening preceding the meeting, which was both numerous and respectable, the Rev. JABEZ BUNTING, of Leeds, preached from 3 John 5—8. On Friday forenoon, the Rev. JAMES WOOD, of Woodhouse Grove, preached from 2 Cor. v. 14, and 15,—and in the evening, after the Public Meeting, the Rev. RICHARD WATSON, of Wakefield, preached from Rev. xiv. 6, 7.—Each of these discourses was excellent in matter, and delivered with powerful effect before numerous audiences. Our limits forbid us to enter into any large detail of the transactions and speeches of the Public Meeting.

The meeting having been opened with singing and prayer, THOMAS HOLY, Esq. was called to the Chair, the duties of which he discharged with the utmost fidelity and attention to the multifarious business of the day.—Mr. Holy thus addressed the Meeting:—

"MY MUCH ESTEEMED FRIENDS,

"You have this day called me to an office, which I am quite inadequate to perform with that propriety, which I am sure will be expected from the person who stands in the place I now do. I enter upon it with very great reluctance, as there are many here who would fill this situation much better than I can; nevertheless, as you have put this honour upon me, I have only to say I will do my best, relying on your candour.

"The business of this Meeting, as you have been informed by public advertisement, is to form a Society for the express purpose of increasing the Methodist Missionary Fund, by weekly, monthly, quarterly, or annual Subscriptions.—Some account of these Missions

will be given you this day by those who will speak on this most interesting and important subject.

"Missionary work is what I, as an individual, have, for some time, felt a lively interest in, and I have with pleasure contributed my mite towards its support.—The gospel, as preached among the Methodists, and disseminated by the Missionaries sent by them to different parts of the world, is that truth which I both love and feel to be the power of God; and if my feeble efforts, in unison with my dear brethren, this day, tend to advance and spread the Redeemer's Kingdom, which I most sincerely hope and pray they will, to his name shall be ascribed all the glory."

The Rev. GEORGE HIGHFIELD, Chairman of the district, moved the first Resolution, viz "That the Meeting most heartily approves of the Missions first established by the late Rev. JOHN WESLEY, by the Rev. Dr. COKE, and others, and now carried on under the direction of the Conference of the People called Methodists;" and briefly, but comprehensively, reviewed the origin, increase, present state and future prospects of the Methodist Missions in North America, the West Indies, Gibraltar, Africa, and the East. He mentioned the embarkation, at this very time, of the Rev. Dr. Coke, with seven Missionaries for the Island of Ceylon. The extended fields of the labours of the Methodists among heathen nations necessarily involved increased expences to sustain them, and he knew of no means of supplying these, at once so easy and so efficacious as those included in the plan before the Meeting, of establishing a Society to raise a fund by weekly, monthly, quarterly, or annual Subscriptions.

Mr. J. MONTGOMERY, in seconding Mr. Highfield's motion, took a rapid view of the various missions established by the Church of England, the Calvinist Dissenters, Baptists, Moravians and Methodists; on which he remarked;—"In the Bible Society all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light;—in the Missionary work, though divided, they are not discordant, but like the same colours, displayed and harmonized in the rainbow, they form an arch of glory ascending on the one hand from earth to heaven, and on the other descending from heaven to earth,—a bow of promise, a covenant of peace, a sign that the storm of wrath is passing away, and the Sun of Righteousness, with healing in his wings, breaking forth on all nations." He expatiated largely on the business and character of a Missionary, and especially on the *kind* of preaching, which long experience has proved to be the best suited to the capacities of the heathen, as well as best suited to the wants of all mankind; namely, the doctrine of the atonement, the word of the cross; the labours and sufferings, the love and compassion of the Son of God to perishing sinners. Hence he inferred that neither great talents nor erudition were absolute requisites for a Missionary, but that every one who had proved the Gospel of Christ to be the power of God to the salvation of his own soul, already possessed the principal qualification of a Missionary. Indeed by such men, the most blessed effects had been wrought among pagans in various parts of the globe, where the Methodists and Moravians had missions. The Speaker apologized for not entering into the proof and illustration of this point, as he had intended, having already occupied much of the time of the meeting, and he concluded by saying,—"I have always admired the character of Barnabas, as drawn in the Acts of the Apostles,—"He was a *good* man, and *full* of the Holy Ghost, and of faith:"—the character of his preaching too is most beautifully expressed in the words,—"he exhorted them all, that *with purpose of heart they would cleave unto the Lord.*"—Few men indeed can shew the various learning and mighty intellect of Paul, the splendid and convincing eloquence of Apollos, the invincible zeal of Cephas, or the loving persuasion of John, the beloved disciple; but *all* men may, like Barnabas, be filled with the Holy Ghost and with faith, since these are gifts of God expressly promised to those who ask for them. May every Missionary then, whom you send out, be a Barnabas in soul and in speech."

The Rev. JAMES WOOD entered into further interesting particulars concerning the growing benefits and the proportionate wants of the Missions.

The Rev. WILLIAM WARRENER, of Selby, an old soldier in the good fight of faith against the powers of darkness in Pagan minds,—who had himself been many years a zealous and indefatigable Missionary among the Negroes in the West Indies,—delighted the audience with various simple and affecting examples of the blessings which the gospel brings home to the bosom and heart even of the poor slave.

The Rev. JABEZ BUNTING spoke with great animation on most of the topics connected with the general subject. Among these, he observed, that though the Methodists may have been followers after others in various paths of Missionary Service, in one they had led the way;—the Methodists were the first who attempted to preach the Gospel of Christ to the Prisoners of War, in this country; and he gave due honour to the British Government for the ready permission and liberal facilities afforded to the good men who undertook this work of christian benevolence,—a work which had been already accompanied with most happy effects. He added, that with the Methodists also originated the plan of raising large resources for religious purposes, by small weekly contributions. At first this had been scouted by narrow-minded persons, who apprehended not its amazing productiveness. *Now*, the plan having proved itself excellently adapted to the noblest ends, Bible Societies, and Missionary Societies among other denominations of Christians, had eagerly and wisely too adopted it, so that it was becoming quite a fashionable mode of raising charitable supplies. It was therefore very natural and fair, that the Methodists themselves should take advantage of their own plan for the support of their numerous and multiplying labours of love among enemies and strangers.

The Rev. RICHARD WATSON very seasonably and impressively expatiated upon the duty of the Poor, (which is also their privilege,) to aid the propagation of the truth among beings far poorer than themselves. He gave a pleasing instance of such charity:—A woman, at Wakefield, well known to be in very needy circumstances, came and offered to subscribe a penny a week to the Missionary Fund there. It was immediately said to her, "Surely *you* are too poor to afford it." She replied, "I spin so many hanks of yarn a week for a maintenance; I will spin *one more*, and that will be a penny for the Society."—"I would rather," said Mr. Watson, "see that hank suspended in the poor woman's cottage, a token of her zeal for the triumph of the gospel, than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men."

The Rev. JAS. BUCKLEY, of Wakefield, appealed to the females to exert their gentle but irresistible influence in the domestic circle, for the furtherance of the Missionary Cause in the wide world. Mr. Buckley also pointed out in very striking language, that if the inhabitants of the invisible world were permitted to be acquainted with the transactions of their followers on earth, patriarchs, prophets, and the spirits of just men made perfect, would rejoice to see this day, and would look down with delight on this numerous and respectable assembly.

The Rev. JOHN BRAITHWAITE, in a most excellent manner, shewed that since God had given to Britain "ships, colonies, and commerce," the British and Foreign Bible Society, were by these means sending the Word of Life, in different languages, over all the earth. This, with the various Missionary Societies which are now spreading with such astonishing rapidity throughout the land, led him to say, "I fancy I see the angel, mentioned by St. John in the Revelations, flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth."

The Rev. RICHARD WADDY spoke with much feeling on this very interesting occasion, and urged with great propriety the necessity of making those exertions, which a subject of such magnitude and importance demanded from every Christian.

Many most excellent and energetic things were delivered by those who spoke on this occasion; but the evening service coming on, it was absolutely necessary to bring the meeting to a close, by which many had not the opportunity of speaking at length for want of time

We can say that, the Lord our God was with us, and we humbly believe that he approved of our work, and will prosper it with his blessing.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. Crosscomb, to the Secretary of the Missionary Committee.

Granville, Nova Scotia, Aug. 16, 1813.

ACCORDING to my last appointment, I went to the Annapolis Circuit. Never did I so sensibly feel the importance of a Gospel Mission, and my need of continual aid from above, as I do at present. When I behold the charge with which I am entrusted, and consider that it is my bounden duty so to preach and live, as to be able to say, "I take you to record, that I am pure from the blood of all men;" I tremblingly exclaim, "Who is sufficient for these things!" But hitherto the Lord has

helped me, therefore why should I doubt?

There are in this circuit upwards of 200 members in Society, about 180 of whom enjoy a sense of their acceptance with God. Indeed the members in general, with few exceptions, are evidently seeking after that "holiness, without which no man shall see the Lord."

One preacher is not adequate to the labours of this Circuit. Every fortnight I ride 120 miles, and preach from fourteen to sixteen sermons, beside my extraordinary rides, for the purpose of visiting the sick, burying, &c. But our principal difficulty arises from the want of a sufficient number of leaders and local preachers. Meantime, I am encouraged in the prosecution of my labours, trusting that, through the divine blessing, they will prove effectual to the turning of sinners from darkness to light, and to the building up of the saints in their most holy faith. I bless the Lord, that notwithsanding the many labours, difficulties, and privations, consequent on the life of a Missionary, when compared to that of a preacher in England; I never have regretted, and, I trust, never shall regret, my having become a Missionary.

It affords me unspeakable encouragement and delight, to learn that the work of the Lord continues to prosper in our Connexion. Near ten thousand added in one year! Glorious news! In what an eventful era do I live! Surely the Lord is doing wonders in the earth. If it should please the Sovereign Disposer of events, to bring me back to my native land, O, how I shall rejoice to congratulate thousands, who have entered into the liberty of the sons of God, since my departure! But if I be denied this favour on earth, the pleasing task must be reserved till we meet in the General Assembly and Church of the first-born in heaven.

I am, yours, &c. W. CROSSCOMB.

Letter from Mr. Burrows to Dr. Coke

Boylagh, Ireland, June 26, 1813.

REV. AND DEAR SIR,

BEING requested by brother Sturgeon, to draw up an account of the work of God on the Boylagh Mission, for your inspection, (and if you please) that of the Missionary Committee; I find it my duty to comply.

What is now called the Boylagh Mission, is situate to the N.W. of this Kingdom, in the county of Donegal; it comprises the baronies of Boylagh and Banagh, formed into a three-weeks' plan, in which time we travel upwards of 120 miles, chiefly through a wild, mountainous, and barren country, and for the most part bordering the sea. The inhabitants are more civilized than might be expected, and excel in hospitality.

When entering on our Missionary labours, we found that Methodism had been tolerably prevalent in some parts of the country, about 30 years ago; but the principal members having emigrated to America, the societies were dissolved, and the preachers obliged to withdraw; the consequences of which were, as might be expected, that iniquity in its most hideous forms abounded, Satan triumphed, truth was overturned, and the name of Jesus almost universally blasphemed. For some years past, the brethren who have travelled the Ballyshannon circuit, have made some excursions into those parts, holding forth the word of life, but to little lasting profit. The inhabitants were hearers only, until about the year 1806, when, by the instrumentality of some local preachers, who visited them, some good appeared at a place called Maws, about 14 miles distant from the lowest part of the Ballishannon Circuit. The people here were living in rebellion against the Majesty of Heaven; but our late dear Brother John M'Colough, a man of some importance in that place, after having sought the Lord, and obtained a sense of pardon, invited his neighbours to come to his house for the purpose of singing and prayer. From this time, they were in general visited once a quarter by the travelling preachers, who formed a society, which, amidst innumerable enemies, and various hindrances, cleave together. This society, after four or five years, we found to consist of 27 members. 7 or 8 of whom were blessedly changed in heart and life. This blessed work of God has been on the advance these two years past. The society is now 52 in number, about 30 of whom are happy in God, and can give as rational and scriptural an account of the work of God on their souls, as any I have ever conversed with; and the others seem to be hungering and thirsting after righteousness. Our meetings here are in general very profitable, the class and quarterly meetings in particular. Their houses, though formerly large enough for dancing, and other scenes of dissipation, being now occupied for God, are found to be too small; hence they have begun to build a chapel. To this they have subscribed with sur-

prising liberality, considering their circumstances; and yet they are obliged to look for aid from the lovers of truth in other parts.

From this part we proceed to the wild country of the Rosses, crossing the Strand of Gabara, if the tide is completely out; in doing which, the water is sometimes up to our saddle skirts: but, if intimidated by a higher water, or boisterous sea, we take the ferry, and swim our horses, and then ride to Tubberkeen, 7 miles farther; where a considerable congregation attends, and a great reformation has taken place in many, who would willingly meet in class, if we could furnish them with a leader. We have occasionally visited the isle of Rutland, about a mile from the main land, leaving our horses and taking a boat. This place was famed for its herring-fishery some years ago, which induced its proprietor (Lord Cuningham) to build a town in it, where a considerable number of Protestants reside. Here we have been received with great affection by Mrs. Finley, a woman of good report, who has been very attentive to her Bible in the island, for several years, though at the same time, a stranger to thepower of vital godliness. "But God, who commanded the light to shine out of darkness, hath shined into her heart," and given her the knowledge of salvation by faith in Christ Jesus; and she is now letting her "light shine before men."

We then return to Maws again, and from thence proceed to Narin, a place near the Island of Inniskiel, so famous among the Roman Catholics for the miracles said to be wrought there by washing in its well, rubbing with a stones, and performing its prescribed stations. Here several hundreds assemble once a year, (the first of June,) for these purposes, and, strange to tell! for dancing, fighting, and other scenes of wickedness and folly. At Narin we have sounded the gospel trumpet; and where cursing, swearing, drunkenness, and other abomination abounded, now the praises of Emmanuel reverberate.

We then proceed to Tullymore, a place exceedingly difficult of access, being a mountain in the midst of mountains. But even there the Lord has a few witnesses. Our friend who acts as leader, is one of the greatest miracles of grace, that this country exhibits.—He was a wild, dissipated, uncultivated, unreasonable spendthrift; but is now a loving, humble, gentle, tender-hearted saint. From Tullymore, we advance to Lochres Point, where the Lord has raised up a society of 24 members, 11 of whom can rejoice in God their Saviour. Our meetings here are truly profitable.

From this place, we proceed to St. John's Point, about nine miles, where a blessed work is carrying on. Mr. Isaac M'Neely was the first who, in this place, received us into his house; whose family, the Lord has been pleased in his inscrutable providence, to visit with a malignant fever. His eldest daughter, a pious young woman, was the second who had taken it in the family, but recovered: and when we hoped that its rage had stayed, suddenly his second daughter, Margaret, was seized, her brother John also and the maid. Margaret who was the first in John's Point, that experienced the renewing grace of God, after fifteen days of excruciating pain, and much divine enjoyment, was

"Called to prove
The boundless pleasures of the courts above."

She was a happy living and dying witness of the power of religion; she finished her Christian race, April 22, 1813, in the 19th year of her age. I endeavoured to improve the solemn occasion, by preaching a funeral sermon in the open air, to an attentive and affected congregation.

We have formed a class at the Point, consisting of 34 members, several of whom know in whom they have believed. One of the members is a schoolmaster, who was brough up a Roman Catholic; he professes to experience peace with God through faith in our Lord Jesus Christ; and such is his love to the Holy Scriptures, that he generally carries his Bible in his bosom. From thence we proceed about two miles to Darney, where the people have been notoriously wicked, but even here a great reformation has taken place, and a small class has been formed.

In short, the Lord has caused "the wilderness and solitary places to be glad, and the desart to rejoice and blossom as the rose." It many places where the Bible had not been seen, it is now read with seriousness, attention, and prayer; and several commit select passages to memory, and repeat them to the preachers, in a manner highly gratifying.

I am, Rev. and Dear Sir,
Your's, &c. GEORGE BURROWS.

POETRY.

TO THE EDITOR.

My dear Sir, *Seven-Oaks, Nov.* 27, 1813.

You will perhaps judge the following poem, by Montgomery, worthy insertion in your excellent Miscellany. I am,

Your's, &c. J. W. GREEN.

DEPARTED DAYS: *A Rhapsody. Written on Visiting Fulneck, in Yorkshire, where the Author was educated, in the Spring of* 1806.

Days of my childhood, hail!
Whose gentle spirits wandering here,
Down in the visionary vale,
Before mine eyes appear,
Benignly pensive, beautifully pale;
O days for ever fled, for ever dear,
Days of my childhood, hail!

Joys of my early hours!
The swallows on the wing,
The bees among the flowers,
The butterflies of spring,
Light as their lovely moments flew,
Were not more gay, more innocent than you:
And fugitive as they,
Like butterflies in spring,
Like bees among the flowers,
Like swallows on the wing,
How swift, how soon ye pass'd away,
Joys of my early hours!

The loud Atlantic Ocean,
On Scotland's rugged breast,
Rocks, with harmonious motion,
His weary waves to rest,
And gleaming round her emerald isles,
In all the pomp of sun-set smiles.
On that romantic shore,
My parents hail'd their first-born boy,
A mother's pangs my mother bore,
My father felt a father's joy:
My father, mother,—parents now no more!
Beneath the Lion-Star they sleep,
Beyond the Western deep,
And when the sun's noon-glory crests the waves,
He shines without a shadow on their graves.*

Sweet seas, and smiling shores!
When no tornado-demon roars,
Resembling that celestial clime,
Where, with the spirits of the blest,
Beyond the hurricanes of time,
From all their toils my parents rest:
Their skies, eternally serene,
Diffuse ambrosial balm
Through sylvan isles, for ever green,
O'er seas for ever calm;
While saints and angels, kindling in his rays,
On the full glory of the Godhead gaze,
And taste and prove, in that transporting sight,
Joy without sorrow, without darkness light
Light without darkness, without sorrow joy
On earth, are all unknown to man;
Here, while I rov'd, a heedless boy,
Here, while through paths of peace I ran
My feet were vex'd with puny snares,
My bosom stung with insect-cares;
But, ah! what light and little things
Are childhood's woes:—they break no rest,
Like dew-drops on the sky-lark's wings,
While slumbering in his grassy nest,
Gone in a moment, when he springs
To meet the morn with opening breast,
As o'er the eastern hills her banners glow,
And veil'd in mist the valley sleeps below.

Like him, on these delightful plains,
I taught, with fearless voice,
The echoing woods to sound my strains,
The mountains to rejoice.
Hail! to the trees, beneath whose shade,
Rapt into worlds unseen, I stray'd;
Hail! to the stream, that purl'd along,
In hoarse accordance to my song,
My song that pour'd uncensured lays,
Tun'd to a dying Saviour's praise,
In numbers simple, wild, and sweet,
As were the flowers beneath my feet;—
Those flowers are dead,
Those numbers fled,
Yet o'er my secret thoughts,
From cold oblivion's silent gloom,
Their music to mine ear is brought,
Like voices from the tomb.
As yet in this untainted breast,
No baleful passion burn'd,
Ambition had not banish'd rest,
Nor hope had earthward turn'd;
Proud reason still in shadow lay,
And in my firmament alone,
Forerunner of the day,
The dazzling star of wonder shone,
By whose enchanting ray,
Creation open'd on my earliest view,
And all was beautiful, for all was new.

Too soon my mind's awakening powers
Made the light slumbers flee;
Then vanish'd, with the golden hours,
The morning-dreams of infancy;
Sweet were those slumbers, dear those dreams to me:
And yet to mournful memory lingering here,
Sweet *are* those slumbers, and those dreams are dear;
For hither, from my native clime,
The hand, that leads Orion forth,
And wheels Arcturus round the north,
Brought me in life's exulting prime:—
Blest be that hand!—whether it shed
Mercies or judgments on my head,
Extend the sceptre, or exalt the rod,
Blest be that hand!—it is the hand of GOD.

* In the Islands of Barbadoes and Tobago.

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Agent.



Mr. ROBERT WHEELER.

Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR MARCH, 1814.

BIOGRAPHY.

MEMOIR OF MR. R. COSTERDINE:

(Written by Himself, in a Letter to Mr. Gaulter.)

DEAR SIR,

AS you desired me to furnish you with a Narrative of my life, I have complied with your request; but it is with reluctance, judging myself very unfit for the task; and, as I did not keep any account of particular occurrences in the early part of my life, and being now in the eighty-fourth year of my age, much cannot be expected from what I can recollect; and the little I can, must be very imperfect. I am, Dear Sir,

Your affectionate Brother in Christ, R. COSTERDINE.

I WAS born of honest parents, in Flixton, near Manchester, in October, 1726. When I was a boy, I was much inclined to reading, had deep impressions on my mind, and loved to retire and pray; but as I grew in years, in consequence of the folly that attends youth, and the ignorance that surrounded me at that time, and my having no wholesome advice, any further than to keep from gross sin, those impressions gradually wore off. I believed it was a duty I owed to my parents, to be diligent in my lawful calling; and the preventing grace of God kept me outwardly from those vices to which many were addicted. Indeed, I have had numerous manifest tokens of the Lord's mercy in many dangers to which I have been exposed. I remember that I went one Sabbath-day, where many people were collected together to catch fish; and as I was standing beside a very deep part of the water, I saw a large fish; I jumped in, and went down, leaving my hat on the surface, and rose up again just under my hat, and, to the astonishment of all the spectators, was cast upon the dry ground, without the assistance of any one, except that Almighty Being, who has hitherto kept me, and who was mindful of me, when I was unmindful of myself. After this providential deliverance, I gave myself much to reading, and thought myself happy, when in private I found an opportunity of reading

good books. When I was about fourteen, I caught a fever, under which I was confined to my bed for three months; I was given up for dead several times. During a month, I took very little nourishment, except a little wine and water to wet my mouth; so that I was worn to a mere skeleton, and was literally deaf, dumb, and blind: but the wise Disposer of events rebuked the disorder, and my hearing, speech, sight, and reason, returned. The situation I found myself in, and the comfort I then felt, made me more willing to die than to live; for as I lay so much in one position, it had such an effect, that the doctor said he could see into my body. Indeed, the marks of that illness remain to this day. After my recovery all seriousness departed from me, and levity and youthful pleasures became my chief delight. But, amidst all my follies, I was mercifully preserved from turning sacred things, or religious characters, into ridicule. Hunting, cock-fighting, horse-races, and the gathering together of an unruly multitude, where I could neither do, nor receive, good, I resorted to as often as possible. Thus I continued, neither fearing God nor regarding man, till I was near twenty years of age, when I began to keep company with her, who afterwards became my wife. Her sincere piety had such an effect upon me, as to reclaim me considerably before I entered into the marriage covenant. I thought it was my duty to set a pious example to those that were committed to my care, and to give them wholesome instruction. I prayed, that if it were the Lord's will that I should make the intended change in my state, it might be for his glory and our good, and for the benefit of the charge which might be committed to our care. After having entered into the marriage state, my wife desired that family prayer might be regularly used; and though I found the performance of that duty to be a cross, yet I took it up as well as I could, and read such a prayer as I judged most suitable to our state. And though I was then ignorant of vital Religion, yet the performance of that duty brought my past life to my remembrance, so that sin became a burden to me, and my duty a privilege. At this time I was thought to be greatly reformed, and pride caused me to adopt the opinion. But having, at the invitation of a friend, gone to a place of sinful amusement, I was afterwards greatly distressed in mind: I saw and felt myself a guilty, polluted sinner. I wanted something, but knew not what, nor how to obtain it.

About this time my wife went to hear the Methodists, unknown to me, which distressed me very much. I thought it was wrong to give the preference to I knew not whom, as I had complied with her request in reading, praying, and going to church. She earnestly entreated me to go and hear for myself, and accordingly I did, though I thought I knew as much as the

preacher. I met with that good, honest man, John Nelson; he preached from Micah vi. 8; and, under his discourse, the Lord gave me to see my disease, and the remedy for it. I was fully convinced of my guilt and danger, and received power to avoid those things which formerly had taken me captive. After this I heard Mr. Whitefield; the power of God so attended his word to my heart, that my convictions were greatly deepened. For several weeks I was in great distress of mind. I saw that I was both helpless and guilty. I diligently attended on the word preached, read, prayed in private, and met with the people of God. Thus I continued for six weeks, with as much hatred to sin, and power over it, as I ever had in all my life. On November the 25th, 1748, at ten in the evening, the Lord visited my troubled mind in a manner which I hope I shall never forget. I felt a sudden transition from sorrow to joy, from weariness to rest, from darkness to light, from poverty to riches. My guilt was completely removed, and my person accepted. I saw that I must act in entire dependence on God, for power to support, wisdom to instruct, his good Spirit to be my guide; and that I must take his Word for the rule of my life. I told my christian friends what the Lord had done for my soul; my mind was kept in peace; I loved God, his cause, and his people, and pursued my way with zeal and courage, and began to think I should know sorrow no more. But, to my great surprize, a neighbour of mine, who was a professed Deist, called upon me one day, and was very profane in his expressions. He asked me what I thought of Moses, that rogue who robbed the Egyptians, and deluded the people; and of David, that murdering whoremonger; and of Solomon, with his concubines? Being young in grace, his conversation affected me much. I soon perceived he did not believe the Scriptures. I asked him if he believed there was a God? "O yes, says he, and I reverence him; but I deny the existence of angels or spirits." I asked him, if he believed that Supreme Being of love, made man? "O yes," says he. And do you believe he is the author of every thing that is good? He said, "I do." You think he was not the author of any evil: he replied, that he was not. I said, Will your argument hold good, for you know you feel envy, selfishness, pride, and wrath? He acknowledged that he did. And who, said I, planted them there? for you say, God is the author of every thing that is good, and that he made us with all these evil tempers; so you make him the cause of evil. "Nay," said he, "I do not believe he is." I answered, nor I neither; but this I believe, that man has fallen from that state of holiness, in which he came out of the hands of God; and that he must have a Saviour to deliver him from those evil tempers in time, or they will torment him

to all eternity. He said, "Did any ever come from the dead to tell thee so?" I thought of those words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead;" but, being persuaded that quoting the passage would fail to convince him, I thought reason must decide the point. I said, you have something within you, that thinks of eternity, call it by what name you please; and which must be accountable to the author of your being: you may endeavour to evade conviction, but be well assured, if you are not changed in time, you will have your lot cast where hope never comes.

When we had parted, I began to reason about what had passed; I thought, if there be no revelation, no angels nor spirits, no devil, nor hell, no heaven nor God; why am I so foolish as to expose myself to persecution from parents, friends, and relations? After a few minutes, what the Lord had done for me, came to my mind; but I began to doubt, and unbelief brought me into black despair. I thought I had sinned against light, and that there was was no mercy for me; and I was so tempted to curse God, that I was afraid to speak, lest I should express the words: and the tempter suggested that they were in my heart, and that, as God looked at the heart, I was as guilty as if I had spoken them. I laboured under these trials about a month, praying, reading, and hearing preaching. I continued to meet with the people of God, but kept my mind to myself; the enemy told me it was too mean for a man to stoop so low as to acquaint any with what I felt. I concluded that I was lost for ever; yet I was determined to cry for mercy, and thought if I should perish, it was what I had justly merited. I endeavoured to lie passive in the hands of God, thinking if I perish, I will perish, crying for mercy. At length, the Divine Physician healed my wounded spirit, and poured such a measure of love into my soul, as caused me to rejoice in the God of my salvation. I was appointed shortly after to meet a class, in filling which office I endeavoured to render myself useful. Finding it deeply impressed on my mind, that I was called to preach the gospel, I went to a distance of about six miles, where the Methodists had not preached, and the Lord so blessed my weak attempts, that souls were convinced of sin, and truly converted to God. After having filled the place of a local preacher for about five years, I was, in the year 1764, appointed for Epworth Circuit, which was then six hundred miles round, and required twelve weeks travelling: it is now divided into nine Circuits. I laboured there two years, with some success. I had long rides, and very bad roads; but the good that was done more than counterbalanced all my difficulties. Sometimes a mob followed me with vollies of oaths and curses, for a mile together. I was thus treated for three months in Boston; but I was neither afraid nor hurt by them. The Lord

gave me strength according to my day, and love, that is better felt than expressed. I laboured one quarter in the Epworth side of the Circuit, and then went into the Grimsby side, and called at a place named Elsham, where there had been preaching before. Many came to hear, and God so accompanied the word preached, by the powerful workings of his Spirit, that several were brought to a saving knowledge of the truth. The gentleman of the Hall being absent, all the servants attended, except the cook. The steward, two gardeners, the coachman, and maid-servants, were all converted to God; and the steward and head-gardener became preachers. I do not remember to have ever preached at Burton Stather, without some being either awakened, or made happy in God. At Fereby, the people came like roaring lions, when I was at prayer; but, notwithstanding the opposition made by Satan and his servants, I have reason to believe that three souls were awakened upon that occasion. I went from thence to Barrow, and preached to a large congregation, and held a love-feast afterwards, at which seven were brought to the knowledge of the truth. The gardener's brother, who had been a serjeant in the army seven years, attended; he said, that he thought he never saw a more ignorant man than the preacher, who exerted himself so much in speaking of God, as there was none. He said that he had seen in his travels, some scalped, and others rejoicing and dancing about them; and that if there was a God he would not suffer those things. He continued a spectator till twelve at night; and as I was going out of my room to bed, he was standing with a few more. I went, kneeled down, and began to pray; and the Lord so powerfully penetrated his heart, that he dropped down as one dead, and cried for mercy. He continued in earnest prayer till seven in the morning, when the Lord set his soul at liberty, and gave him that grace which enabled him to love God, his cause, and his people. This monument of mercy became a steady, useful man. Near the end of a sermon which I was preaching at Killingholm, the Lord so accompanied the word with power, that many dropped down, six of whom were shortly after enabled to rejoice in God their Saviour. Thus the Lord continued to bless my feeble attempts amidst heavy persecution. The Lord preserved me both in body and mind, and gave me power to take up my cross cheerfully, notwithstanding the many difficulties I had to encounter.

After I had been three months on this side of the Circuit, I went to the Epworth side, where I received a letter, containing an invitation to go and preach a Club Sermon, at Blithe, in Nottinghamshire. I found that it was a place which the Methodists had not visited. I took my stand under a sycamore tree, in the market-place. The gentlemen who encouraged the Club, ordered their men, with white wands, to keep order: hundreds of people

attended, insomuch that the market-place was filled, as well as all the windows of the houses. Lord Scarborough and a gentleman from Bawtry, were on my right hand, in their coaches. All was still as night, and I have cause to believe, that the word preached was attended with a blessing. After I had dismissed the congregation, I dined with the members of the Club, and was astonished at their prudent behaviour; for all waited till I had asked a blessing, and likewise till I returned thanks. After dinner, several of the gentlemen offered to pay me for my trouble, but I refused their offer. When the Squire from Bawtry heard that I would accept no reward for my labour, he said, the report concerning the Methodists is false; for it is said that the preachers go about for money, but I learn that this preacher will take none, either directly or indirectly.

I continued in this Circuit, with some success, during a year; and then, after visiting my family, I went to the first Conference that was held at Manchester. I was appointed by that Conference to the east of Lincolnshire, with Mr. Richard Boardman, a very agreeable companion. We spent a comfortable year together, though we met with much persecution, when going into new places. The people were very kind, and used every means in their power to render us comfortable; and the success with which the Lord crowned our labours, more than recompensed us for all the difficulties and dangers through which we had to pass. Great was the love which God gave me to precious souls, nor was I weary in doing or suffering his will. At the Leeds Conference, I was appointed to Keighley, in Yorkshire, with Brother Brown, who had the care of the Circuit the first year, and I the second: it extended from Otley to Whitehaven, a distance of one hundred and twenty miles. It is now divided into ten or eleven Circuit. I was four years in this Circuit at two different times. We had long rides, through a very mountainous country, and were exposed to several other inconveniences; but the Lord was with me, and preserved me amidst seen and unseen dangers. During the four years which I laboured in this Circuit, the Lord deigned to make me useful, both to the souls and bodies of the people. I spent two years in the Sheffield Circuit, at two different times; and I hope not in vain. It is now divided into four Circuits. I spent one year at Manchester, with Mr. Mather; we laboured together in love, and with some success. The year after, I was appointed for Macclesfield Circuit, it being then separate from Manchester; and the blessing of God attended our labours. Leek was taken into the Circuit this year; it has been for many years the head of a Circuit. My next appointment was for Wednesbury; the preachers and people met, continued, and parted in love; and the work of the Lord prospered in several places, but more especially at Birmingham. After this

year, I was appointed three different times to labour in circuits where I had been before they were divided.

Mr. Costerdine, after briefly mentioning several other circuits in which he had travelled, proceeds as follows:

"The first time I was appointed for the Keighley circuit, I found John Edge's wife, at Olerton, near Preston, in a state of absolute despair. She told me, after I had done preaching, that by breaking a promise, she had sinned beyond the reach of mercy. Her appearance was frightful indeed, and her language that of desperation. She had been happy in God, but was then inexpressibly miserable. In vain did I strive to encourage her, by citing many great and precious promises; she still insisted that she was lost, without the least hope of recovery. I prayed with her, and gave her such advice as I judged suitable; but all apparently to no effect. On my return, a fortnight after, she told me that she was determined to hear me no more; but after I had begun preaching, she came in, kneeled down, and continued in that posture till I had concluded my discourse. After I had dismissed the people, she appeared as wretched as ever; and declared that she would put an end to her existence. I told her that the Lord had been merciful to her, in sparing her two weeks longer: she replied, that his doing so afforded her no comfort, for she was as miserable as she could be in hell. She then expressed a determination to drown herself. I told her that the devil, who incited her to speak as she did, could not effect his purpose. In reply, she said, that she could drown herself.—'Give us, (said I,) a proof of your power to do so; for I am determined to see an end of this affair; let us go to the water immediately.' Refusing to do this, she said that she could hang herself. 'John, (said I,) fetch me a rope; for I am determined to see what the devil will be suffered to do.* A rope being brought, she shrunk from her resolution: I observed, that if the infernal spirit, by which she was actuated, had uncontroled power over her, he would cause her to throw the fire in my face; and immediately addressing her, I added, 'You know, in your conscience, that you would be glad to meet me in heaven.' To this she replied, that she would burn in the fire, on condition of meeting me there. I rejoined, 'The Lord keep you humble; for I never heard any express their love to God in terms so strong. I used all the means in my power to afford her encouragement; frequently saying, '*Burn*, to go to heaven!' At length, she cried out, '*Pray for me!*' I heartily complied with her request; and the Lord, in answer to prayer, removed her condemnation, banished all her tormenting fears, and filled her with joy and peace in believing. Her husband informed me afterwards,

* It is scarce necessary to inform the reader, that neither Mr. Costerdine, nor the husband of that distressed woman, had any intention of suffering her to destroy herself.

that she continued joyfully praising God till five o'clock the next morning. To God be all the glory of her deliverance! She lived many years after, and continued, to the end of her pilgrimage, a pious, steady follower of Christ; and in death, as in life, she was enabled to witness a good confession.

After I was rendered unable to fill the office of an itinerant preacher, I settled at the place of my nativity; and I continued to preach occasionally in Manchester, Salford, Altringham, and many other places, till, by the effects of a fever, upwards of thirteen years since, I was rendered unable to go from home. About seven years ago, I buried a daughter, forty-seven years of age, who was well qualified to take care of me and my wife; and my wife died about fifteen months after. 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!' Now I am left alone, with my mind brought down to my circumstances, willing to do and suffer the will of God. I feel that I have a little of heaven in possession, and, through infinite mercy, I am confident that I have in reversion, the heaven of heavens.

When I look back, and consider the goodness of God, in preserving me amidst all the dangers and difficulties to which I have been exposed, I am constained to say, in the language of the Psalmist, 'Praise the Lord, O my soul, and forget not all his benefits.' When, after riding twenty, thirty, or forty miles in a day, I have been obliged to walk under a hedge, to keep myself warm, the people having nothing but straw for fuel; I have been enabled to be comfortably resigned. I have loved, and I still love God's people, and especially the preachers of that Connexion, to which I have been so long united. To them I would say, we are going to join those venerable men, whose memory we revere, whose faith we profess, and whose holy lives we are bound to imitate. In a little while we shall enter into our rest, to join our fathers who have gone before us, and our old companions in the kingdom and patience of Jesus Christ. R. COSTERDINE.

The following account of Mr. Costerdine's last sickness and death, was written by his son-in-law, Mr. William Crompton, and transmitted to Mr. Gaulter.

"My father-in-law's last affliction was very short. On Saturday, March 14, 1812, I spent the evening with him, when he was as usual; and on the Saturday following, his body was committed to the grave. He was seized with a violent sickness and vomitting, which continued, with few intervals, till his dissolution. The nature of his disorder was such, as to prevent his conversing much. I visited him the night before he died, but was afraid of incommoding him by entering into conversation. He had a very restless night, but, after rising the next day, he appeared a little easier. I then asked him how he was; he said 'Very poorly.' I added, 'Now is the time to look for strength

and he answered, 'It is.' 'I hope, (said I,) that you are enabled to look up to God:' he replied in the affirmative. A person present asked, 'Must William pray for you?' and he said 'Yes.' We kneeled down, and He, who does not despise the day of small things, answered our prayer in a manner I cannot describe; we had a heart-melting and a soul-reviving season; and it seemed as if every one present felt a large measure of happiness which the dying minister of Christ was going to enjoy in perfection. My business calling me away, I took my leave of him; and shortly after, he was freed from the shackles of mortality.

"A man of more patience I never saw, than my late father-in-law. Whenever I visited him, I found him composed and resigned. He always prayed fervently in his class, for the prosperity of the church, for the spread of the gospel, and for all the preachers in the Methodist Connexion. He was a man of peace, both in his family, and in the church of God. He met his class the night before his last illness, and was observed to be much alive to divine things. He prayed in his family, for the last time, and with much fervour, the Sunday night before he died. But I am conscious that I am unable to relate one half of the good qualities which he possessed.

"*Carrington, May* 20, 1812."

DIVINITY.

To the Editor of the Methodist Magazine.

Sir,

If the inclosed Sermon, which, to me, appears worthy of the greatest publicity, on account of the sound Divinity and manly sense with which it abounds, meets with your approbation, its insertion, in your Miscellany, as soon as convenient, will oblige,

Sir, your humble servant,

June 25, 1813. J. L.

THE MYSTERIES OF THE CHRISTIAN FAITH ASSERTED AND VINDICATED:

In a Sermon preached at St. Laurence Jewry, in London, April 7, 1691.

BY THE RIGHT REV. FATHER IN GOD, EDWARD, LORD BISHOP OF WORCESTER.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. 1 TIM. i. 15.

If these words were to be understood without any restriction or limitation, that Christ Jesus came into the world to *save*

sinners, they would overthrow the great design of the Gospel, and make its excellent Precepts useless and ineffectual. For to what purpose should men be put upon the severe practice of repentance, mortification, and a continued course of a holy life, if the mere being *sinners*, did sufficiently qualify them for salvation? This, indeed, would be thought a doctrine *worthy of all acceptation*, by the *greatest sinners;* but it could not be a *faithful saying*, being not agreeable either to the nature of God, or revelation of his Will by Christ Jesus. But St. Paul speaks of such sinners as himself had been, i. e. such as had been great sinners, but had truly and sincerely repented. *Of whom I am Chief.* What then? Must we look on him as the standard and measure of such sinners whom Christ Jesus came to save? What will then become of all those who have been sinners of a higher rank than ever he was? It is true, in the verses before the text, he sets out his sins, as a humble penitent is wont to do, with the worst colours and deepest aggravations, *who was before a blasphemer and a persecutor, and injurious;* but yet he adds, that *he obtained mercy because he did it ignorantly, in unbelief.* How then is St. Paul *the chief of sinners?* Are the sins of *ignorance* and *mistake* the greatest of sins for which Christ died? Is there no *expiation* for any other by Jesus Christ? What will become then of all such as sin against knowledge and conscience, and not in *ignorance* and *unbelief?* Can none of these hope for mercy by Christ Jesus, although they do truly repent? But the *blood of Christ* is said elsewhere *to cleanse us from all sin;* not while we continue in them, but if we repent and forsake them. And Jesus Christ is said *to be a propitiation for our sins; and not for ours only, but for the sins of the whole world.* And, therefore, this expression of St. Paul's denotes his great humility, and deep sense of his own sins; but doth not exclude others from the hopes of pardon, whose sins have other aggravations than his had. For if we leave out the last words, as peculiar to his case, yet the others contain in them a true poposition, and of the greatest importance to mankind; *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* This, you may say, is a matter out of all doubt among all who hope for salvation by Christ Jesus; for all are agreed, that one way or other we are to be *saved by Him.* But there is a great difficulty as to the way of saving sinners by Christ Jesus; whether by the *doctrine and example of the Man Christ Jesus, by the power he attained through his sufferings;*—or, *by the eternal Son of God's assuming our nature, and suffering in our stead, in order to the reconciling God to us, and making a propitiation for our sins.*

These are two very different hypotheses, or notions of Christ's coming to *save sinners;* and the former seems more easy to be

understood and believed; and the other seems to have insuperable difficulties in point of reason, and to run our religion into mysteries; which expose our faith, and make Christianity appear contemptible to men of sense and understanding. Is it not, therefore, much better to embrace such a scheme of it, as will have the least objection against it, that so men of reason may not be tempted to infidelity, and men of superstition may not, under the colour of mysteries, bring in the most absurd and unreasonable doctrines? These are plausible insinuations, and would be apt to prevail on considerate men's minds, if they were to form and make a religion that might be most accommodated to the genius and humour of the age they live in. And truly no men (by their own authority) can pretend to a right to impose on others any *Mysteries of Faith*, or any such things as are above their capacity to understand. But that is not our case; for we all profess to believe and receive Christianity as a divine revelation; and God, (we say) may require from us the belief of what we may not be able to comprehend, especially, if it relates to Himself, or such things as are consequent upon the union of the divine and human Nature. Therefore our business is to consider, whether any such things be contained in that Revelation, which we all own; and if they be, we are bound to believe them, although we are not able to comprehend them.

Now here are two remarkable characters in these words, by which we may examine these different hypotheses, concerning the way of *salvation by Jesus Christ*.—1st, *It is a faithful saying*, and therefore must be contained in that Revelation which God hath made concerning our salvation by Christ.—2dly, *It is worthy of all acceptation*; i. e. most useful and beneficial to mankind. Now by these two I shall proceed in the examination of them. 1st. Which is most agreeable to the revealed will of God. 2d. Which doth offer fairest for the benefit and advantage of mankind. 1st, Which is most agreeable to the revealed will of God. For that we are sure is the most *faithful saying*; since men of wit and reason may deceive us, but God cannot. When the Apostles first preached this doctrine to the world, men were not bound to believe what they affirmed to be a *faithful saying* till they gave sufficient evidence of their authority from God, by the wonderful assistance of the Holy Ghost. But now this *faithful saying* is contained in the books of the New Testament, by which we are to judge of the truth of all Christian doctrines. And when two different senses of places of Scripture are offered, we are to consider, which is most reasonable to be preferred. And herein we are allowed to exercise our reason, as much as we please, and the more we do so, the sooner we shall come to satisfaction in this matter.

Now, according to reason, we may judge that sense to be preferred, (1,) which is most plain and easy, and agreeable to the most received sense of words; not that which is forced and intricate, or which puts improper and metaphorical senses upon words, which are commonly taken in other senses; especially when it is no sacramental thing, which, in its own nature, is figurative. (2.) That which suits most with the scope and design, not only of the particular places, but of the whole New Testament; which is to magnify God and to depress man; to set forth the infinite love and condescension of God, *in giving his Son to be a propitiation for our sins*; to set up the worship of one true God, in opposition to creatures; to represent and declare the mighty advantages mankind receive by the sufferings of Christ Jesus. (3.) That which hath been generally received in the Christian Church to be the sense of those places. For we are certain, this was always looked on as a matter of great concernment to all Christians; and they had as great capacity as others for understanding the sense of the apostles, and the primitive church had greater helps for knowing it, than others at so much greater distance. And, therefore, the sense is not to be taken from modern inventions and criticisms, or pretences to revelation; but that which was at first delivered to the Christian church, and hath been since received and embraced by it in the several ages; and hath been most strenuously asserted, when it hath met with opposition, as founded on Scripture and the general consent of the Christian church. (4.) That which best agrees with the characters of those persons from whom we receive the Christian faith; and those are Christ Jesus and his holy Apostles. For if their authority be lost, our religion is gone; and their authority depends on their sincerity and faithfulness, and care to inform the world aright in matters of so great importance. (1.) I begin with the character which the Apostles give of Christ Jesus himself; which is, that he was a person of the greatest humility and condescension, that he did not assume to himself that which he might justly have done. For let the words of St. Paul be understood either as to the nature or dignity of Christ, it is certain they must imply thus much, that when Christ Jesus was here on earth, he was not of a vain assuming humour, that he did not boast of himself, nor magnify his own greatness, but was contented to be looked on as other men; although he had at that time far greater and diviner excellency in him than the world would believe. Less than this cannot be made of those words of the Apostle, *Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant.* Now this being the *character* given of him, let us consider what he doth affirm concerning himself. For although he was far from drawing the people after him, by setting

forth his own perfections; yet, upon just occasions, when the Jews contested with him, he did assert such things as must savour of vanity and ostentation, or else must imply that he was the *eternal Son of God*. For, all mankind are agreed, that the highest degree of ambition lies in affecting divine honour, or for a mere man to be thought a God. How severely did God punish Herod for being pleased with the people's folly in crying out, *The voice of God and not of man?* And, therefore, he never could have borne with such positive assertions, and such repeated defences of his being the *Son of God*, in such a manner as implied his being so from eternity. This, in his disputes with the Jews, he affirms, several times, *that he came down from Heaven*; not in a metaphorical sense, but in a proper sense, as appears, by those words, *What and if ye shall see the Son of Man ascend up where he was before?* In another conference he asserted, *that he was before Abraham*; which the Jews so little understood, that, without a metaphor, *they went about to stone him*; little imagining that by Abraham, the calling of the Gentiles was to be understood. But, above all, is that expression which he used to the Jews at another conference, *I and my Father are one*; which they understood in such a manner, that immediately *they took up stones to have stoned him*. What means all this rage of the Jews against him? What? for saying *he had unity of consent with his Father?* No, certainly. But *the Jews misunderstood him*. Let us suppose it; would not our Saviour immediately have explained himself, to prevent so dangerous a misconstruction? But he asked them what they stoned him for? They answer him, directly and plainly, *Because thou being a man, makest thyself God*. This was home to the purpose, and here was the time for him to have denied it, if it had not been so. But doth he deny it? Doth he say it would be blasphemy in him to own it? No; but he goes about to defend it, and proves it to be no *blasphemy for him to say, that he was the Son of God*; i. e. so *as to be God*, as the Jews understood it. Can we imagine, that a *mere man*, knowing himself to be such, should assume this to himself; and yet *God* to bear witness to him, not only by *miracles*, but by *a voice from heaven*, wherein he was called his *beloved Son, in whom he was well pleased?* Could God be pleased with a mortal, finite, despicable creature, as the *Jews* thought him, that assumed to himself to be *God*, and maintained and defended it among his own people, in a solemn conference at a very publick place, in one of the *porticos* of the temple? And this he persisted in to the last. For when the High Priest *adjured him by the living God to tell, whether he were the Christ, the Son of God*, (for he, no doubt, had heard of the result of this conference in Solomon's porch,) *Jesus said unto him, Thou hast said*. St. Mark more expressly, *Jesus said, I Am*. And this was the *blasphemy* for which they

put him to death; as appears by the evangelists. So that this ought to be a dispute only between Jews and Christians; since it was the very point for which they condemned him to death. And in his last most divine prayer, just before his suffering, he owns the *glory* which he had *with the Father*, before the world had a being. *And now, O Father, glorify thou me with the glory which I had with thee before the world was.* Was this nothing but the glory which God had designed to give him? This is so far from being peculiar to Christ, that it is common to all whom God designs to glorify; and takes away the distinction between the *decree* and the *execution* of it. (2.) As to the Apostles, the reason we believe their testimony is, that they were men of great sincerity and plainness, and of great zeal for the honour and glory of God. And according to this *character* let us examine what they say concerning Christ Jesus. He that was most conversant with Him, and beloved by Him, and lived to see his *divinity* contested by some, and denied by others, is most ample in setting it forth in his admirable, sublime, and divine introduction to his gospel; which all the wit of mankind can never make tolerable sense of, if they deny Christ's being the *eternal Son of God*; and it is he, that hath preserved those conferences with the Jews, wherein he asserts his own *divinity*. St. Paul was a stranger to him while he lived; but, at the same time, when he was so zealous to persuade the Gentiles to the worship of God and not of creatures, he calls him *God over all blessed for evermore*. And when he saith, that *the eternal Power and Godhead are known by the creation of the world*, he attributes *the creation of all things to Christ*, applying to him those words of the Psalmist, *Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands:* which cannot be understood of any *metaphorical creation*. And after the strictest examination of copies, those will be found the best, which have that reading on which our translation is grounded. *And without controversy great is the mystery of godliness, God was manifest in the flesh.* So that *God's being manifest in the flesh* is made a great part of the *Mystery of Christianity*. But here arises a difficulty which deserves to be considered; i. e. "If there were nothing in the Christian doctrine, but the way of *saving sinners*, by the doctrine and example of Christ, there would be little objection to be made to it; since the obtaining eternal life is certainly the best thing that can be proposed to mankind, and the precepts of Christ are divine and spiritual, plain and easy to be understood, and agreeable to the reason of mankind; but many other things are imposed on men as necessary to be believed concerning Christ Jesus, as to his *divinity*, *incarnation*, and the *hypostatical union* of both natures, which perplex and confound our understandings; and yet these things are not only delivered

as *Mysteries of the Christian Faith;* but the belief of them is required as necessary to the salvation of sinners; whereas if they are revealed, they are no longer *mysteries*, and if they are not revealed, how come they to be made articles of faith? The Scripture knows of no other *Mysteries of Faith* but such as were hidden before the revelation of them; but since they are revealed they are plain and open to all men's capacities; and therefore it is a great injury to the plainness and simplicity of the Gospel to impose such incomprehensible mysteries, as necessary articles of faith; and it is abusing the credulity of mankind to make such things necessary to be believed, which are impossible to be understood. But those who have ever loved to deceive and abuse the rest of the world, have been always fond of the name of *Mysteries;* and therefore all things are to be suspected, which come under that name. For all such points as will not bear examination, must be wrapped up and reverenced under the name of *mysteries*, i. e. of things to be swallowed without being understood. *But the Scripture never calls that a Mystery which is incomprehensible in itself, though never so much revealed.*"

This is the main force of the objection, which I shall endeavour to remove by shewing, (1.) That God may justly require from us in general, the belief of what we cannot comprehend. (2.) That which way so ever the way of salvation by Christ be explained, there will be something of that nature found in it; and that those who reject the *mysteries of faith*, run into greater difficulties than those who assert them. (3.) That no more is required as a necessary article of faith, than what is plainly and clearly revealed. (1.) That God may justly require from us in general, the belief of what we cannot comprehend. It is to very little purpose to inquire, whether the word *mystery in Scripture*, be applied to those particular doctrines, whose substance is revealed, but the manner of them is incomprehensible by us; for why may not we make use of such a word whereby to express things truly revealed, but above our comprehension? We are certain the word *mystery* is used for things far less difficult and abstruse; and why may it not then be fitly applied to such matters as are founded on Divine Revelation, but yet are too deep for us to go to the bottom of them? Are there not *mysteries* in arts, *mysteries* in nature, *mysteries* in providence? And what absurdity is there to call those *mysteries*, which in some measure are known, but in a much greater unknown to us? Although, therefore, in the language of Scripture, it be granted, that the word *mystery* is most frequently applied *to things before hidden, but now revealed*, yet there is no incongruity in calling that a mystery, which being revealed, hath yet something in it which our understandings cannot reach to. But it is mere cavilling to insist on a word, if the thing itself be granted. The chief thing

therefore to be done is, to shew that God may require from us the belief of things which are incomprehensible by us. For God may require any thing from us, which it is reasonable for us to do; if it be then reasonable for us to give assent where the manner of what God has revealed is not comprehended, then God may certainly require it from us. Hath not God revealed to us, that *in six days he made heaven and earth, and all that is therein?* But is it not reasonable for us to believe this, unless we are able to comprehend the manner of God's production of things? Here we have something revealed, and that plainly enough, viz. that God *created all things*, and yet here is a *mystery* remaining as to the manner of doing of it. Hath not God plainly revealed, that there shall be a *resurrection* of the dead? And must we think it unreasonable to believe it, till we are able to comprehend all the changes of the particles of *matter* from the *creation* to the *general resurrection*? But it is said, *that there is no contradiction in this, but there is in the mystery of the Trinity and Incarnation.* It is strange boldness to talk thus of *monstrous contradiction* in things above their reach. The atheists may as well say, *Infinite power* is a *monstrous contradiction*, and God's *immensity*, and his other unsearchable perfections are *monstrous paradoxes and contradictions.* Will men never learn to distinguish between *numbers* and the nature of *things?* For *Three* to be *One* is a *contradiction* in *numbers;* but whether an Infinite Nature can communicate itself to three *different subsistences* without such a *division* as is among created beings, must not be determined by bare *numbers*, but by the absolute *perfections* of the Divine nature; which must be owned to be above our comprehension,—For let us examine some of those *perfections* which are most clearly revealed, and we shall find this true. The *Scripture* plainly reveals, that God is from *everlasting to everlasting;* that *he was, and is, and is to come;* but shall we not believe the truth of this till we are able to fathom the *abyss* of God's *eternity?* I am apt to think, (and I have some thoughtful men concurring with me,)* that there is no greater difficulty in the conception of the Trinity and Incarnation, than there is of Eternity. Not, but that there is great reason to believe it; but from hence it appears, that our reason may oblige us to believe some things which it is impossible for us to comprehend. We know that God must have been for ever, or it is impossible he ever should be: for should he come into being when he was not, he must have some cause of his being; and that which was the first cause would be God. But if he was for ever, he must be from himself; and what notion or conception can we have in our minds concerning it? And yet atheistical men can take no advantage from hence; because their own most absurd hypothesis has the very same difficulty in it. For some-

* Bisterfield, c. Crell p. 50. Petav. de Trinit. l. 3. c. 9. sect. 15.

thing must have been for ever. And it is far more reasonable to suppose it of an Infinite and Eternal Mind, which hath wisdom, power, and goodness, to give being to other beings, than of dull, stupid, and senseless matter, which could never move itself, nor give being to any thing beside. Here we have, therefore, a thing which must be owned by all; and yet such a thing as can be conceived by none. Which shews the narrowness and shortness of our understandings, and how unfit they are to be the measures of the possibilities of things. *Vain men would be wise;* they would fain go to the very bottom of things; when, alas! they scarce understand the very surface of them. They will allow no *mysteries* in religion; and yet every thing is a *mystery* to them. They cry out of *cheats* and *impostures* under the notion of mysteries; and yet there is not a spire of grass but is a *mystery* to them; they will bear with nothing in *religion* which they cannot comprehend, and yet there is scarce any thing in the world which they can comprehend. But, above other things, the *Divine Perfections*, even those which are most absolute and necessary, are above their reach. For let such men try their imaginations about God's *eternity*, not merely how he should be from himself, but how God should co-exist with all the differences of times, and yet there be no succession in his own Being. I do not say there is such difficulty to conceive a rock standing still when the waves run by it; or the gnomon of a dial when the shadow passes from one figure to another; because these are gross inactive things; but the difficulty is far greater, where the Being is perfect and always active. For where there is succession, there is a passing out of not being in such a duration into being in it; which is not consistent with the absolute Perfection of the Divine Nature. And, therefore, God must be all at once what he is, without any respect to the difference of time past, present, or to come. From whence *eternity* was defined by *Boethius* to be *a perfect and complete possession all at once of everlasting life.* But how can we form any conception in our minds of that being all at once, which hath such different acts as must be measured by a long succession of time? As, the creating and dissolving the frame of the world; the promising and sending the *Messias;* the declaring and executing a general judgment; how can these things be consistent with a permanent instant, or a continuance of being without succession? For it is impossible for us in this case, as to God's eternity, to form a clear and distinct idea in our minds, of that which both reason and revelation convince us must be. The most we can make of our conception of it is, that God hath neither Beginning of Being, nor End of Days; but that He always was and always must be. And this is rather a necessary

conclusion from reason and scripture, than any distinct notion or conception of eternity in our minds. From whence it evidently follows, that God may reveal something to us, which we are bound to believe, and yet, after that Revelation, the manner of it may be incomprehensible by us, and consequently a *mystery* to us.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW OF "AN APOLOGY FOR PROMOTING CHRISTIANITY IN INDIA: Containing Two Letters, addressed to the Honourable the East-India Company, concerning the Idol Juggernaut; and a Memorial presented to the Bengal Government in 1807, in defence of the Christian Mission in India. Printed by order of the Honourable the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors, in reply to the Memorial. With an Appendix, containing Official Papers, chiefly extracted from the Parliamentary Records relating to the Promulgation of Christianity in India. By the Rev. CLAUDIUS BUCHANAN, D.D.

SINCE the year 1789, when the glare of the French Revolution roused into action a multitude of uninformed politicians and vain pretenders to philosophy, who, for a time, by various modes of attack, threatened to banish Christianity and civil government from the world, we have had many opportunities of observing the overthrow of false principles in religion and policy, when brought to the test of true principles and sound experience. The infidel philosophers of France, and other countries, attributed the bulk of human miseries to the influence of priests and kings, and promised the world a long millennium, after the demolition of the Altar and the Throne. But how was this demolition to be effected? Doubtless, by no other means than the suppression of Christianity. Kings and priests, of one description or another, had existed from time immemorial; and the generality of the inhabitants of Europe acknowledged the truth and authority of the inspired Volume, which commands "prayers and supplications to be addressed to God for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Subjection to "principalities and powers," on the ground of their being "ordained of God," they likewise found inculcated in that sacred book, as an indispensable duty. They learned also, from the same source of divine information, either immediately, or by second hand, that Christ will have a Church in the world to the end of time, and consequently

ministers or priests, to feed the members of it "with knowledge and understanding." But unhappily, through the influence of Popery, that horrid corruption of Christianity, the Bible itself was very little known on the Continent, and profligacy of manners was consequently almost universal. Many in the higher walks of life found, on a slight examination, that most of the peculiar dogmas of Popery were absurd, and that they ought, on that account, to be rejected; but confounding those absurd dogmas with the pure doctrines of Revelation, they discarded Popery and Christianity together; and the lower orders in general followed their example. Having discarded Revelation, and fallen into the dreadful delusion, that the blessed religion of the Bible was the grand obstacle to the happiness of the human race, they exerted themselves with a zeal which would have done honour to an opposite cause, in disseminating their destructive notions. Some men of eminent abilities, together with many of an inferior stamp, exerted their talents in support of infidelity; and succeeded to an alarming extent. Popular works of various descriptions issued from the press, for the purpose of bringing Christianity into contempt in the eyes of all, from the humble cottager to the inhabitant of the splendid palace. That compound of blasphemous nonsense and absurdity, Payne's "Age of Reason," was, for a time, a popular work; and tales, and travels, and history itself, were strongly imbued with the poison of infidelity. But that God, who hath fixed bounds to the sea, and who, in opposition to the united powers of earth and hell, rules in the kingdoms of men, hath changed the face of things. Pure democracy is almost universally rejected, as an absurdity; infidelity is checked in its career, and the word of God is sought for with eagerness by thousands who have never yet had that invaluable treasure in their possession. Christians of almost all denominations unite in contributing toward the diffusion of the Holy Scriptures, in all the written languages of the world; infidel productions are generally exploded; missionary exertions are supported to an unprecedented extent; and, to crown the whole, a door is opened for the introduction of the everlasting gospel, and the diffusion of the light of Divine Revelation, amidst that thick gloom of heathenish darkness, which has so long enveloped the vast population of the East.

The truly pious and learned author of the work now before us, is well known to the reading world, by his different excellent publications. His "Christian Researches" alone would be sufficient to endear him to the true friends of religion and humanity in this, and every future age. Nor will he lose any part of his well-earned fame, by the present work. The circumstance which gave rise to this publication is mentioned in the following quotation from the beginning of the author's first letter:

"HONOURABLE SIRS,

"I was yesterday favoured with a copy of a letter addressed by Mr. Charles Buller to your Honourable Court, dated the 19th instant, which has been ordered to lie on the table of the House of Commons, relating to the Idol Juggernaut; and I now beg leave to submit some remarks on that document. The reference which the writer makes to my name, and to my publications on this subject, will apologize for my doing myself the honour of addressing your Honourable Court."

After fully establishing the facts relative to the indecency of the exhibition at Juggernaut, which he witnessed in 1806, and afterwards published an account of, Dr. B. thus proceeds:

"Mr. Buller wonders how I could know that the speeches of the priest were indecent, as he thinks it probable I did not understand the vernacular tongue of the province of Orissa. In reply to this, I have to observe, that I had two translations of the language; one from the indecent gestures of the priest, whose attitudes too plainly interpreted his words; and another from my servants around me, who could translate every word he uttered.

"The writer has argued, in two different parts of his letter, as if I had said that my *ears* were shocked by hearing the songs; I have used no such words, nor any thing like them. My words are these: 'I felt a consciousness of doing wrong, in *witnessing* this disgusting exhibition, and was somewhat appalled by the magnitude and horror of the *spectacle*.'

"The writer marvels, in the next place, that I should have heard any thing distinctly, on account of the noise of the people 'clapping their hands, talking, shouting, and merry-making,' in a croud 'of about one hundred thousand;' particularly 'when, owing to the distance of the platform on which the priest stands, one could not by any endeavours get within ten yards of him.' Mr. Buller would leave it to be inferred here, that I was not within 'ten yards of the priest:'—whereas I state, in the printed account, that I went in the procession *close* by the tower; and, in the letters circulated at Calcutta, it was stated, that I was so close to the tower 'as to receive a garland of flowers from the hand of the priest.' The fact was, I could touch the car with my hand, during almost the whole time.

"Mr. Buller observes again, that the 'noise of the people was incessant, and without intermission, so that I could not hear any thing that was said.' Doubtless he could not hear what was said by the priest, if he stood at a distance. It is proper to explain here that, on these occasions, Europeans in India usually look on at a distance, on account of the press of the people. At Juggernaut, in 1806, the English gentlemen usually sat in the Cutchery, or public office, to see the procession pass. I sat there for a while on different days; but as I could hear or see

nothing distinctly, except at the moment of passing, I joined the procession. Mr. Buller mentions that some ladies were with him: it is therefore probable that Mr. Buller sat all the while with the ladies in the Cutchery, and that they did not follow the idol for two or three hours, to see what was transacting among the people at their celebration of the famed Rutt Jatra.

"Mr. Buller thinks that the noise of the people about the car, is 'incessant, without intermission;' but if he had joined the car, he would have found that this is not the case. When the priest pronounces the stanzas, which he does generally while the car stands still, there is a solemn silence among the people who are near it, and they listen with keen attention: at the conclusion they respond with a sensual yell of approbation, and then urge the car along. Many such yells, I am sure Mr. Buller must have heard, although he might not have known what it was that produced them. To suppose that the priest should, on any public occasion, address the people, and not be listened to, is hardly consistent. Mr. Buller's acknowledged ignorance of this notorious circumstance, viz. that there is a frequent intermission of the noise of the people about the car, and a gaping attention to devour the words of the priest, entirely convinces me that he must be wholly ignorant of many important circumstances of the native scenes of Juggernaut.

"I do not impute it as a fault to Mr. Buller, that he has come away so imperfectly acquainted with the scenes of Juggernaut; nor do I much wonder at it. In the eight years, during which I believe we resided together in Calcutta, I never met Mr. Buller once, that I can remember, in the district of the natives, attending a Sahamuron,* or witnessing their processions of religious rites. I never heard that he had any taste for investigating the existing customs of the people, or any solicitude to understand the character of their superstition, whether for the purpose of extending Christianity, or of palliating idolatry. And I dare say, he will candidly confess, that while he held his high station at Juggernaut, he never dreamed of putting his person to inconvenience or danger, by prosecuting researches of this kind; and that, instead of visiting frequently, with such intent, the noisome precincts of the polluted town and temple, he preferred the salubrious gales at his residence, on the pleasant shores of the neighbouring sea. I do not, I say, impute it as a fault, that he has not a taste for such inquiries; but I wonder exceedingly that, under existing circumstances, he should in an official letter to your Honourable Court, intended to have been laid on the table of the House of Commons, have urged (at least with gravity) two objections so frivolous as the following; first, that possibly I did not understand the dialect of Orissa; and second, that

* Burning of women.

probably, if I did understand it, I was at too great a distance from the speaker to hear what was said. On these two innuendos rests the whole argument of Mr. Buller, on the point in question addressed to your Honourable Court.

"Mr. Buller observes, that nothing improper in the exhibition could have been apprehended when he was at Juggernaut, otherwise the gentlemen would not have asked the ladies to witness the procession. This is specious; but it amounts to little, when the circumstances are explained. Mr. Hunter, in 1806, (long before Mr. Buller's arrival at Juggernaut,) would doubtless discountenance any indecency as much as he could, and would request the officiating priest to suppress it, at least in the presence of Europeans. I certainly had some conversation with Mr. Hunter on the subject. There was no lady at Juggernaut when I was there. On occasion of the first lady coming to the place, we may believe that some endeavour would be made, by the interference of the Company's officers, to prevent any thing improper being practised, while the idol passed the Cutchery. If the director of the car was aware that any particular practice would give offence to the superintendant of the temple, (whose local influence we may suppose is very great,) he would, without doubt, in deference to his rank and authority, suppress it in his presence, or while passing the Cutchery. But this decides nothing as to the character of the Hindoo festival of the Rutt Jatra. Had Mr. Buller accompanied the car in a private character for a few days, he would have returned to England with very different impressions of the orgies of Juggernaut.

"It will now be proper to advert to the stanzas of the officiating priest while directing the car. Mr. Buller admits, 'the songs in question, if he may rely on the information he received, are denominated Cubbee.' He was rightly informed. They are licentious songs, recounting the amours of their gods, and are replete with obscenity. Mr. Buller apologizes for the use of the Cubbee in these words: 'But whoever knows any thing of the Hindoos, must be aware that their veneration for antiquity will not allow them to depart from any thing that has once formed a part of their ceremonies.' This is truly said. If left to themselves, without instruction or regard, the Hindoo people will never depart from their superstitions, however sanguinary or obscene.

"As to Mr. Buller's attempt to justify the recital of the Cubbee in the public festivals of the Hindoos, by intimating, that it is 'a species of song not very unlike that which is admitted into our own sacred writings;' I will not suffer myself to make any comment upon it in a letter addressed to your Honourable Court. Mr. Buller adds, 'Ours (i. e. our Cubbee) I imagine are not at present, read in any parts of our service.'" p. 27—34.

In opposition to Mr. Buller's observations, which go to coun-

tenance an opinion that obscenity forms no part of the Hindoo worship, Dr. B. says; "The two characteristics of the worship of Brahma, are impurity and blood. The emblems of the former vice are engraved in durable sculpture every where on the walls of the temple. Why are they thus engraved? Because they constitute the very essence of the Brahminical superstition. No labour of language, no qualification of expression, can ever do away this notorious fact. I would add, that there is not a single authentic historian from Tavernier down to this time, who has ventured to dissemble it." (p. 35.)

Mr. Buller maintains that the continuance of the tax imposed upon the worshippers of the idol Juggernaut, has considerably diminished the numbers of the pilgrims, especially of the lower classes. But this does not appear to be a just statement: for so popular is that idol, that neither the tax imposed, nor distance of situation, can prevent multitudes of pilgrims from coming to worship it from all parts of Hindostan.

"Your Honourable Court, saith Dr. B. will be concerned to hear that the accounts lately received represent the state of Juggernaut more shocking than ever. The 'revival of those horrid scenes,' which Mr. Buller anticipated from the abolition of the tax, has taken place during its continuance. In the Periodical Accounts recently published, which have been transmitted by the Baptist Mission in India, there is a communication from the correspondents of the Society in Orissa, Messrs. Peter, Smith, and Green. Mr. Peter had been stationed for some time as missionary at Ballisore, from whence he proceeded to preach at Buddrick, Gaj-poora, and Cuttack, in his way towards Juggernaut. He states that the anxiety of the pilgrims to hear him explain the Christian faith, (for he is a native born, of dark complexion, and speaks the language like themselves) was unaccountably great; that their avidity to receive copies of the Holy Scriptures was extreme; and that it was altogether beyond his ability to supply the demand. He adds, that the English Colonel and his officers have been present on those occasions. Messrs. Smith and Green write from Cuttack, that the worship of the idol Juggernaut had been more numerously attended than usual. 'You would have been astonished, say they, to see the vast number of pilgrims crossing the river Cuttack. As far as the eye could reach, we could not see the end of the ranks; it put us in mind of an army going to battle.'—'You can easily conceive what a multitude of men, women, and children must have been assembled at the temple, for one hundred and fifty, or thereabouts, to have been killed in the crowd. They trod upon one another in approaching the temple gate. Ten Sepoys per company from all the battalions, from Barrackpore to this station, had permission to visit the temple. A famine was produced in the country, and

great numbers of the pilgrims died of hunger and thirst. We talked to some of them, but it was of no use. They said, whether we survive or not, we will see the temple of Juggernaut before our death. Numbers killed themselves by falling under the wheels of the idol's car. They laid themselves flat on their backs, for the very purpose of being crushed to death.' The number of the pilgrims here said to have been killed in the crowd, may perhaps be overstated, as the writers probably received the report of the natives. But if two-thirds of the number were deducted, the horrible circumstances of the case remain the same." (p. 37—39.)

According to Dr. Carey, a man of unquestionable integrity, about 1,200,000 persons, at the lowest calculation, attend in the year at the idol Juggernaut; there being twelve pilgrimages made to it annually. "Now, (saith he,) if only one in ten died, the mortality caused by this one idol, would be 120,000 in a year; but some are of opinion, that not more than one in ten survive, and return home again. Besides these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands, and the multitude destroyed in other methods, would swell the catalogue to an extent almost exceeding credibility."

That mere nominal Christians, in common with professed or concealed infidels, should be opposed to missionary exertions, and consider them as effects of a dangerous enthusiasm, is no matter of surprise; nor consequently that they should unite to prevent the spread of genuine Christianity. But as reasonably might they expect to stop the coming tide in its course, by raising a wall of sand, as expect, by their utmost efforts, to stop the progress of that blessed religion, which the omnipotent Father, the "Parent of Good," hath destined to spread over the whole earth. "The cause of Christianity, (observes Dr. B.) will prevail. The respectability of the Christian Missionary will increase in this nation, while the character and testimony of the supporters of Brahma, will sink and be diminished." (p. 41.)

The principal part of the author's second Letter, consists of an answer to Mr. Buller's attempt to extenuate the impure character of the Hindoo worship. The following quotation from that letter is calculated to make a deep and general impression.

"It seems worth while to consider what was the ultimate object of Mr. Buller, in addressing your Honourable Court, and, through you, the Council of the Nation, on the rites of Juggernaut. It could not be merely to describe more accurately the circumstances of a Hindoo festival, or to offer an opinion respecting the sculptures on the temples, for the satisfaction of the antiquary. Had these been his objects, I should not have been disposed to notice them. But his purpose seems to me to have been, to exculpate the Hindoo worship from the charge of blood and

impurity, in order that our Christian nation might feel itself justified in leaving the Hindoo people as they are—involved in a baneful superstition.

"In regard to the charge of blood, the seventy immolations of females in Bengal, in the months of May and June last, just brought before the public, will be a sufficient answer. (See Appendix, No. IX.) The same proportion of human life is supposed to be devoted to destruction in the same way, every current month. This is a horrid and painful recital to the feelings of the nations! The cry of such blood, arising from a country placed under a Christian administration, cannot fail to enter into the ears of the Lord of Sabbaoth." (p. 50, 51.)

After answering the only argument which infidel philosophers (Christian philosophers reprobate the practice) offer in favour of worshipping indecent emblems, Dr. B. proceeds thus:

"Mr. Buller has told us, that he saw obscene sculptures on the walls of Juggernaut; but has not told us what he heard of the scenes within. Had he wished to give the English nation a just idea of the worship of Brahma, there were two circumstances of a fundamental character in relation to that worship, which he would no doubt have mentioned in the outset, viz.

"First, the band of courtesans retained for the service of the temple. These form a part of the religious procession on certain days, and are kept in every great temple of Hindostan. From infancy they are prepared, by education and elegant accomplishments, for public seduction. Now, these priestesses form the character of the worship, 'being consecrated, (says Sonnerat,) to the honour of the gods.' They are the ministers of the idol, and it is a part of their service 'to sing hymns to his praise.' Is Mr. Buller then prepared to inform us, that this character of the worship is abolished, and that the courtesans at Juggernaut do not receive the accustomed stipend, presented with other charges, for the sanction of the English Government? He knows that he might as well attempt to raze the tower of Juggernaut from its foundations, as attempt to remove this constituent part of Brahminical ritual. And thus it is throughout the extensive regions of the Hindoo idolatry. Does not this admitted fact alone, set the question at rest respecting the character of the worship in question? In regard, however, to its moral effects, for that, after all, is the main object to be considered: let us only suppose that the youth of Great Britain, of both sexes, were accustomed to worship in company with a band of impure females in the same place, and what would be the character of the people in a few years?

"Second, in my printed account of the transactions of Jug-

gernaut, I wished to state merely what I myself saw; and therefore, as I was not within the temple, I have not thought fit to mention what I heard. But Mr. Buller, having resided for some time at the place, and having held, while there, a high official station, must have had various opportunities of obtaining satisfactory information as to the character of the scenes within the temple, particularly at certain festivals; and under such circumstances, he might have stated what he had heard, to the public, with perfect confidence. Is all then, according to Mr. Buller's information and belief, pure; is all decorous within the temple? And if it be not, what signifies it whether, at certain festivals, the ministering priests used unseemly attitudes in the presence of the European superintendant or not? If there actually be impurity 'within,' in the secret place—in the recess of sanctity—how can a vindication of Juggernaut, remove this corner-stone from Bramhah's temple?

"I would not impute a bad motive to those Asiatic gentlemen, who maintain a different opinion from me on those subjects.—Much allowance is to be made for the effects of a defective education, previously to leaving England, and for the constitutional habits which grow upon men by long intercourse with Indian scenes, and which, in some instances, have changed the very principles and character; but I apprehend that those who labour to extenuate the atrocities of the Hindoo idolatry, may be justly charged with two most serious delinquencies: First, by defending and confirming a sanguinary and obscene superstition, they are, in effect, guilty of the utmost cruelty towards whole nations of men:—and secondly, they are guilty of a culpable indifference to the truth and excellency of the Christian religion." (p. 55–59.)

(To be concluded in our next.)

REVIEW of "A CHRONOLOGICAL HISTORY of the People called METHODISTS, of the Connexion of the late Rev. JOHN WESLEY; from their Rise, in the year 1729, to their Conference in 1812." By WILLIAM MYLES. Fourth Edition, considerably Enlarged.

WERE Methodism a new religion, as several of its opposers have maintained, it ought, on that account, without the formality of an examination, to be rejected by all who take the Holy Scriptures for the rule of their faith and manners. But if it be, as its best and ablest advocates maintain, no other than the good old religion of the Bible, every attack made on its doctrines is, in effect, levelled against Christianity itself. By *doctrines*, we would not be here understood to mean, such *opinions*, however true, as men may embrace or reject, without endangering their

salvation, and of which there is a diversity found among genuine Christians of various denominations; but the essential scriptural doctrines, which were professed at the Reformation, and which are contained in the Articles, Liturgy, and Homilies of the Church of England. A perusal of the Work before us, will satisfy every candid and intelligent reader, that those doctrines have been hitherto, and that they still are, maintained, in all their purity, by the Methodists.

We are aware that this coincidence of doctrine, which the Methodists have always avowed, and in which they glory, has been used by some as an argument against their whole economy, as a religious body. It has been asked, "If they neither have, nor pretend to have, any *new* doctrine to propose, how can they justify their forming distinct congregations, and their being subject to a discipline peculiar to themselves?" To this we answer, it is notorious, that at the rise of Methodism, extremely few of the clergy preached the doctrines of the Church; that several of them were grossly immoral; that the generality of them indulged in diversions unbecoming their sacred profession; that infidelity was making a rapid progress in the higher orders of society; and that the great mass of the population, abandoned to ignorance, and almost every species of vice, attended *no* place of worship. The facts stated in Mr. Wesley's Appeals, at an early stage of Methodism, facts which are incontrovertible, demonstrate that a vast majority of the inhabitants of England and Ireland, at that time, stood in as much need of gospel preaching, and Christian discipline, as the inhabitants of Hindostan do at present. What law of God, or wise law of man, was infringed by preaching the gospel to such characters! But supposing the gospel had been preached in all the churches of the Establishment, which, it is well known, was far from being the case, yet, as the characters in question seldom or never attended these, or any other places of worship, they could not, with the colour of reason, be considered in a state of church-fellowship. They were virtually in a state of heathenism. By seeking those unhappy wanderers, who were as sheep without a shepherd, and by giving them public and private instruction, no religious discipline was infringed, for they were subject to none; nor could the Established Church, on their being instructed by the Methodists, be said to lose any of her members, as they paid no regard to her authority. And here it may be proper to remind our readers, that the Founder of Methodism was himself a minister of the church, and that the church doors being shut against him, for preaching with the sincerity and earnestness of such men as Cranmer, Hooper, and Ridley, the very doctrines which they preached, was the immediate cause of his becoming irregular in the use of his ministry. For many

years after he was denied the use of churches to preach in, he enforced on the members of his Society, a regular attendance at church and sacrament. In the course of time, the rule which enjoined that attendance became, in several instances, especially in large manufacturing towns, impracticable; and a *partial* separation from the church was the consequence. In very few, if any places, has this separation been attended with the least disadvantage to the interests of vital religion; but, in many cases, it has been found highly beneficial. The Methodists still, as a body, are friendly to the church, and many thousands of them regularly attend on her ministrations. The Prayers of the church, or an abridgement of them, are used in many of their chapels; and it may with truth be asserted, that numbers of the best friends of our venerable Established Church, are found among the Methodists.

Methodism, considered in its rise, progress, and effects, is an extraordinary phenomenon in the religious world. Its justly admired Founder, with all his penetration, had no idea, for several years after he had begun the great work of reformation, that by his faithfully preaching the gospel, and forming societies for the purpose of Christian edification, he was paving the way to the formation of a people, who should carry the light of the gospel to every quarter of the globe. Opposed to worldly wisdom, and every plan of its devising, his *only* plan was to do all possible good to the souls and bodies of men; and, in doing this, to follow the openings of Providence. He lived to see a numerous, loyal, and truly religious people, united in Christian fellowship, under his direction; a people who have increased threefold, since his removal to the church triumphant.

The economy of Methodism, on account of the numbers and respectability of many of its adherents, becomes more and more a subject of inquiry. Many wish to know by what means the Methodists, in the course of about seventy years, have become so numerous a people. Some, unacquainted with their economy, are wont to attribute their rapid increase, to either laxity in discipline, or falsity in doctrine. A little attention to the contents of the volume before us, will convince them, that the growing prosperity of the Methodists cannot possibly be attributed to either of those causes. Their doctrines are strictly evangelical, equally opposed to antinomianism and pharisaism; and such is their discipline, in practice as well as theory, as to exclude all known immoral characters from their connexion. Nor is their standard of morality taken from the corrupt maxims of a dissipated age, maxims which represent balls, card-playing, singing vain songs, theatrical amusements, and masquerades, as so many innocent diversions, and of course, compatible with Christian piety: no, their standard, because a scriptural one, condemns

the use of all *such* amusements, as incompatible with "renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the sinful desires of the flesh."

One great excellence of Mr. Myles's History consists in the many original documents of Methodism which it contains. "I have, (saith the author,) in this History, inserted all the Minutes: 1. Those which relate to doctrines. 2. The rules, according to which the Preachers are called to, and directed in the work. 3. Those which were made at different times, for the regulation and well-ordering of the societies. And, 4. Those which concern their connexion with other people; and especially with the National Church. I have noted these in the order of time in which they occurred." (Preface, p. 1.)

One of the reasons which Mr. Myles assigns for his publishing this History is, "that if a stranger should inquire, What are the principles of the Methodists, as to their doctrine, morality, politics, economy? How are they governed? What is the nature of their religious government? How is the work supported? What methods do they take to accomplish their designs? What is their success? Who are their preachers? What effect Mr. Wesley's death had upon the body at large, and the preachers in particular? he may have a satisfactory answer to all these inquiries, from the most authentic records." To all these, and many other inquiries, sufficient answers are found in this Volume.

By the nature of the work, we are precluded from citation, and, on account of the great variety of subjects which it embraces, no analysis could convey an adequate idea of its contents.

Extract from Bishop MILNER'S *Pastoral Charge to his Clergy, dated March* 20, 1813.

To the Editor of the Methodist Magazine.

Sir,

ABOUT a year ago, I took the liberty of addressing to you, for publication, a few Strictures on what was entitled, "The CATHOLIC MAGAZINE;" and, as you did not judge them unworthy of a place in your Miscellany, I am encouraged to send you a few remarks on an Extract from Dr. Milner's "Pastoral Charge to his Clergy." I have copied the Extract at length, from the last September Number of a new periodical work, styled "The Orthodox Journal." The Apostolic Vicar may, perhaps, not be offended, on finding the whole of the Article laid before your numerous readers. Whatever effect his arguments against

the unrestrained diffusion of the Holy Scriptures may have upon the clergy and laity of his own communion, I am confident that they will have none upon such as do not most absurdly confound the corrupt and domineering church of Rome with the Church Universal. I am, Sir, Your much obliged old Correspondent,

January, 1814. A PROTESTANT.

ON THE DOCTRINE OF THE CHURCH.

"HAVING said thus much to you, my Brethren, concerning the doctrine of the Church, I must subjoin a few words concerning the right way of inculcating this to the people. Of late years you know that numerous societies have been formed, and incredible sums of money raised throughout the United Kingdom among Christians of other communions, for the purpose of distributing Bibles gratis to all poor people, who are willing to accept of them. In acting thus, they act conformably to the fundamental principles of their religion, which teach, that 'the Bible contains all things necessary for salvation, and that it is easy to be understood by every person of common sense.' But who could have imagined that Catholics, grounded upon quite opposite principles, should nevertheless shew a disposition to follow the examples of Protestants in this particular; by forming themselves also into *Bible Societies*, and contributing their money for putting the mysterious letter of God's word into the hands of the illiterate poor, instead of educating clergymen, even in the present distressing scarcity of Clergy, to expound the sense of that word to them! Yet such has been the influence, either of public opinion or of politics, upon several Catholics of both islands, at the beginning of the 19th century! As it is highly probable that the prevailing *Biblio-mania* may soon reach this district, I think it my duty to lay down a few maxims on this subject, which, in the supposed case, you will not fail, my dear Brethren, to impress upon the minds of your people.

"1. When our Saviour, Christ, sent his Apostles to convert the world, he did not say to them, Go and distribute volumes of the Scriptures among the nations of the world: but, *Go into the whole world, and* PREACH *the gospel to every creature*, Mark xvi. 15.

"2. It is notorious that not one of the nations, converted by the Apostles, or their successors, nor any part of a nation, was converted by reading the Scriptures. No, they were converted in the way appointed by Christ, that of preaching the Gospel, as is seen in the Acts of the Apostles, Bede's History, &c.

"3. The promiscuous reading of the Bible is not calculated nor intended by God as the means of conveying religious instruction to the bulk of mankind. For the bulk of mankind cannot read at all; and we do not find any divine commandment as to

their being obliged to study letters. In the next place, the Bible is a book, which, though inspired, is more or less obscure in most parts of it, and full of things *hard to be understood, which the unlearned and unstable wrest to their own destruction*, 2 Pet. iii. 16. Some texts *seem* to contradict others: several *appear* to inculcate the very vices which God condemns. Hence the worst of crimes may be perpetrated and defended, as they very often have been, on the supposed authority of Scripture, when Scripture is left to the interpretation of the ignorant or ill-disposed. Thus all the horrors and follies of the Grand Rebellion, even to the murder of the king, were supposed by the people to be authorized by certain texts of Scripture! In a word, it is evidently a much more rational plan to put the *Statutes at large* into the hands of the illiterate vulgar, telling them to become their own lawyers, than it is to put the text itself of the mysterious Bible into their hands, for enabling them to hammer their religion and morality out of it.

"4. Even the learned among those Christians who make the text alone their rule, cannot agree on the sense of Scripture in its fundamental points; as the endless variatibns of Protestants on all religious subjects prove. Hence we may infer, what experience proves to be the case, that a plain, well-meaning man, following that rule, may spend a great deal of time, every day of his life, in reading the Scriptures, without acquiring any clear, consistent plan of religion whatsoever from it. The adoption of the rule and practice in question will indeed unsettle and pervert ignorant Catholics; and, on this very account, the Bible Societies are so very industrious in deluging Ireland with Bibles; but they will never make a believer in the 39 Articles, or in any other existing or possible confession of faith whatsoever.

"5. We perfectly agree with the Biblio-manists, that the *word of God* is the *bread of life*, and an *inestimable treasure*, brought from *heaven itself*, and which *ought not to be locked up from the most illiterate* of mankind, but which rather ought to be *more largely imparted* to them in *proportion to their ignorance*; but then we force our opponents occasionally to admit, that the word of God is *twofold*, the *written word*, and the *unwritten word*, or *tradition*. We show that both these are, and ever have been, preserved in the Catholic Church, and are communicated to the faithful, in a manner adapted to their comprehension, by the *viva voce* instructions of her pastors, whose *first and most essential duty* she declares it is to break the word of God to them by preaching, as likewise in her approved Catechisms, and other books of instruction and morality. In these, all the necessary truths of revelation, whether contained in the written or unwritten *Word of God*, have been collected together, digested in a regular order, and expressed in the clearest terms by the most

learned and pious Prelates and other Divines, under the inspection and authority of the infallible Church of Christ. Hence it appears, and it really is, that a plain Catholic peasant, who is well grounded in the knowledge of his Catechism, really knows more of the word of God, as to the sense and substance of it, than a Methodist Preacher, who can repeat the words of the whole Bible by heart.—As to the text itself of the Bible, the Catholic Church, so far from locking that up, *requires her Pastors* to study the whole of it, assiduously, as being, by excellence, the *Liber Sacerdotalis*; and she imposes an obligation upon them, under the guilt of a grievous sin, as you well know, to recite no small portion of it, every day of their lives. She moreover recommends the reading of it to all persons, who have some tincture of learning, and an adequate knowledge of their religion, together with the necessary humility and docility to dispose them, (in common with her first Pastors and the Pope himself) to submit their own private opinion upon all articles of faith, to the belief of the Great Church of all nations and all ages.

"In conclusion, then, my Dear and Beloved Brethren, I am confident you will not encourage or countenance the distribution of Bibles or Testaments among the very illiterate persons of your congregations, as proper initiatory books of instruction for them. Rather procure for them, if you can, a sufficient number of copies of the *First and Second Catechism*, the *Catholic Christian Instructed*, the *Grounds of the Catholic Doctrine*, and the *History of the Old and New Testament*. In the line of morality, recommend the *Think well on it*, the *Meditations for every Day in the Year*, and the *Introduction to a Devout Life*; all which works were either written or published by the late Bishop Challoner; and for general religious information and edification, promote the reading of that *Cyclopedia* of theological learning, *The Lives of the Saints*, by the late Rev. Alban Butler. The Grace and Peace of God be ever with you."

JOHN MILNER, *Bishop of Castabala, Vic. Ap.*

IN the first paragraph of this extract, it is acknowledged that "Christians of other denominations" act consistently with their principles in distributing the Holy Scriptures to an unprecedented extent. I notice this concession, purely on account of the phrase, "Christians of other denominations." But who, according to Dr. Milner's creed, and that of every thorough papist, are those Christians? Heretics, out of the pale of the *only* true Church, under its curse, opposed to the religion of Christ, and in the way to eternal perdition. These are avowed sentiments of the papists, with respect to all who reject any of the *novel* and *absurd* dogmas, which their *pretended* infallible church has added to the doctrines of primitive Christianity.

It is a fundamental principle of all reformed churches, that the "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation." This is the language of our venerable Reformers, in the VIth Article of Religion; and it is, in substance, the language of all Christians, who have not, in matters of religion, sacrificed their reason and common sense, to the arrogant and unscriptural dictates of a church most notoriously *erroneous* and *superstitious*; a church, which, notwithstanding the many great and destructive errors into which she has fallen, still continues pertinaciously to maintain, that she *never* did, nor *possibly could*, fall into any error; a church, which pronounces the most dreadful anathemas against all who deny her infallibility.

It is one thing to believe that every truth *necessary* to salvation is plainly revealed in the Bible, and may be understood by every person of common sense; and another thing to believe, that any man, however learned, knows the meaning of all the difficult passages contained in that Sacred Volume. Upon several portions of Holy Writ, in the explanation of which neither faith nor practice is involved, the most pious and learned commentators offer their conjectures, with a modesty becoming those, who are as far from arrogating infallibility to themselves, as they are from attributing it to either Pope or Council.

That any Roman Catholics should, at the beginning of the 19th Century, manifest such ignorance of the doctrines of their infallible church, as to form themselves into *Bible Societies*, and contribute "their money for putting the mysterious letter of God's word into the hands of the illiterate poor," is matter of astonishment to the Apostolic Vicar! What have the "*illiterate poor*" to do with the Holy Scriptures? Why do they not reserve their money, for the purpose "of educating clergymen, in the present distressing scarcity of Clergy," to expound the Scriptures to them, instead of laying it out in purchasing Bibles? The present great and general desire for the word of life, is termed, by Dr. Milner, "the prevailing *Biblio-mania*; which he is very apprehensive may soon reach his district; and to ward off, as much as possible, the *dreaded calamity*, he requests his clerical brethren, to impress upon the minds of their people, a few maxims in proof that the letter of God's word, is, in the hands of the "*illiterate poor*," pregnant with mischief. In proof of this notion, he quotes neither Scripture, nor any of the primitive fathers: it seems he thinks that his own authority, with that of his church, sufficient to convince both clergy and laity, that the worst of consequences

are to be apprehended from an unrestricted perusal of the Oracles of God. It is well for those Roman Catholics, who, in opposition to Dr. Milner and his adherents, dare to read and distribute the Scriptures in their mother tongue; it is well for them, I say, that they are under the protection of a Protestant Government; for were not this the case, they would soon be taught, by arguments more unanswerable than those contained in the maxims of an Apostolic Vicar, that they must not read the Scriptures with impunity. On those famous maxims, which are designed by their author to give an effectual check to, what he terms, "the prevailing *Bible-madness*," I shall make a few remarks.

1. It will be readily admitted by all Protestants, that our Saviour in commissioning his Apostles to evangelize the world, did not say, "Go, and distribute Volumes of the Scriptures among the nations of the world." But what is this to the purpose? Nothing; unless, in opposition to all just modes of reasoning, it follows, that because our Saviour did not give such a command to his Apostles, the "*illiterate poor*" ought to be *prohibited* the use of the Scriptures. That was the point to be proved; but he must be an *ideot*, as well as *illiterate*, who can be convinced of it by the Apostolic Vicar's argument.

2. That God has appointed the preaching of the Gospel, as the principal instrument, in his hands, of converting the nations, no Protestant will dispute; but this is no proof of the popish maxim, that the Scriptures, in the hands of even the "*illiterate poor*," are either *useless* or *dangerous*.—The blind guides in the Jewish Church, notwithstanding their wretched traditions, by which they rendered the word of God of none effect to their deluded followers, did not, even in their most degenerate state, prohibit the unrestricted use of the Scriptures to even the *illiterate poor*.

The inspired penman of the Acts of the Apostles, informs us that the Jews of Berea "were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily*, whether these things were so. Therefore many of them believed," Acts xvii. 11, 12. Searching the Scriptures tended to *ennoble* the Jews at Berea, by disposing them to become Christians; but if we credit Dr. Milner, searching the Scriptures will tend to *degrade* Christians into heretics. They who are so enlightened as to know that *all Scripture is given by inspiration of God*, and that it is the touchstone by which all doctrines ought to be tried, will pay no regard to that *pretended* infallibility, which, by opposing its traditions to the infallible standard of truth, has kept for many ages a great part of Christendom in a state of dreadful moral and religious degradation.

3. That the bulk of mankind *cannot* read at all, is no proof

that those who *can* read should be debarred the use of the Sacred Volume. Saint Peter says, that there are in St. Paul's Epistles, *some things hard to be understood;* but Dr. Milner says that the *Bible* is *full of things hard* to be understood; and applies to those things, of which he says the *Bible is full*, what St. Peter says of *some* things in St. Paul's Epistles, and other Scriptures, namely, that *the unlearned and unstable wrest them to their own destruction.*

But did St. Peter forbid to any, however *poor* and *illiterate*, the reading of St. Paul's Epistles, or of any other inspired writings? It is not pretended that he did, nor that the primitive Christians had not the free use of the Scriptures. The Jewish people were commanded to be constantly conversant in the Scriptures, Deut. vi. 6, &c. Our Lord said, "Search the Scriptures;" and St. Paul said, "I charge you, by the Lord, that this epistle be read to *all* the holy brethren," without excepting one of the "*illiterate poor.*" But what says Dr. Milner, in conformity with his *pretended* infallible church, on the subject of reading the Scriptures, even when encumbered with popish notes? He shall speak for himself: "The expedient," (that of adding notes, to prevent the mischief consequent on reading the "letter of God's word,") however, is inadequate to its intended purpose, since the Tridentine Fathers make no distinction between Bibles in the vulgar tongue, *with notes*, and those *without notes;* and since it is *evidently* IMPOSSIBLE TO ADD ANY NOTES WHATEVER TO THE SACRED TEXT, WHICH WILL MAKE IT A SAFE AND PROPER ELEMENTARY BOOK OF INSTRUCTION FOR THE ILLITERATE POOR." Orthodox Journal, p. 180. The part of this quotation, printed in capitals, is so printed in the Orthodox Journal, to render the sense of it *super-emphatical.* O ye "*illiterate poor*" of the Romish communion, open your eyes, and see to what state of degradation you are condemned. You must not be trusted with the book of God, which "was written for our learning," by the command of Him who is no respecter of persons! You are told that it is a dangerous book for you to peruse; and in proof that it is, neither the words of Christ, nor of any Apostle or Prophet are quoted, but the wretchedly fallible Tridentine Fathers, of whom several of the wisest and best of your own church have complained, that they magnified many scholastic opinions, which had formerly been left undecided, into matters of faith; and imposed them with violence on the consciences of the people. But some of your persuasion, unawed by the maxims and mandates of Dr. Milner, are publishing a Bible *with notes.* Hear his lamentation on this subject:—"O! Mr. Editor, how much more consistent in itself, and how much less injurious to the Catholic Religion, would it have been, if these Bible-mongers had published the Scripture without any notes at all, rather than with

such as, I am well assured, they have actually stereotyped; namely, good Bishop Challoner's notes, cut down nearly to the standard of the Established Church's notes, which may entertain the poor Catholic readers, but which do not furnish them with the least antidote against the heretical misinterpretations of the text that they are exposed to hear every day."—Orthodox Journal, p. 181. O ye poor *Roman Catholic readers*, in imitation of the Bereans, read the Scriptures, *with* or *without notes*; for, according to St. Paul, who was a *truly* infallible teacher, they are able to make you wise unto salvation, 2 Tim. iii. 15.

As an argument against the unrestricted reading of the Scriptures, Dr. Milner informs us, that "all the horrors and follies of the Grand Rebellion, even to the murder of the king, were supposed by the people to be authorized by certain texts of Scripture." And what then? Does it follow, that because some have misunderstood certain parts of Scripture, and others still misunderstand many portions of it, and none so much, in general, as the pretenders to infallibility; does it, I say, follow, on these accounts, that the Scriptures, which are calculated to banish *popish* as well as *pagan* darkness, are to be with-held from the people? The decisions of the Tridentine Fathers, or of any other Fathers, whenever they clash with the dictates of infallible wisdom, recorded in the Scriptures, will be spurned by every one, who forms clear and consistent ideas of primitive Christianity. It is admitted that many fanatics, in the days of Charles the First, through mistaken views of some texts, thought that by rebellion they were doing God service; but it does not therefore follow, that the "*illiterate poor*" ought to be prohibited the use of the Holy Scriptures. But, while we reprobate rebellion, and exhibit the characters of those who have been guilty of it, to merited infamy; we must not forget, that those, who have been guilty of numberless cool-blooded murders, under the *sanction*, and at the *instigation* of a *pretended* infallible church, are not less worthy of having their triumphs recorded in the "long-living annals of infamy." To what are we to attribute the *systematic* and *bloody* persecutions which have been carried on by the Church of Rome for many ages, against those who dared to *dissent* from any of her decisions? Surely not to any thing like *Biblio-mania*, but its very opposite. The Irish massacre, in 1641, was neither planned nor perpetrated by such as Dr. Milner terms *Bible-mongers*. A little knowledge of the Bible would have saved the ignorant and inhuman actors in that ever-to-be-detested catastrophe, from such cruelties as are calculated to fix an indelible stain on the native Irish character. Bibles, of which Dr. Milner is so much afraid, did not produce the French Revolution; for, from the time that the French Protestants were either *dragooned* into *professed* Papists, (*real* ones they could not be,) or banished

the kingdom, Bibles were a rare article in France. But that did not prevent a Revolution, which has deluged the Continent with *blood*; a Revolution, from the dreadful effects of which Europe *can* scarcely recover for half a century.

Who have contributed to stop the mad career of the most Christian Emperor, Napoleon, crowned by the sovereign Pontiff? The English and Russians, people that glory in distributing the Bible! Under God, the Emperor Alexander has been a principal instrument in reducing the disturber of the world to his present state of degradation. And be it never forgotten, that the horrors of a war, which threatened to overturn his throne, did not prevent that magnanimous Emperor from patronizing a *Bible Society* in his capital, nor from contributing in a princely manner to its support.

Ignorance of the book of God, with the immorality and infidelity consequent on that ignorance, was the principal cause of the French Revolution. The popish clergy of that country had, for ages, in order to prevent the introduction of heresy, kept the people, in general, ignorant of the Scriptures; and the consequence was, that they became a nation of infidels, and reckoned it meritorious to murder or banish their *pretended* infallible teachers. So much they learned from their spiritual guides, who, to prevent their becoming heretics, would not permit them to read the Bible; but insisted upon their receiving Christian knowledge, *unadulterated* by *error* of *any* kind, from the instructions of priests of the *only* true church, who could trace the regular succession of their bishops up to St. Peter, the prince of the Apostles, and first bishop of Rome! If we may judge of the teachers by their disciples, which is generally a fair method of judging, we shall have as little faith in their piety or wisdom, as in their infallibility. What! the *only* true church, and established by law, *nay*, an *infallible*, *miracle-working* church, and "*Bible-men*" banished, and *Bibles* proscribed; and the effects of all this, *infidelity*, *atheism*, *indiscriminate murder*, with *every other abomination*, which has ever disgraced humanity! Such have been the effects of *pretended* infallible teaching, and of proscribing the Bible and "*Bible-men*."

4. "Even the learned of those Christians *(heretics)* who make the text alone their rule, cannot agree on the sense of Scripture in its fundamental points; as the endless variations of Protestants on all religious subjects prove." This is a gross calumny; for the great body of Protestants perfectly agree in sentiment on the *fundamental* doctrines of religion contained in the Scriptures; and embrace, as a compendium of these, the doctrines contained in the *Nicene*, Apostles', and Athanasian Creeds.

"The adoption of the rule and practice in question," (namely, that the Bible should be put into the hands of the people, 'for

enabling them to hammer their religion and morality out of it') "will indeed unsettle and pervert ignorant Catholics; and so on this account, the Bible Societies are so very industrious in deluging Ireland with Bibles."

It is insinuated by this artfully written passage, that the Bible Societies, in putting Bibles into the hands of the people, intend to turn them into as great sceptics in religion, as *Des Cartes* pretended to be in philosophy, till by the assistance of *cogito, ergo sum*, he came to admit the truth of his own existence. But nothing can be more false; for they do not give the Bible with a design to produce doubts concerning truths already received, but to detect destructive errors, and "to be profitable for doctrine, for reproof, for correction, and instruction in righteousness." For these ends the Scriptures were written; and in order that these ends may be answered, the Bible Societies are indefatigable in distributing them throughout the world.

Again: Dr. Milner insinuates that such as are zealous in distributing the Bible, intend to supersede a gospel ministry; but that insinuation is perfectly groundless, as their ardent and laudable zeal for promoting the preaching of the gospel fully demonstrates.

"Unsettle and pervert ignorant Catholics!" What kind of faith must that be which the Bible will unsettle? And what sort of church is that, which dreads the distribution of the Bible among her members? It surely cannot be the true church, which *is built upon the foundation of the Apostles and Prophets!*

With respect to popish tradition, or what the papists term, *the unwritten word of God*, when they prove that they have such a word in their possession, we shall treat it with reverence. But all their attempts to do this have hitherto failed to convince any, who have not had the "necessary *docility*, to submit their private opinion upon *all* articles of faith," to one of the most corrupt, deceitful, and domineering of all churches. Meantime, no more regard is due to any traditions which the papists maintain as *peculiar* to their church, than to those old and long exploded ones of the Scribes and Pharisees.

"A plain Catholic peasant, who is well grounded in the knowledge of his catechism, really knows more of the word of God, as to the sense and substance of it, than a Methodist Preacher who can repeat the whole of the Bible by heart." This positive declaration, which deserves no reply, may possibly be credited by some believers in *transubstantiation* and popish *infallibility*.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

FEW duties perhaps are less attended to than those of patience, and submission to the will of God; and yet nothing is more necessary in order to our spiritual prosperity, and growth in grace. Should you think therefore, that the following remarks are in any measure calculated to promote the exercise of patience, their insertion in your valuable miscellany will oblige,

Rev. and dear Sir,

Kettering, Your's, most respectfully,
Dec. 1, 1813. W. CONSTABLE.

REMARKS UPON ACTS xxi. 14.

"The will of the Lord be done."

PATIENCE is a grace of the Holy Spirit which enables us to make a full surrender of ourselves to God, by a cheerful compliance with all his will concerning us. Patience is a heavenly charm that drives away the evil spirit: it is a celestial flower planted by the finger of the Lord. Patience is a brilliant star that shines upon us in the darkest night of adversity, and guides our feet into the way of safety. "Patience worketh experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost."

The dispensations of providence frequently require it. Jehovah sometimes sees proper to plant his footsteps in the trackless waters, and exercise the faith and patience of his people. For the wisest and best of purposes, he often leads them in a rugged path; a thorny way which they themselves would not have chosen. The pious widow, whose case is recorded 2 Kings iv. 2, had nothing in the house but a pot of oil. Naomi desired to be called by the name of Marah, for says she, "I went out full, and the Lord hath brought me home again empty." In some cases, the fire consumes, the waters deluge, the earthquake swallows up, sickness depresses, and extreme poverty, with its train of sufferings, prevails. These things call aloud for patience; and under them we ought to say, "The will of the Lord be done."

The practices of men are sometimes trying to us, and require the exercise of patience. Absalom conspires against his father, and seeks not only his kingdom, but his life also. Ahithophel is a secret enemy to David, and under the mask of friendship stabs his peace. In our connexions with men we are too apt to expect the sweetest honey, but instead of it we get the bitterest wormwood. We have a great variety of living crosses to sustain.

The unrighteous man will persecute his neighbour, for Christ and Baal cannot be friends. The ties of nature are no security against opposition, for in many instances, a man's foes are "those of his own household." And, even in the church, patience is the glory of the christian. Peter will sometimes contend with Paul, and even a Judas is found among the followers of Christ.

Our own infirmities are often very painful to us, and point out the necessity of patience. Lazarus is so debilitated that he must be carried to the rich man's gate. The great Apostle of the Gentiles must have a "thorn in the flesh, the messenger of Satan to buffet him." The infirmities of the body damp the energies of the mind, and while in "this tabernacle we groan, being burdened."

But in proportion as piety prevails, patience will be manifested. The most pious are the most patient men, for submission to the will of God is one of the main pillars of piety. When the Israelites were brought into the wilderness, they hungered for the onions, and cucumbers, and the flesh-pots of Egypt; and in their wickedness they said, we loathe this manna. But when they were distressed on account of the Ammonites, their piety revived, and they said, "do unto us Lord as seemeth good unto thee." In the day of adversity, the venerable Job relaxed in his piety to God, and then he cursed the day that gave him birth; but when his heart was stayed upon God, and his piety was firm, he readily submitted to providential dispensations, and triumphantly exclaimed, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Piety will fortify the mind against the ills of life, blunt the keen edge of sore affliction, and enable the believer constantly to say, "The will of the Lord be done."

According to the exercise of patience, our own peace is promoted, and God is glorified. Submission never fails to carry with it its own reward. No man feareth God for nought. When information of a very distressing kind was brought to Eli, he said, "it is the Lord, let him do as seemeth him good." When it was told Hezekiah, that all his treasures, together with his sons and his daughters, should be carried into Babylon, he answered, "the word of the Lord which thou hast spoken is very good." From hence it appears that patience secures our personal felicity, and is accompanied by such rational and divine consolations as are our ample recompense for our diligence in maintaining a meek and quiet spirit. To see this more fully, we have only to look for a moment upon a counter scene. A murmuring spirit turns the rod into a scorpion. An impatient mind has a double weight to bear; a weight of affliction; and, as though that were not sufficient, impatience adds to it a weight of sorrow. But on the other hand, submission gives us peace. Its language is some-

thing like the following: "A few more storms and difficulties, and then we shall enjoy the 'rest that remaineth for the people of God.' A little while, and we shall lay aside the helmet to wear the crown. Ere long, the sword of battle will be exchanged for the palm of victory; the garments of mortality shall be laid aside, and we shall be clothed with the robes of eternal glory. The days of our mourning shall soon be ended, and then shall we obtain joy and gladness, and sorrow and sighing shall for ever flee away."

THE WORKS OF GOD DISPLAYED.

ON PIT-COAL.

"Wood, when it has been buried under the surface of the earth for a length of time, acquires the hardness and brittleness of pit-coal in a great degree; and we often find pieces of coal which have the annular lines of the wood strongly marked upon them. A piece of oak, when dried and distilled, produced the following results, which will be found to be nearly the same with those obtained from the pit-coal, though differing in the quantities:

"An hundred ounces of the heart of the oak, when dried, produced, on distillation, thirty-nine ounces of liquid, and thirty-four of charcoal; the rest being dissipated in the form of an inflammable air.

"On the surface of the liquid floated an oil, nearly the same as that obtained from the pit-coal. The liquid had an acid taste, and turned slips of paper, tinged blue by the purple reddish, to a red colour. At the bottom of the receiver was found a tenacious substance, the same as was produced from the pit-coal, only differing in being more fluid. Other woods yielded the same substances; but the harder the wood, it yielded more of the oil, and that oil was more or less thick according to the degree of heat used in the distillation.

"The following experiments will shew farther, how nearly pit-coal and wood are allied to each other.

"I took half an ounce of pit-coal, and having reduced it to a fine powder, poured upon it two ounces of the oil of turpentine; by applying to it a heat a little above that of boiling water, I dissolved the whole into a mass or fluid like that of tar, but more transparent.

"I then took an ounce of charcoal, and treated it in the same manner; but I found it would not dissolve, but remained swimming in small particles in the fluid. I added to the fluid forty drops of sulphuric acid, and still no solution took place. I then

poured into it a quarter of an ounce of strong nitrous acid, and a violent inflammation ensued. This mixture I afterwards kept in a sand-bath of a moderate heat, for near half an hour, and upon examination I found the residue quite dissolved, and resembled that procured from the pit-coal so much, that it was impossible to distinguish the one from the other. I treated some pounded pit-coal in the same manner as I had done the charcoal, saving the circumstance of putting it into the sand-bath, and the only difference in the result was, that it resembled pitch more than the former, being of a thicker consistence.

"I then inflamed some oil of turpentine by means of the nitrous acid, and I found that the residue was a kind of tar, resembling the residue obtained from the foregoing experiments. I shall endeavour to explain how these solutions took place.

"The first experiment was to try whether or not pit-coal was a bitumen, or a resinous substance, which is proved by its being completely soluble in the oil of turpentine. The second experiment shews, that charcoal is an oxygenated wood, but not sufficiently oxygenated to become soluble in the oil of turpentine, till by the addition of the nitrous acid, it becomes completely soluble like bitumen and charcoal, and thereby shews that it nearly resembles those substances.

"The third experiment shews, that the nitrous acid does not alter pit-coal, otherwise than by thickening it.

"The fourth experiment shews, that oil of turpentine, when oxygenated to a high degree, becomes a sort of bitumen, or rather petroleum.

"From the above we see how nearly wood and pit-coal are allied to each other; and that wood, when treated chymically, will yield the same products as pit-coal.

"I shall now shew how this process takes place in the bowels of the earth. The quantities of vegetable matter which have been collected together, either by the violence of floods or other convulsions of nature, becoming in time covered with a vegetable sward, which continues to increase until it entirely excludes the air; while lying in this state, a degree of fermentation takes place, during which the vegetable matter attracts the oxygenating principle from the water, and becomes thereby highly oxygenated. The slowness of this process gives the wood a greater degree of attraction for the oxygen, which is, perhaps, assisted by the exclusion of the air. The inflammable principle of the water, or the hydrogen, is evolved, and forms that air which is so troublesome to miners.

"Iron and sulphur are formed during this decomposition of vegetable matter, which accounts for the formation of pyrites, which are so often found in coal-mines.

"From the large quantities of inflammable air which are let

loose in the decomposition of vegetable substances, we may, in some measure, account for the continual showers which woody and marshy countries are subjected to, and why dry and sandy countries are generally without them. Hence, we may likewise account for thunder being so common in hot woody countries. In these countries, vegetables soon putrify and decay; and the large quantities of inflammable air which must be necessarily evolved during their decay, mixing with the oxygen of the air, and fired by electricity, explode and fall down in rain, and again serve for the growth and nourishment of plants. In this process of vegetation, the inflammable principle of the water is absorbed by the plant, while the oxygen is evolved, and serves, by purifying the exhausted atmosphere, to support animal life.

"This abundant production of inflammable air, in warm woody countries, may, in some degree, account for their agreeing better with consumptive constitutions than colder ones.

"According to Dr. Beddoes, the cause of consumption arises from the blood having imbibed too much oxygen; and, on the other hand, he ascribes scurvy to the deficiency of this principle. He says, that blood drawn from consumptive persons, is always of a scarlet colour; on the contrary, that from persons afflicted with the scurvy, of a black colour; hence these disorders seem opposite to each other, and of a quite opposite origin.

"He proposes the cure of these diseases, by depriving the consumptive patients of their superabundant oxygen, and by supplying the defective oxygen to the scorbutic patient.

"To try the effects of oxygen and hydrogen upon the blood, I made the following experiment:

"Having removed part of the sternum of a cat, in such a manner as to avoid puncturing the cavity of the thorax, I then cut the pericardium, so as to expose the heart, taking care not to expose the lungs; having previously enclosed her head in a bladder, I emptied another bladder, containing oxygenous gas, into that round the head of the cat, and in less than three minutes, the blood in the right auricle of the heart became of a scarlet colour. Having satisfied myself as to this fact, I forced out all the oxygenous gas contained in the bladders, and supplied its place with hydrogenous gas, and in three or four inspirations, the blood became of a black colour in the left auricle of the heart; and in the right auricle, in a few minutes, it became as black as ink; and the motion of the heart grew so languid, that the animal expired.

"It appears from this, that oxygen increases inflammation, and quickens the pulse; and, on the other hand, that hydrogen lessens inflammation, and decreases the quickness of the pulse.

"Azotic gas seems, in a great measure, to act on the circu-

lating system like the hydrogenous gas, by rendering the pulse slow and languid, and changing the florid colour of the blood to a black colour. Therefore the breathing of oxygen, in cases of slow and weak pulse, might be of service; and, on the other hand, the breathing a hydrogenous or azotic gas, in cases of quick pulse and high inflammation.

"If a set of experiments were made on this subject, they would, in all likelihood, throw a new light on the animal economy."

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Dear Sir,

THE account of the following remarkable conversion, which I have copied from the life of the late Mr. Longden, of Sheffield, tends to illustrate the doctrine of *providence*, as well as that of *grace*; for the circumstance of Mr. Longden's happening to be present, at the identical moment when inquiry was made concerning the young man's health, when viewed in its glorious result, must be considered as a remarkably *providential* occurrence.

December, 1813. L. D.

One evening (saith Mr. Longden) as I was returning from chapel, where I had been much blessed, I felt my soul travailing in birth for the salvation of perishing men. Having to call at our grocer's shop, I found him inquiring of a poor woman after the health of her son. In a plaintive voice she replied, "He is very ill;—he cannot continue long;—he is my only child, and when I have lost him, I have lost all!" Instantly I felt a strong desire to visit him, and with some difficulty obtained permission. I found him in a wretched habitation, seated in an easy chair, panting for breath, in the last stage of a consumption: he appeared to be about twenty-two years of age.

I addressed him as follows: "Young man, I am sorry to see you so ill." He said, "I am very ill indeed, sir; but it will not be long:—I shall soon be released;—I hope I shall soon be in heaven." "I am glad, (I added,) to hear of your willingness to die, and of your hope of heaven: have you a scriptural foundation for your hope?" As he made no reply, and thinking he did not understand me, I said, "You know, my friend, there are many die who do not go to heaven; for God saith, 'The wicked shall be turned into hell, with all the people that forget God.' Before we can be admitted into heaven, we must repent

of our wicked lives, and obtain a pardon of all our sins. Have *you* repented, and been forgiven?" He could contain himself no longer, but turned with indignation to his mother, and said, "What did you bring this fellow here for?" Then turning to me, he said, "Man, go about your business: I did not send for you, nor do I want you: you do me no good: surely my sufferings are great enough, and you distress me exceedingly." The more I endeavoured to pacify him, the more his anger kindled against me. I therefore sat, and silently lifted up my heart to God for wisdom to direct me. It appeared as if I had no possibility of success, unless I could obtain consent to sit up with him all night. I asked, entreated, *and would not be denied.* I told them what an excellent nurse I was, and I hoped we should have a comfortable night; if they pleased, I would go home and fetch some currant-jelly, and other things proper for a person in his situation; that I would bring some refreshment for myself, that I might be no expense to them; that a night of sound sleep would refresh the old mother, who seemed almost worn out;—that I would instruct him in the best manner I was able;—and that if there were a change for death, I would awake the mother, that she might see her son die, &c. &c. Taking it for granted I had prevailed, I hastened home, and returned as soon as possible, and found they had not locked me out.

The young man received me with sullen silence. After some conversation, I prevailed upon the mother to go to bed. As the young man was not able to lie down, he remained in his large chair day and night. I told him I had brought a Bible with me, and if he pleased, I would read to him; to which he consented. After I had prayed, I read, and expounded those parts which were applicable to his state. "What! (he said,) you are beginning again; you certainly will kill me: it does so hurt me to talk! Oh that my mother was but here!" I said, "My dear child, you do not need to talk: I won't ask you one question, and I beg you will not speak, and I will pray and read." I kneeled down and prayed again, but with little expectation. Then I opened the precious word of life, and alternately read, expounded, and applied: when I saw his passion rising, I begged he would not speak, for that *would hurt him.*

We spent our time in this way for some hours, till at length, under prayer, I heard him feebly say *amen* to my petitions; which inspired me with fresh courage to persevere. When I arose, I spoke to him more closely, with all tenderness, concerning his sin and danger. Now he opened his mouth, and brake the snare of the devil. *He told me, he was the son of a pious Methodist class-leader!* who many years ago had passed into the heavens. I felt confident that the father's many prayers must be answered. Now I kneeled down, and asked God in faith, nothing doubting; I

heard the young man repeating my petitions word for word: I instantly personated a poor lost sinner, on the brink of eternity, and on the verge of hell, yet, through the infinite merits of Jesus Christ, suing for mercy. Then I cried, "God, be merciful to me a sinner,—a great sinner,—the chief of sinners. Jesus died for me; for his sake alone forgive me, but let it be just now." We both prayed harder and louder, till we prayed with all our might.

When we arose from our knees, (for I found he had dropped upon his knees during the last prayer,) he walked over the room, and leaning his head against the wall, he said, "O God, if thou wilt give me a little ease and strength, I will pray as well as I can." Immediately he turned to me, and said, "I have no pain: it is all gone!" He then poured out his soul in strong cries and tears, and his body shook like a leaf in the wind.

Considering his state of weakness, it was astonishing he did not faint. I encouraged him to take no thought for his body, but by faith to plead the blood of the covenant. His importunity increased, till he made a sudden pause, and turning to me, he said, "*I am happy! Oh how happy! Bless the Lord! Blessed be my God!*" and he praised God, in language which astonished me.

He was so filled with the love of God, that he opened the door, and walked into the street, though he had not been able to stand for some time without assistance. Accents of praise to the most high God filled the air, in the solemn silence of the night. He said, "*O ye angels, join with me to praise the Lord! The dead's alive, the prodigal is found! Glory be to God for ever. Oh! the matchless mercy of God, to save me at this latest hour!*" &c. &c.

This was a memorable night: what a contrast between the former and the latter part of it. In the beginning, devils were raging within him, unwilling to lose their prey; in the after-part of the night, angels were rejoicing over another sinner saved by grace. I sang several hymns of praise to God, and we conversed as brethren in the Lord, and fellow-citizens of heaven: we eat the bread of life, and antedated the joys above.

When his mother came down stairs in the morning, she was struck with astonishment to hear her son praise God. He said, "If God had not sent this his servant to visit me, I should have been damned for ever. The Lord has pardoned all my sins. I am so happy, I cannot describe it. Glory be to God for ever," &c. He continued a few days faithfully warning his friends and acquaintance to flee from the wrath to come, magnifying the boundless grace of God, as manifested in him, and then triumphantly departed this life, in sure and certain hope of a glorious resurrection.

THE GRACE OF GOD MANIFESTED,

IN A SHORT ACCOUNT OF MRS. ELIZABETH M'ALLUM.

Mrs. M'Allum, whose maiden name was Livingston, was born in Inverness, Dec. 6, 1755, of creditable parents. She enjoyed the advantages of a genteel education, and was early instructed by her parents, who were members of the Established Church of Scotland, in the general principles of Christianity: she was constant in her attendance upon divine worship, and in the use of the other means of grace, from her youth up; so that the leading doctrines of the gospel became familiar to her, long before she fully tasted their sweetness, or felt their influence upon her heart.

As she then knew Christianity in theory only, she was led to join occasionally in those amusements, deemed innocent by the saints of this world. Yet even in the participation of these, she felt uneasiness of mind, saw their emptiness, doubted of their innocence, and involuntarily sighed for more substantial happiness than the world can afford; being so far enlightened by the Spirit of God, as to see that nothing on earth can satisfy the desires of an immortal soul. What she gradually saw, she soon felt, on being visited by severe domestic afflictions, which deprived her of her father, and another near relation. These afflictions were happily sanctified to her, by bringing her more fully from broken cisterns, and leading her to seek happiness in the fountain of living waters. She now delighted to retire more from the bustle of life, and to converse more with the Prophets and Apostles; and the study of the sacred Oracles, and the perusal of the works of good men, formed her highest enjoyment.

In September, 1776, Providence sent the Methodist Preachers to Inverness; she attended their ministry nearly from the beginning, and was one of the first who joined in class, which she continued to attend conscientiously for 36 years. I never knew her absent from preaching, or her class, when it was possible for her to attend: many times, when the severity of the weather, extreme weakness of body, and even illness, might have excused her without guilt, she was found in the assemblies of God's saints, and in the place where his honour dwelleth.

Her conversion was not of the remarkable kind; the kingdom of God did not come to her by observation, neither by signs in the depth beneath, nor heights above; for she neither experienced very painful convictions for sin, nor extatic joys. She said, upon her death-bed, that the Lord had not spoken to her out of the secret place of thunder, nor by the tempest, the earth-

quake, nor the fire; but by the still small voice: that he graciously opened her heart, as he did Lydia's, to receive the truth in the love thereof. However, although her convictions were not remarkably distressing, yet they were very clear and scriptural. She felt and lamented the state of depravity, sin and misery, entailed by Adam on all his descendants. She acknowledged, with holy shame, that the original corruption had been augmented by various omissions of duty, as well as by actual breaches of the divine law; and that though possessed of the complete form, she was destitute of the power of godliness. She was not only fully convinced of the evil of sin, its malignity, its accursedness, and desert, but also of the sovereign remedy provided.

As God requires truth in the inward parts, and to love him with the whole soul, so she saw clearly, that truth in the inward parts, and love to God, can be obtained in no other way than by faith in Jesus Christ, who is the Way, the Truth, and the Life; and who, being Jehovah incarnate, and having made a perfect atonement for all mankind, hath opened a new and living way, by which we can approach our God. On this glorious Rock, this sure foundation, she invariably built for 36 years. As Christ's blood and righteousness were the sole ground of her confidence, so her whole conduct was in unison with her profession. Having fled for refuge to the hope set before her in the gospel, there she steadily remained. Although not frequently favoured with an extraordinary portion of joy, yet she possessed a constant, settled peace, and walked humbly with her reconciled God.

I have no design to enter into the minutiæ of her pilgrimage, all the way through the wilderness, from Egypt to Canaan: suffice it to say, that as she firmly believed all the pure doctrines of the gospel, as taught by the Methodists, so she carefully studied to adorn them by her whole conversation.

She was highly esteemed and loved by all her Christian acquaintance, among whom was our late venerable Father, Mr. Wesley, who was her mother's guest repeatedly, when he visited the North. He thus wrote to her, respecting a particular subject.

"*My dear Sister,* *London, July* 24, 1779.

"I am exceedingly obliged to you for your openness, and it is certain you have acted herein, both according to justice and mercy. You need not be afraid of my taking any step that would occasion any reflection upon you. Your behaviour in the whole affair has been so exactly right, that it has exceedingly endeared you to me, and made me doubly fearful of giving you the least pain; but perhaps it may occasion some trouble to me. I had no intention, when I left it last, of visiting Inverness any

more; but I think I must, if my life and strength be prolonged: for I would willingly see you once more. With tender regard,

"I am, my dear sister,

"Your's, very affectionately,

"J. WESLEY."

And truly his affection and good opinion continued unaltered to the close of his life.

On January 14, 1784, after more than seven years acquaintance and correspondence, we were married at Inverness; having obtained Mr. Wesley's full approbation, it being then the custom to consult him as a father: he said, he did not know where I could make a better choice, as she was a truly amiable woman. I made choice of her, as I believed she had chosen Jesus Christ for her soul's everlasting Husband, so that she would do me good, and not evil, all the days of her life. In this opinion I was not disappointed; for she was indeed a faithful, loving, and obedient wife nearly 29 years. As might be supposed, during so long a period, various trials and afflictions unavoidably were her lot. Four of our children died young, the death of whom she bore with resignation; for while she felt as a mother, she submitted as a Christian.

In every circuit she was in with me, ample testimony was and is borne, to her quiet, meek, and peaceable disposition; and also to her domestic and social virtues, by those in each society, who had an opportunity of knowing her best. Being of a timid disposition, and having a weak voice, she never ventured to act in any public capacity, as leading a class, &c.; however, in my absence, she prayed in the family, and occasionally in a band: this was all the length she went in public exercises, till within four years before she finished her pilgrimage, when she had more courage, but less bodily strength. But although she had not such a talent as some possess, for public usefulness, yet she conscientiously kept up daily fellowship with God, by private prayer, reading the Scriptures, and using all the means of grace. She considered the case of the poor, the widow, and the fatherless; especially such as excelled in virtue, or discovered most of the image of Jesus Christ; and that to the utmost of her power, without ostentation. She was of a delicate, feeble habit of body; and, for many years, her debility gradually increased. The two last years of her life, being at Edinburgh, she had the best medical advice and attendance, but nothing could arrest the progress of the disease.

Being kindly invited, by the stewards, leaders, &c. of the Aberdeen society, to return thither, after many years absence, I complied with their request. Although I was afraid th[illegible]

would be too hard for my declining strength and years, yet hoping that the change of air would be of use to *her*, I accepted the invitation. We came by sea, August 27, 1812, from Leith, and had a very pleasant voyage of 25 hours. I still flattered myself, that as she had so often recovered from former illness, she might again.

In the beginning of November, the symptoms of her disease assumed such an appearance, as caused her physician, Doctor Thompson, to pronounce her case beyond the power of medicine. She was no way alarmed by this intimation; indeed she had entertained no hopes of recovery for several months, nor ever expressed a wish for it, or any fear of death. Her constant prayer was, that she might enjoy more of the light of God's reconciled countenance, and patience to endure to the end. For several weeks before she died, she was graciously preserved from temptation, unless in two instances, and then only for a few moments each time; which, during the period of her health, and in the early stages of her illness, was quite otherwise; the good Lord pitied her weakness, and stayed "his rough wind in the day of his east wind!"

About a fortnight before her decease, she desired some linens she had lying by to be brought to her; when, being supported in bed, she sorted with her own hands, those she wished to be put upon her corpse, and upon her bed, with the greatest composure; and gave directions how to dispose of her clothes, &c. Her weakness now rapidly increased, and so greatly emaciated was she, as to be unable to turn herself in bed, or lift her hand to her mouth; nor could she lie many minutes in the same posture with ease: yet she never murmured, but was truly thankful for the least attention shewn her by any one.

Two nights after, being set up in an easy chair, after a solemn pause, she repeated most of the 103d Psalm in metre, (which I suppose she had committed to memory in her childhood;) now and then stopping, and making pertinent remarks upon God's mercy, grace, and faithfulness, man's frailty and mortality. A little while after, she repeated, with more than her common vigour,

"Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The wat'ry deep I pass,
With Jesus in my view,
And through the howling wilderness,
My way pursue."

She was wont frequently, in the night season, when she could

not sleep, to repeat hymns, or cause them to be repeated to her. Frequently she repeated, with deep feeling, the two first verses of a favourite hymn,

"Jesu, lover of my soul,
Let me to thy bosom fly," &c.

At another time, when apparently asleep, she, as if awakened suddenly, repeated,

"Jesus sought me when a stranger,
Wand'ring from the fold of God,
And, to rescue me from danger,
Interpos'd his precious blood," &c.

A few nights after, in the same emphatic manner, she said,

"How can it be, thou heavenly King,
That thou should'st us to glory bring!
Make slaves the partners of thy throne,
Deck'd with a never-fading crown!"

On Nov. 11, a pious woman called upon her, and said, she had been wrestling with God on her behalf, and was assured she would have an easy passage through the valley and shadow of death. This interview cheered her very much, and encouraged her to expect a larger manifestation of God's love. On Thursday night, (12th,) she inclined, as she saw her end drawing near, to have the Sacrament of the Lord's Supper administered to her. Truly the promised presence of its divine Author was graciously vouchsafed. It was indeed one of the most solemn seasons I ever felt; the room seemed filled with the presence and glory of God. When I had done praying, she began to pray, but her extreme weakness and the cough soon interrupted her.

The very day before she died, in the morning, after prayer, I read the text for the day out of the Golden Treasury; a practice she had long been in the habit of observing, before family worship each morning. The text was Rev. v. 9; "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." She was exceedingly delighted with the thought, that the Lamb who was slain is in the midst of the throne, being an infallible proof that the atonement was made, the debt discharged, and God reconciled, when our Surety is thus exalted, and entitled to supreme worship. On the same day, in the afternoon, I was at the bedside, and felt keenly for her severe distress, which I found it impossible either to remove or mitigate. She suspected that my feelings arose from a different cause, and said, "Have you any doubts concerning me?" I replied, "My

love, I dare not doubt of God's faithfulness and love towards you. He who has been so very gracious and merciful to you, so many years in the wilderness, will not now forsake you on the brink of Jordan." She said, with a firm voice, "*I have no doubt.*"

On the evening of that day, we conversed together about the New Jerusalem, how exceedingly large and glorious it was, and the characters which would be excluded. She was delighted with the thought, that God would not gather her soul with sinners, and that although she had no ground to expect one of the brightest mansions there, yet, as there was such an infinite number, and infinite variety, there would be, through infinite mercy, *one even for her.*

She requested me to read to her Dr. Watts on the Happiness of Separate Spirits, and one or two of Mr. Fletcher's letters: I proposed sitting up all night, but she begged of me to go to bed, and told me, that if any change took place, I should be called down immediately. That night she scarcely got any sleep, her distress was complicated and severe, but God graciously strengthened her soul, and kept her mind in perfect peace.

On Wednesday 18, when I entered the room, I found her much the same in appearance: her mind composed, but her body much afflicted: I went to prayer, and then sat down by the bedside, when we began to converse about divine things. In a little time, she desired me again to pray, and when I had finished, she said, "I am sore distressed, may the Lord be gracious to me, and cut short his work of righteousness." After a few minutes pause, she said, "Turn me;" which was immediately done, but she spoke no more; and in seven or eight minutes she breathed her last, while my colleague and I commended her ransomed soul into the gracious hands of her God and Saviour. The Lord saw her sore distress, and graciously answered her prayer, and signed her release. Thus she died as she had lived, without raptures or ecstatic joy, but possessing solid peace, and a well-grounded hope full of immortality. Her character is comprised in the following Epitaph, now placed on her tombstone. After mentioning her name and age, it runs thus:

In the various Stations of Life,
She shone with peculiar lustre,
As a duteous Child, a sincere Friend,
An affectionate Wife, a tender Mother,
And aſ a Christian indeed, without guile:
With Virtues blest, and with Afflictions tried,
Calmly she suffer'd, and serenely died.

MEMOIR OF MR. THOMAS BUCKLEY.

To the Editor of the Methodist Magazine.

DEAR SIR, *Stourport, March* 21, 1812.

I TAKE the liberty of transmitting to you the following account, at the earnest importunity of the friends and relations of the subject of it, who was one of the first fruits of Mr. Wesley's labours in Cheshire. If you deem it worthy a place in your useful Miscellany, the early insertion of it will much oblige,

Your's, very affectionately, T. LESSEY.

THOMAS BUCKLEY was born at Astbury, in the county of Chester, in the year 1716. His parents, who belonged to the Church of England, endeavoured to instil into his mind those religious sentiments, which they conceived consistent with truth: hence, through the divine blessing, he was happily restrained from the commission of those crimes into which so many young persons fall, through the poisonous influence of bad example, and the awful neglect of their parents or guardians. His mother was regular in her attendance at church, and constrained her children to follow her example; hence, he early acquired a relish for the externals of religion.

When about 14, death robbed him of his fond mother, and he began to meditate on the awful concerns of death and eternity. Under the influence of divine impressions, he frequently retired for the purpose of praying to God. He formed many resolutions of amendment, and frequently fixed a time in which he would engage in the service of God; but when the time came, though he was in some degree influenced by his resolutions, yet, not calling in divine strength to his aid, his goodness, like the morning cloud and the early dew, vanished away. When about nineteen, he fell into company with a young man, who loved dancing and other vain amusements, and was by him seduced into the same dangerous practices; and for some time he gave himself up to sinful pleasures, although he continued regularly to attend the church service. When about 24, he entered into the marriage state: and meeting soon after with one of Mr. Whitefield's sermons, he read it over repeatedly. By reading this discourse he was led to discern the spirituality of the Law, and the necessity of conversion. He then beheld spiritual objects in a very different light from what he had before done; the Bible appeared quite new to him, and he wondered at his former blindness and ignorance. He had an ardent desire to hear the Methodists; and being informed that they preached in the neighbourhood of Macclesfield, he joyfully embraced the opportunity of hearing them. Hearing that Mr. Wesley was going to preach at a country place, five miles distant, he, with five or six more, determined

to hear him. Mr. Wesley preached from Rom. iii. 23, "For all have sinned and come short of the glory of God;" and the Lord so applied the word to Thomas's conscience, that his convictions were increased. He and his companions staid all night, and heard Mr. Wesley preach at five in the morning: they felt the worth of divine truth, and continued to attend the ministry of the word at that place during the winter. In the spring, he requested Mr. Bennett to preach at his house, who promised him that the next preacher who came round should call on him; this happened to be Mr. Thomas Westall, whom they received as an angel of God. Mr. Bennett succeeded him, and they continued to come regularly during the summer. The following spring, Mr. C. Wesley preached at the Cross in Congleton, and after him, at different times, Mr. J. Wesley, Mr. Grimshaw, and Mr. J. Nelson. By the occasional labours of these great and good men, Thomas was roused to seek, with all his heart, an assurance of his acceptance with God. He sought this blessing earnestly with tears, refusing any other consolation beside that which proceeds from the manifestation of Christ to the soul. One morning he arose full of sorrow and heaviness, earnestly desiring divine comfort; and as he walked along the road, engaged in pensive meditation, he felt the love of God shed abroad in his heart; he was filled with wonder and love, and glorified his God and Saviour, with a loud voice. Very soon the enemy of souls began to harrass him with distressing reasonings, endeavouring to persuade him, that his conversion and religious feelings were the effects of delusion; but the Lord kept his feet from falling, and disappointed Satan in his expectation. The following words of the prophet were applied to his soul with peculiar comfort, "The Lord is my strength and my song, and is become my salvation:" he experimentally knew their meaning, and used them as expressive of his religious feelings. From this time he continued to walk worthy of the glorious vocation wherewith he had been called. He was loved and respected by all who knew him, on account of his eminent piety and exemplary conduct.

At the death of his wife, he went to live with a daughter at Middlewich, where he met with that comfort and support which his declining years required. As long as he was able, he paid an annual visit to his relations and friends at Congleton; and before his return home, he always went to view the place where he expected soon to be laid; and discoursed about his dissolution with all that pleasure and satisfaction which an hope, blooming with immortality, invariably affords. He gradually sunk under the pressure of years, witnessing, to all around, the happiness and tranquillity which he possessed. At the advanced age of ninety, the weary wheels of life stood still, and this faithful servant of

Christ entered into the joy of his Lord, July 17, 1806.—"Mark the perfect man, and behold the upright; for the end of that man is peace."

MEMOIR OF NATHANIEL WATKINS.

NATHANIEL WATKINS was born July, 1753, at Llangwn, in the county of Monmouth. By his mother's side he was descended from a genteel family, of the name of Gwyn. His father was a stone-cutter; and Nathaniel was brought up to the same business.

Volatile in his temper, he manifested, at an early age, a strong disposition to wander from one town to another, and being an excellent workman, he was able to gratify this disposition, without suffering the inconvenience of want of employ: he, however, found no rest for his soul, until he came to the place where he sought and found settled rest in God. His first excursion was to London, but he did not long remain there; he soon returned to his native county, and worked at a place called Clytha. His employers there were Roman Catholics, who well knew the predominance of the animal over the mental powers, especially in ignorant and thoughtless workmen. They offered the strongest inducement, to embrace their religion, that could be offered to characters of this description—a supply of materials to quench their thirst, not of knowledge, but of liquor: many of them, therefore, turned Roman Catholics, and among this number was Nathaniel.

From Clytha he removed to Oxford, where he remained three years. During this period, the iniquitous conduct of the students gave him so unfavourable an idea of the ministers of the Establishment, that he could never afterwards be prevailed on to attend their ministry. When reminded that there were many pious among the clergy, he would acknowledge the possibility of this; but would, at the same time, warmly contend, that fountains so polluted could hardly send forth sweet waters.

Nathaniel went again to London, but, before he left Oxford, he had married; his wife lived only eight months. His conduct in London was, as it had always been, thoughtless and wicked; his spare time being principally spent in dancing, of which he was particularly fond, drinking, and evil company. Frequently he spent his whole week's wages on Saturday night and Sunday. After his wife's death, he pawned every thing she had left; the last things were her wedding-ring and bible! His religion, if it may be so called, instead of restraining him from vice, encouraged him in it; for he thought, if the priest has power to forgive sin, all will be well: yet he said, he frequently doubted its efficacy. During the twenty years he continued a Roman

Catholic, he said, he believed that not one ray of divine light visited him through the medium of that religion.

His frequent debaucheries and constant neglect of himself, at length superinduced a rheumatic gout, which rendered him unable to work; in consequence of which he was reduced to the utmost degree of poverty, wretchedness, and pain. He had now been absent from home nine years, and his friends hearing nothing of him, thought he was dead; his foreman, however, wrote to inform them of his deplorable situation; and his brother sent for him home. After this, it was twelve months before he was able to work. He had not yet learned wisdom by the things he had suffered; for notwithstanding his past privations, and present wants, his first earnings, after his recovery, were spent in drinking. To prevent, if possible, his recurring to this practice, a lady employed him, and reserved his wages to purchase him clothes, of which he was at this time almost totally destitute.

Nathaniel again married; but although there were mutations enough in his domestic life, there was none as yet in his moral conduct, except that he occasionally attended a meeting of the Independents. Through the medium of his wife, he became acquainted with Ann Lewis of Earlswood, who was the highly honoured instrument, in the hands of God, of introducing Methodist preaching into that benighted place.

> The tow'ring hills are crowded with forest oaks,
> Nor are the sides unshelter'd from the blast
> Of rugged winter scouring o'er the plain:
> The rural cottages, with spires of smoke
> Expanding into air, peep thro' the wood;
> And near the bottom of a gentle slope
> A chapel stands, rustic, but clean and neat.
> Weekly the village swains hither resort,
> To hear the word of life; and oft the heart
> Is soften'd by the power of grace,
> The mourner cheer'd, and the believer stay'd.

In the building of this chapel, Nathaniel had the honour of taking an active part; for it was about two years previous to its erection, that Ann Lewis prevailed on him to attend preaching at her cottage; under the first Methodist sermon which he heard, he was convinced of sin; but he did not immediately close in with the offers of mercy. His evil habits had taken such deep root, that they were not eradicated before he was overtaken by another severe illness. In his affliction, he cried aloud for mercy; and God, from his lofty throne, listened to his cry, and for Christ's sake blotted out all his sins.

O wond'rous power of faithful prayer,
What tongue can tell the almighty grace!

To say he was now happy would be superfluous; as not to be so would be an anomaly, as all believers well know, and all unbelievers may perhaps conceive.

Having obtained the pearl of great price, he was now satisfied. The aching void was filled. He therefore determined that his wanderings should end: and he settled in a house about twenty yards from Earlswood chapel. How frequently did he express his admiration of the wisdom and goodness of God, and pour forth the warmest effusions of gratitude to him, for conducting him to this place, after all his wanderings and follies! A short time before he found peace with God, he joined the Methodist Society; and from that period until his death, which was about fourteen years, he continued a steady member, except certain aberrations from the path of duty, in consequence of the influence of his natural besetment. He valued class-meetings much, and attended as often as he possibly could. He was equally attentive to all the other means of grace, and evidently improved thereby; especially the last year of his life. During that period, he seemed to be full of faith. His exercises at the prayer-meetings were remarkable for a strong commanding energy. He wrestled like Jacob, and often prevailed like Israel. An unction accompanied his prayers, and many were melted down under them. Nathaniel had always been fond of reading, notwithstanding his dissolute life; but he was peculiarly so after his conversion. Towards the conclusion of his life, his favourite books were the Bible, Baxter's Saints' Rest, and the Methodist Magazines. He had a good natural understanding. Wild as he was, the observations which he made during his travels were, nevertheless, acute; and matured by reflection, after his conversion, were very judicious. His character delineated, and his history narrated by himself, were truly interesting.

His last illness, which continued about a fortnight, was an inflammation of the lungs, arising from a violent cold. A few days before he was taken ill, he anticipated, with much satisfaction, the pleasure he expected to enjoy the ensuing Easter-day, when the Lord's Supper was to be administered, and the following Monday, when a Love-Feast was to be held. On Sunday, however, he was too ill to attend; and it was with difficulty he came to the chapel on Monday. He listened with visible pleasure, for some time, to hear the experiences of others: at length he raised himself gently from his seat, and, leaning for support against one of the pillars of the gallery, spoke as follows: "Eternity will be

too short for *me* to praise God. I have not strength, nor is there time for me to relate my past experience; I shall, therefore, briefly state my present feelings.—I am perfectly resigned to the will of God. A few days ago, I thought I was going to die. I went up stairs to petition the Almighty to spare my life a little longer: immediately I thought, I have asked for my own will to be granted long enough; let the Lord's will be done! so, instead of asking for life, I prayed for entire resignation to the will of God. He heard my prayer, and granted my request. I can now say, in the fullest sense of the words, 'Thy will be done.'" He was unable to say more, he therefore sat down, and shortly after went home. This week he was a little better, and the following Sunday he walked about two miles to preaching; returning, he felt much weakness in his limbs, and giddiness in his head, so that he was scarcely able to walk; this was the last time Nathaniel was out; the following week he was confined to his bed. He was perfectly sensible of his approaching dissolution; he did not, however, for a moment, lose his confidence in God, but expressed the strongest assurance of his acceptance, through faith in Christ. Not a murmur once escaped his lips, though his pains were exquisite; on the contrary, he was continually praising God, and expressing the utmost thankfulness for every thing he received.

On the morning of his dissolution, Sunday, April 12, 1812, a friend asked him if he still retained his confidence. "I have not a doubt," he replied; "my Jesus hath not left me for a moment, the enemy is not suffered to come near me!" "What reason for thankfulness," said his friend. "Yes," he replied, with emphatic energy. This day he spent in prayer and praise. In the evening, the same friend visited him. "Come, Lord Jesus! come quickly!" he exclaimed, "and hast thou saved a wretch like me!" Having exhausted himself, he lay some time apparently lifeless, when to the astonishment of all present, he turned to his wife, and said with emphasis, "Walk in the narrow path, and we shall live together for ever; yes, for ever." His voice now failed him, but his hands and eyes were fixed in the attitude of prayer, until about eleven o'clock, when he gently breathed his happy soul into the arms of his Redeemer.

T. Rowe.

MISCELLANEOUS.

Letters to a Friend, on the Religious Instruction of Youth.

Letter I.

Very dear Sir,

Yesterday brought me your favour, in which you concur with me in supposing, that it might be useful to insert a

few papers in our Magazine, in order to excite attention to the subject of the Religious Instruction of Youth.—I regret much that your time is so appropriated as to prevent your engaging in this labour. Added to every other disadvantage, my indisposition would prohibit an attempt requiring so much application; yet I cannot satisfy myself with leaving any thing within my reach undone. The subject has its difficulties, nor is it the least of these to speak the language of a heart that feels it, without giving offence. It is easier to wound than to convince. Yet, under every view, I am willing to collect my thoughts on the subject.

The outline which has occurred to me, in which this subject may be pursued in an interesting manner, is, 1. To shew the obligations Christians are under to promote the religious instruction of young persons.

2. Survey the present state of the religious world, as it respects the case of youth; especially the Methodist congregations.

3. Point out the evils which arise from the neglect of religious instruction.

4. Consider the means we have of improving the present mode of religious instruction amongst ourselves.

I shall pursue these thoughts in the form of letters, addressed to one too deeply interested in the subject, to be disposed to criticise severely on the imperfections which may attend a well-meant attempt.

But is there any necessity to excite attention to this subject? Are not all sincere Christians sufficiently awake to the obligations they are under, to endeavour to bring up their children in the nurture and admonition of the Lord? Has not every Christian parent, and Christian minister, duly weighed the motives which call us to the work? Have not its important demands occupied a serious part of their hours of meditation and prayer? Has it not employed a just proportion of their time? Are there none to be found, whose families and congregations are neglected by those who have the charge?

Should none of my readers, whom God has entrusted with the care of youth, have cause for self-condemnation, respecting this duty, they may be encouraged to proceed in their work, and unite their earnest prayers in behalf of those who neglect it?

The obligations Christians are under to promote the religious education of youth, are so numerous, that it is not easy to select the most obvious. We may, however, at present confine ourselves, to those arguments which arise,

1. From the nature of Christianity;
2. From the claims of natural affection;
3. From the welfare of Society;
4. From the concurring testimonies of holy men.

1. They who neglect this duty, oppose the first principles of Christianity; for what is Christianity, but love to God and man. Who ever felt the lowest degree of this, without a desire to communicate it to others? And with what sincerity can we seek the happiness of those who are remote from us, whilst we neglect those immediately under our charge? Were there no express commands, no particular directions respecting such duties, in the written word, no one acquainted with "pure and undefiled religion," could deny, that its first principles dictate a care for the conversion of our children; and, consequently, a care to use every means in our power to promote it: so that we must give up Christianity, or instruct and watch over our children.

2. Depraved as human nature is, it pleads the infant's cause; till natural affection is sinned away, its cries will be heard. It will urge, that those fathers and mothers are more cruel than the ostrich, who neglect to provide for their young; and that those who neglect their spiritual and eternal good, are proportionably worse. Can a professor of religion look on his uninstructed family, and not hear, as it were, a den of adders hiss within him? Had his children been the offspring of wolves or dragons, they would have been watched over, and reared suitably to their natures; but his are perishing for lack of that knowledge he might impart.

3. The welfare of society demands the religious instruction of our families. God has intrusted you who have families, with the charge of those, who must fill up some place in the world, when they are separated from you. He has put them into your hands to educate, that they may be good servants and masters, good husbands and wives; good parents; faithful subjects; honest, industrious tradesmen; useful and benevolent neighbours. Under the divine blessing, much depends on the principles you instil into them, and the example you set them. If you neglect the seed-time, if their minds remain uninformed, their passions uncurbed, through your neglect, you are the immediate cause of their loss to society; and their depravity in every subsequent relation, in an awful sense, arises from your sinful neglect. Had you discharged your part, their masters, their servants, their husbands or wives, their children, their neighbours, and their country, might have been profited by their lives. On the contrary, they are as a pestilence, a curse, wherever they go; and this from your negligence and sin. Society demands we should instruct the young. I am, dear Sir, your's, &c.

LETTER II.

Dear Sir,

I HAD committed my thoughts to paper, in my first letter, before I attempted to enlarge the part of my subject now

before me, viz. *the sentiments of wise and good men, (of various ages and circumstances,) respecting family religion.* On the first survey of the subject, in this point of view, I saw it difficult to avoid a repetition of sentiment, and to comprize, within my limits, what might be urged with profit.

The sentiments of good men are so similar on this subject, that I can only justify some of the ensuing extracts, by the consideration, that they place it in the most affecting views before us, and may, through the divine blessing, serve to impress the reader's mind with a deep conviction of his duty. It would have been easy to multiply extracts from various authors; but probably, the following comprise the purport, and they are undoubtedly authorities of great weight.

Extracts from Tillotson, on Education.

"They are evil indeed, who train up their children for ruin and destruction; who instead of teaching them *the fear of the Lord*, teach them to hate and despise religion; who, instead of teaching them to pray and bless the name of God, teach them to blaspheme it; instead of bringing them to God's church, carry them to the devil's chapels, to playhouses, and places of debauchery, those schools and nurseries of lewdness and vice.

"But I hope there are few or none such here. They do not use to frequent God's house and worship. I shall therefore apply myself to those who are not so notoriously guilty, though they are greatly faulty in neglecting the good education of their children. And for the greater conviction of such parents, I shall offer them the following considerations:

"1. Consider what a sad inheritance you have conveyed to your children; you have transmitted them a corrupt and depraved nature. Surely you ought to do all you can to repair that broken estate, which from you is descended upon them. If you are sensible that their blood is tainted, and their best fortunes ruined by you, why do you not bestir yourselves for the repairing of God's image in them? why do you not travail in birth till Christ is formed in them?

"2. Consider, that good education is the very best inheritance you can leave to your children. You may raise your children to honour, and settle a noble estate upon them; to support it, you may leave them, as you think, to faithful guardians, and procure them many friends, and when you have done all this, their honours may slip from them, and their riches may "take themselves wings, and fly away:" and when they are gone, and they come to be nipped with the frosts of adversity, their friends will fall away as leaves in autumn. But if the good education of your children hath made them wise and virtuous, you have pro-

vided an inheritance for them, *which cannot be taken from them.*

"3. Consider, that by a religious education of your children, you provide for your own comfort and happiness, both for this world and the next. Wise men have been wont to lay up something to support them in sickness and old age, as books, and friends, and the like. But as there is no such external comfort, at such a time, as good and dutiful children; so rebellious and wicked children do generally repay their aged parents all the neglect of their education, by their undutiful carriage towards them. And good children will likewise be an unspeakable comfort to us in the other world, when at the day of judgment, we shall be able to say to him, 'Here am I, Lord, and the children thou hast given me.'

"4. Consider, that the surest foundation of the public welfare is laid in the good education of children: anciently the best constituted commonwealths did commit this care more to the magistrates than to parents. The most likely and hopeful reformation of the world must begin with children. Wholesome laws and good sermons are but slow and light ways; the most compendious way is, good education. This may be an effectual prevention of evil; whereas all other ways are but remedies, which suppose neglect of timely care.

"5. Consider yet, further, the great evils consequent upon this neglect. And they are manifold. But not to enlarge particularly upon them, they all end in the final miscarriage and ruin of children. Do but leave corrupt nature to itself, and it will take its own course, and the end of it, in all probability, will be miserable. If the seeds of religion be not carefully sown in the tender minds of children, there will certainly spring up briars and thorns; for nature is seldom barren; it will either bring forth useful plants or weeds. We are naturally inclined to evil; and the neglect of education, puts children upon a kind of necessity of becoming what they are naturally inclined to be. Do but let them alone, and they will soon be habituated to sin. And when they are once accustomed to do evil, their ruin is sealed, unless a miracle of God's grace reclaim them. Nor doth the neglect end here, but extends itself to the public, and to posterity; and so the foundation of an endless mischief is laid. And if, beside this, no care be taken of their lives and manners, they will become burdens of the earth, and pests of human society, and as so much poison let abroad in the world.

"6th, and lastly. Parents should often consider, that the neglect of this duty will not only involve them in the inconvenience and shame and sorrow of their children's miscarriage, but, in a great measure, in the guilt of it. And what will parents be able to say

to God, at the day of judgment, for all these neglects of their children, in matters of instruction, and example, and restraint from evil? How will it make you ears tingle, when God shall arise terribly to judgment, and say to you:

"'Behold these children which I gave you; they were ignorant, and you instructed them not; they made themselves vile, and you restrained them not; why did you not teach them at home, and bring them to church, to the public worship of God, and train them up to the exercise of piety? You did not only neglect to give them good instruction, but you gave them bad example, and lo! they have followed you to hell, to be an addition to your torments there. Unnatural wretches, that have thus neglected, and by your neglect, destroyed those, whose happiness, by so many bonds, you were obliged to procure.

"'Behold the books are now open, and there is not one prayer upon record, that ever you put up for your children; there is no memorial, no, not so much as of one hour, that ever was seriously spent to train them up to a sense of God, and to the knowledge of his will; but, on the contrary, it appears, that you have many ways contrived their misery, and contributed to their ruin, and helped forward their damnation. How could you be thus unnatural? How thus hate your own flesh, and your own souls? How much better had it been for them, and for you, that they had never been born!'

"Would not such a heavy charge as this make every soul of you tremble? Will it not cut you to the heart, and pierce your very souls, to hear your children challenge you in that day, and say to you, one by one, 'Had you been as careful to teach me the good knowledge of the Lord, as I was capable of learning it; had you been as forward to instruct me, as I was to be taught; it had not been with me as it is this day: I had not now stood here in a fearful expectation of the eternal doom which is to be passed upon me! Cursed be the man that begat me, and the paps that gave me suck? It is to you that I must, in a great measure, owe my everlasting undoing!'

"Would it not strike us with horror, to be thus challenged, and reproached by our children, in that great, terrible day of the Lord? I am not able to make so dreadful a representation of the matter as it deserves. But I would, by all these motives, urge you to train up a child in the way he should go, that when he is old he may not depart from it; that neither you, nor your children, may be miserable by your fault, nor you by the neglect of so natural a duty toward them."

In my next, I will endeavour to close this part of my subject.

I am, dear Sir, your's, &c.

Letter III.

Dear Sir,

In my last, I quoted at large the sentiments of Tillotson, on the obligations Christians are under, to train up their families in the nurture and admonition of the Lord. Perhaps many of my readers will not be displeased, to peruse the sentiments of Baxter, on the same subject. In his "Saint's Rest," he says, "The last I would persuade to this great work, and helping others to the heavenly rest, are parents and masters of families, all of you whom God has entrusted with children and servants.

"O! consider what duty lieth on you for furthering their salvation.

"Consider 1st. The plain and pressing command of God, Deut. vi. 6. 7, and 8, 'And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, speaking to them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. So Deut. chap. xi. And how well is God pleased with this in Abraham, Genesis xviii. 19, 'Shall I hide from Abraham the thing that I do, for I know him, that he will command his children, and his household after him, and that they shall keep the way of the Lord, &c.' And it is Joshua's resolution that he and his household should serve the Lord. Proverbs xxii. 6, 'Train up a child in the way he should go, and when he is old, he will not depart from it.' Eph. vi. 4, 'Bring up your children in the nurture and admonition of the Lord.' Many of the like precepts you may find, especially in the book of Proverbs; so that you see it is a work which the Lord of heaven and earth hath laid upon you, and how then dare you neglect it and cast it off?

"2. It is a duty you owe your children, in point of justice; from you they received the defilement and misery of their nature, and therefore you owe them all possible help for their recovery. If you had but hurt a stranger, though against your will, you would think it your duty to help to cure him.

"3. Consider how near your children are to you, and then you will perceive, that from this natural relation they have an interest in your utmost help. Your children are, as it were, parts of yourselves. If they prosper when you are dead, you take it almost as if you lived and prospered in them. If you labour never so much, you think it not ill bestowed, nor your building and purchases too dear, so that they may enjoy them when you are dead. And should you not be of the same mind, for their everlasting rest?

"4. You will be witnesses against your own souls; your grea

care and pains and cost for their bodies, will condemn you for your neglect of their precious souls: you can spend yourselves in toiling and caring for their bodies, and even neglect your own souls, and venture them sometimes on unwarrantable courses, and all to provide for your posterity; and have you not as much reason to provide for their souls? Do you not believe that your children must be everlastingly happy or miserable, when this life is ended? And should not that be forethought in the first place?

"5. Yea, all the very brute creatures may condemn you; which of them is not tender of their young? How long will the hen sit to hatch her chickens? And how busily scrape for them? and how carefully shelter them? and so will even the most vile and venomous serpents; and will you be more unnatural and hard-hearted than all these? Will you suffer your children to be ignorant, ungodly, and profane, and run on in the undoubted way of damnation, and let them alone, to destroy themselves without controul?

"6. Consider, God hath made your children to be your charge, yea, and your servants too. Every one will confess they are the ministers' charge, and what a dreadful thing it is for them to neglect them, when God hath told them, that if they tell not the wicked of their sin and danger, their blood shall be required at their minister's hands: and is not your charge as great and dreadful as their's? Have you not a greater charge of your own families than any minister hath? Yea, doubtless, and your duty is to teach, and admonish, and reprove, and watch over them; and at your hands else will God require the blood of their souls; the greatest charge it is that ever you were entrusted with, and woe to you, if you prove unfaithful, and betray your trust, and suffer them to be ignorant, for want of teaching; or wicked, for want of your admonition or correction. O! sad account that many parents will make!

"And thus have I shewed you reason enough to make you diligent in teaching your children, if reason will serve, as methinks, among reasonable creatures it should do.

"Let us next hear what is usually objected against this, by negligent men.

"Objection 1st. 'We do not see but those children prove as bad as others, that are taught the Scriptures, and brought up so holily; and those prove as honest men and good neighbours that have none of this ado about them.'

"Answer 1st. Who art thou, O man, that repliest against God? Hath God charged you to teach your children diligently his word, and dare you reply, that is as good to let it alone?

Why this is to set God at defiance, and as it were, to give him the lie. Would you take it well of your servants, if, when you command them to do a thing, they should return you such an answer, that they do not see but it were as good to let it alone? Wretched worm! darest thou thus lift up thy head against the Lord that made thee, and must judge thee? This is devilish pride indeed, when such sottish, sinful dust, shall think themselves wiser than the living God, and take upon them to reprove and cancel his word.

"2. But, alas! you know not what honesty is, when you say that the ignorant are as honest as others; you think those are the most honest men that best please you; but *I know* those are the most honest that best please God. Christ saith, in Luke viii. 15, That an honest heart is that which keepeth the word of God; and you say they are as honest, that reject it. God made them to please himself, and not to please you; and you may know by his laws who please him best. The commandments have two tables; and the first is, 'Thou shalt love the Lord thy God with all thy heart;' and the second, 'Thou shalt love thy neighbour as thyself.' 'First seek the kingdom of God, and his righteousness.' Matt. vi. 33.

"3. And what if some prove naught, that are well brought up? It is not the generality of them. Will you say that Noah's family were no better than the drowned world, because there was one Ham in it? Nor *David's*, because there was one Absalom? Nor Christ's, because there was one Judas?

"4. But what if it were so? Have men the less need of teaching, or more? You have more wit in the matters of this world. You will not say, I see many labour hard, and are poor, and therefore it is as good never to labour at all; you will not say, many that go to school learn nothing, and therefore they may learn as much though they never go. Or, many that are great traders break, and therefore it is as good never trade at all. What a fool were he that should reason thus? And is he not a thousand times worse, that shall reason thus for men's souls? Peter reasons the clean contrary way; 'If the righteous be scarcely saved, where shall the ungodly and sinner appear?' And so doth Christ; 'Strive to enter in at the strait gate; for many shall seek to enter in, and not be able.' Other men's miscarriages should quicken our diligence.

"But, however, if such men be as wretched as you imagine, can you, for shame, lay the fault upon the the Scriptures, or ordinances of God? Did you ever read a word for sin in the Scriptures, or ever hear a minister or godly man persuade people to sin? As bad as the godly are, I dare yet challenge you to shew me any society under heaven like them that most study and delight in the Scriptures; or any school like Christ's. Because

parents cannot by their diligence get their children to be so good as they should be, shall they therefore leave them to be as bad as they will? Because they cannot get them to be perfect saints, shall they therefore leave them to be as incarnate devils? *Certainly your children untaught will be little better.*

"II. Some further object, and say, 'It is the work of ministers to teach both us and our children, and therefore we may be excused.'

"Ans. It is first your duty, and then your minister's. It will be no excuse for you, because it is their work, except you could prove it was *only* theirs. *Magistrates* must govern both you and your children; doth it therefore follow, that *you* must not govern them? It belongs to the school-master to correct them, and doth it not belong to you also? There must go many hands to this great work, as to the building of a house, there must be many workmen; one to one part, and another to another; one must not leave one part, and say it belongs to another; so it is here in the instructing of your children, *first, you must do your work, and then the minister must do his; you must do it privately, night and day; the minister must do it publickly and privately, as often as he can.*

"III. But some will say, 'we are poor men, and must labour for our living, and so must our children, and we cannot have time to teach them the Scriptures; we have something else to do.'

"Answer. And are not poor men subject to God as well as rich? Are they not Christians? Must they not give an account of their ways? Have not your children souls to save or lose, as well as the rich? Cannot you have time to speak to them as they are at their work? Have you not time to instruct them on the Lord's-day? You can find time to talk idly, as poor as you are; and can you find no time to talk of the way of life? You can find time on the Lord's-day, for your children to play, or walk, or talk in the streets, but no time to mind the life to come. Methinks you should rather say to your children, 'I have no lands nor lordships to leave you, no other but hard labour and poverty in the world; you have no hope of great matters here, be sure therefore to make the Lord your portion, to get an interest in Christ, that you may be happy hereafter.'

"IV. But some will object, 'We have been brought up in ignorance, and therefore are unable to teach our children.'

"Answer. Indeed this is the very sore of our land. But is it not a pity to receive destruction by tradition? Would you have this course to go on in this style? If your parents did not teach you, why did you not learn when you came to age? The truth is, you had no heart for it, for he that hath not knowledge cannot value it. But yet, though you have greatly sinned, it is not too late, if you will but follow my faithful advice.

"1. Get your hearts deeply sensible of your own sin and misery, because of the long time you have spent in ignorance and neglect.—Bewail your folly, and beg pardon and recovering grace.

"2. Then think how sadly you have wronged your children. If an unthrift that has sold all his lands, will lament it for his children's sake, as well as his own, much more should you.

"3. Next, set presently to work, and learn yourselves. If you can read, do; if you cannot, get some that can, and be much among them that will instruct and help you; be not ashamed to be seen among learners, though it be to be catechised, but be ashamed you had not learned sooner. God forbid, you should be so mad, as to say, 'I am too old to learn, and serve God.' Why not rather say, 'I om too old to serve the devil, and the world.' What if your parents had never taught you to speak; would you not have set yourself to learn, when you had come to age!

"4. In the meantime, while you are learning yourselves, teach your children what you do know, and what you cannot teach them yourselves, put them on to learn it of others, who will be glad to instruct them."

Having thus shewn the obligations Christians are under to instruct and watch over their children, I shall, in my next, take a survey (though in a cursory manner) of the present state of religious education in the Christian world.

I am, dear Sir, your's, &c.

(To be continued in the next.)

We shall gratify many of our readers by inserting the following

ADDRESS TO THE PUBLIC,

By the General Committee of the Methodist Missionary Society for the Halifax District.

THE present age, so fertile in political revolutions, has been not less strikingly marked by changes in the religious world, of a character equally energetic, but whose effects will outreach them in extent and duration, as they surpass them in beneficence. The commencement of that great revival of religion in these lands, which was instrumentally effected by men, whose names can never be erased from the eternal records of the church, is almost within the memory of some living. Yet its influence has already been felt through almost every part of the British empire; and it is still daily developing its effects upon the moral state of man, both at home and abroad. The springs of that powerful engine, which the first instruments of this great work directed against the ignorance and the vices of mankind, are, perhaps, but *now* only acquiring their full play; and the system begins to move with accelerated energy and more diffused effect.

Appeals to the Bible, as the only standard of faith and practice, gave birth to Protestantism; and by appeals to the Bible, and to the

scriptural formularies of Protestant churches, England, the greatest Protestant state, was roused from its slumber, the substance was given to the sign of piety, and the body to its shadow. With the reviving spirit of religion, compassion for the heathen, long neglected by Protestants, revived also; and as religious feeling gives rapid birth to action, their conversion, together with the instruction of the distant colonies of the empire, was early attempted; and this important work has been prosecuted to the present day with increasing ardour.

In efforts of this kind, the METHODISTS, in the religious Connexion first established by the Rev. JOHN WESLEY, have long taken a distinct, but very zealous part; and their succes has not only been encouraging, but by the blessing of God, unparalleled. In 1769, two preachers were sent to *America*, and the result of this Mission has been the formation of Christian Societies on that continent, which at present include at least 216,000 members. The *West-Indian* Mission was next established. In 1786 the Rev. Dr. COKE, who was proceeding to America with three Missionaries, of whom one only had been previously destined for the West-Indies, the others being ultimately designed to labour in Newfoundland, was driven by stress of weather, and under circumstances which evidently indicated the hand of God, into the island of Antigua. There the Missionaries found such opportunities of usefulness, as seemed to require their united and immediate exertions; and the Mission being from time to time reinforced, the work of God spread from island to island, and at present employs twenty-seven Missionaries. The number of persons in religious Society, according to the last year's report, was 15,220, the greater part of whom are *Negroes:* who, torn by the hand of violence from their native country, by an over-ruling Providence have been brought within the reach of evangelical instruction, and redeemed from the slavery of vice and heathenish ignorance.

As a joyful instance of the blessing of God upon this mission, it may be stated, that more than 2000 members were, in the last year only, added to the Methodist societies in these islands; and that not less than 120,000 Blacks and other coloured people, who once walked in Pagan darkness, now attend the preaching of the Gospel. To these cheering calculations so interesting to every Christian, may also be added the thousands who, in the last thirty years, have died in the triumph of faith, with their last breath praising God, and blessing the instruments by whom they had received the benefits of salvation.

The prescribed brevity of this Address will only admit of the simple enumeration of some of our other Missions, which otherwise would afford very interesting details. Not only have the Negroes in the West Indies been made the objects of our care, but a mission has been established on the *African Continent;* and at *Sierra Leone*, besides the establishment of two Lancasterian Schools, a society of ninety-six members, and a congregation of 400 persons, have been collected. In *Nova Scotia*, *New Brunswick*, and *Newfoundland*, seventeen Missionaries are employed. The number in society is 1522. A very effectual aid has also been afforded to that great work, (*great* whether religiously or politically considered) the illumination and civilization of the darker parts of *Ireland*, by the appointment of Missionaries who preach *in the native language* of the people; and,

by whose zealous and extensive labours, numbers, who were involved in the deepest vice and superstition, have been turned to righteousness. Nine Travelling Missionaries are assiduously and successfully employed in this department. Seven Preachers, who speak the *French* language, fulfil, in the noblest sense, the precept, "love your enemies," by "holding forth the word of life" to the numerous *prisoners of war* in the different depôts in this country. And in *Wales*, where, ever since the Reformation, there has been a comparative "famine of the word," from two Missionaries, appointed about 14 years ago, have sprung 43 Travelling Missionaries, who have published the glad tidings of peace upon the mountains of the principality, in the Welch language, to the salvation of many thousands.

From the Western world we now turn our eyes to the *East*, where a late decision of the Legislature has opened a more effectual door for the introduction of the gospel among sixty millions of British subjects, darkened and corrupted by the grossest idolatry. To that part of the globe the Rev. Dr. Coke, whose life has been devoted to the service of Missions, is about to proceed, accompanied by six Missionaries appointed by the last Methodist Conference. Of these, two are to travel with Dr. Coke, one is to be stationed in the island of *Java*, (where there are thirty millions of inhabitants) and three in the island of *Ceylon*. The principal effort will be first made in Ceylon, where there are 500,000 nominal Christians, as sheep without a shepherd; and a million of Pagans. Extensive as is this field, it is hoped that it is but a step to the neighbouring continent, where the vast population of *Hindostan* have a double claim upon our regards, both as benighted Pagans and as British subjects.

Efforts and plans so extensive must necessarily involve a proportionate expence. The average income of the Methodist Missionary Fund has not been found equal to its regular disbursements; and in January, 1813, a debt of more than six thousand pounds was owing to the Treasurer. This debt, which Zeal had contracted, was laid at the foot of Charity; and the appeal was not made in vain. By an extraordinary collection, nearly the whole of it has been liquidated: and, confident as we are in the strength of our resources, and the liberality of the public, we look for such a *permanent increase* of the funds as shall not only meet the existing demands, but afford a large surplus to be applied in giving a still wider diffusion to the "glorious gospel of the blessed God."

It was with this view, that a *Methodist Missionary Society* was lately established at LEEDS, *and it is with the same view that the present Society is formed in the* HALIFAX *District*;—measures which appeared to be equally called for by increasing opportunities for evangelizing heathen nations; by the excellent example of other Christian Societies; and by the loss of the personal exertions of Dr. Coke, who for years has stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door. Whilst he leads our little band of Missionaries against the idolatry of the East, and whilst more than one hundred other Methodist Missionaries, in different parts of the world, are immediately engaged in the same contest wirh the powers of darkness, it devolves upon us who remain

at home to give effect to the necessary financial arrangements, and to furnish the sinews of this holy war.

We therefore solicit the aid of the Public at large,—either in donations for the particular purpose of meeting the large expence of the outfit of our Missionaries destined for Asia, or of supporting our very promising Schools for Negro Children in Africa, for the French Prisoners in the Ships on the Medway, &c.—or in regular subscriptions, Weekly, Monthly, Quarterly, or Annually, for the general work, according to the plans of the Methodist Missionary Society. In this we are encouraged by former experience, and by the conviction, that both the objects proposed, and the means employed to effect them, are such as must insure the approbation of all who love our Lord Jesus Christ, and the souls purchased by his blood. The doctrines, discipline, and character of the Methodists are before the world; *and the peculiar advantages, with which a Methodist Missionary enters upon his work among the Heathen, are obvious. His mind not fettered by an imaginary decree of reprobation, he publishes without any restriction, "Whosoever will, let him take of the water of life of freely;" believing in his heart that wherever he sees a human being, he sees an object of Divine compassion, for whose present and eternal welfare ample provision is made in the Gospel which he brings to him. Acquainted with Methodist discipline, which has been approved by long experience, as wisely adapted to guard and to cherish the feeblest desire after divine things, as well as to conduct to a maturity of Christian knowledge and holiness, he introduces this wherever his ministry meets with acceptance and success.* And since it has already pleased God, by the Methodists, to moralize so great a portion of the community at home, and to diffuse the vigour of spiritual life through every part of the land; if, too, their labours among the heathen have been eminently owned of God: and if this great work, at home and abroad, has been effected without any counterbalance of evil, civil or religious; we are encouraged to rely upon the support of the pious and benevolent at large, and to offer the Methodist Missionary Society as a proper and effectual medium, through which their bounty may be distributed to the heathen.

To the Methodist Societies and Congregations we particularly address ourselves. Distinguished as you have ever been for zeal and charity, you will not forfeit our confidence. You are yourselves, as a People, the fruit of Missionary labours. Your great founder was himself a Missionary to the heathen, and was proceeding on that errand of love, when he received those clear views of the doctrines of the Gospel, which he afterwards preached at home with such distinguished success. Your societies, your chapels, your privileges and enjoyments, are all the results of that *home mission* which God has crowned with so great a blessing; and, in the full enjoyment of these riches of grace, we know you feel for the emptiness and wants of others. The Christian world moves at this moment in one grand concert, *to extend and establish the empire of the Son of God, and every Missionary Society is a corps of this mighty phalanx, which is advancing with rapid but steady step, in spite of all opposition; and we know the final result, for, "the earth shall be filled with the knowledge of the Lord."* The hand of God marks out your way; that

hand which has been with you from the beginning. The voice of Providence calls; and calls, we are persuaded, to a willing people. The object is to send forth labourers into fields "white for the harvest." And what will this cost you? Collectively the exertion will be great, but individually small;—a few pence weekly, a few shillings or pounds annually, as God hath blessed you, abstracted from superfluities and the calls of artificial wants;—a mite cast into that treasury of the Lord which is to furnish the bread of life to myriads of dying men. Let the love of Christ constrain you. Let every man ask, "What can I do in this glorious work? what personally? what by my influence upon my children, my servants, my neighbours, my friends?"—*Pious Females*, to you we particularly appeal. You owe much to Christianity, and have now an opportunity of acknowledging your obligation, in a way highly honourable to yourselves, incalculably beneficial to myriads of your own sex, and well-pleasing to God. Be you the eloquent advocates and active supporters of the Missionary Cause.—*Young People* of our congregations and societies, we also look to you for assistance. What many of your age waste in folly, and devote to purposes of vanity or vice, let it be your resolution to consecrate to God, and to the extension of his work, so as to "lay up a good foundation for the time to come."—Let all remember that the motives are of the strongest nature; and that you are not called to help those who are not willing, to the utmost of their power, to help themselves. Many even of the poor Blacks in the West Indies regularly and cheerfully contribute, out of their scanty and hardly-gotten earnings. a *weekly subscription* in their classes, besides *Quarterage*, for the support of their beloved Missionaries. And will you, whose resources are beyond all comparison more abundant, and whose privileges are much greater than theirs, be outstripped by Negro Slaves in liberality and zeal? God forbid? Your first duty is, of course, to exert yourselves, as they do, for the maintenance of religion and its ordinances among yourselves. This is your just debt. But many, yea most of you, by a little prudent contrivance and benevolent self-denial, may be not only just, but generous, and secure for yourselves the promised *blessedness of giving*. The smallest weekly contribution will be thankfully received; while the largest subscriptions or donations will, in such a cause, be well and usefully bestowed. The work is God's. It bears his seal, and has his blessing. Give it therefore the help of your united prayers, and liberalities, and influence; and become co-workers with God, in setting up that kingdom of his Son, which is to fill the earth with righteousness and and peace.

To the Editor of the Methodist Magazine.

January 21, 1814.

HAVING seen several very interesting, as well as profitable, anecdotes in your excellent miscellany, I think the following is worthy your attention; and should you be of the same opinion I have not a doubt of your inserting it, as it pourtrays the spreading influence of the Gospel of Christ.

I remain, Sir, your obedient servant,

J. H. JENNINGS.

Although we doubt not that many of our readers have seen the following anecdote, as it has appeared in several of the public prints, yet, as it seems to us to be well worthy of preservation, we very readily comply with the desire of the kind friend who sent it us, and give it a place in our Magazine. We are sorry we did not receive it in time to be inserted in our last number.

From the Rotterdam Courant of the 16th of December.

AN eye witness relates the following: When the Field-Marshal Prince Schwartzenberg observed the defeat of the French, after the three days fighting at Leipsic, he was anxious to convey the tidings himself to his Sovereign, who, together with the Emperor of Russia, and the King of Prussia, was stationed upon a height, about two miles from the field of battle. The Field-Marshal galloped up at full speed, and saluting the Emperor with his sword, said, 'Your Majesty, the battle is at end; the enemy is beaten at all points,—they flee,—the victory is our's.' The Emperor raised his eyes to heaven, and a tear was his answer: but his Majesty dismounting, and having deposited his hat and sword on the ground, fell on his knees, and aloud returned thanks to God. This example was followed by the other two monarchs, who, having also kneeled, said, 'Brother, the Lord is with you.' At the same instant, all the officers in attendance, as well as the guard, kneeled down, and for several minutes a dead silence reigned; after which more than an hundred voices cried, 'The Lord is with us!' The sight of the three crowned heads, accompanied by a great number of distinguished warriors, kneeling under the canopy of heaven, and, with tears, praising the God of battles, was most affecting.

We had purposed inserting, in this department of our work, a particular account of the distresses in Germany, but are sorry that we are prevented from doing it by want of room. We are happy, however, in knowing that an account of these distresses, is pretty generally circulated by the public prints, and otherwise, through all parts of the united kingdom. And we doubt not but very effectual help has been already, or will be, afforded to the poor sufferers from the British Public.

OBITUARY.

DIED lately, THOMAS MASSEY, Preacher, appointed last Conference to labour in the Gateshead Circuit, near Newcastle-upon-Tyne. He was a young man of unblemished character, of genuine piety, and of good understanding. Two years ago, he went out to assist in the St. Edmund's Bury Circuit, when he had made but a short trial of his abilities in the ministry; and spent the next year at Richmond. In December last, he returned to his parents at Hanley in a weak state of health, where he died, as every Christian would wish to die.

We are obliged to defer many articles of Obituary, and Religious and Missionary Intelligence, for want of room.

RELIGIOUS INTELLIGENCE.

IN the three last Numbers of our Work, we have given a circumstantial account of some societies lately formed at Leeds, Halifax, and Sheffield, in support of the Methodist Missions in Nova Scotia, Newfoundland, the West India Islands, Gibraltar, and Sierra Leone; and of those intended to be immediately established at the Cape of Good Hope, Ceylon, and Java; for the two latter of which places the Rev. Dr. Coke, with six missionaries, sailed from Spithead on the 31st of December last; and for the other a missionary, appointed three months ago, purposes sailing the first opportunity. Our readers, we believe,

have in general learned before this time, that a society of a similar kind, and for exactly similar purposes, was also formed at Hull in November last. We are sorry that such an account as we wished for, of the Meeting held for the formation of that society, did not come to hand in time for an earlier insertion. The following, lately sent us, was copied from the Rockingham and Hull Packet Newspapers.

On Wednesday, November 24, an highly interesting Meeting was held in George-Yard Chapel, in this Town, for the purpose of forming a METHODIST MISSIONARY SOCIETY.

The Rev. JAMES WOOD preached a very excellent sermon on the preceding evening, from Isaiah lxii. 7, wherein he shewed the obligations which Christians were under to pray for the spread of the gospel, and to support the labours of pious Missionaries, "until Jerusalem shall become a praise in the earth."

On the following morning, at ten o'clock, the Rev. RICHARD WATSON preached a very eloquent discourse from Rev. xiv. 6, 7. Among other expressions, were the following: "The British and Foreign Bible Society has rolled a noble stream of truth thro' the world, but you must send Christian Missionaries, to stand upon its banks and cry, 'Ho every one that thirsteth, come ye to the waters.'"

In the afternoon, at two o'clock, the gallery was completely filled with females; and the lower part of the chapel was crowded to excess. Mr. JAMES WOOD opened the Meeting with singing and prayer. THOMAS THOMPSON, Esq. M.P. was unanimously called to the Chair. He observed, that the Methodists had long been eminent for their individual exertions in the cause of Missions, but that the object of these Meetings, was to unite their strength as a religious body of people, that they might act upon a more extensive plan. He related some anecdotes, well calculated to assist the Missionary cause, particularly requested the prayers of the poor, and concluded with observing, "We had rather have your *prayers* than your *clappings*; we know you will feel much interested on this occasion, but request you will refrain from giving those loud plaudits, which are usual at public meetings."

The first Resolution was moved by the Rev. JOHN REYNOLDS, which he prefaced by contrasting the rise and progress of infidelity in France, with the rise and progress of Methodism in England; remarking, that in the year 1729, the French Philosopher, Voltaire, came over to this country, to form an acquaintance with the infidels here; and that in the same year the first Methodists began their prayer-meetings in Oxford. In the year 1742, the Illuminati Clubs were formed in Germany, and that about the same time, the first Methodist Conference was held in London. These rival establishments were very differently supported; the one was countenanced and upheld by men of rank and influence; the other, feeble in its infancy, was very generally opposed: but now the interests of infidelity were gradually on the decline, while the cause of vital Christianity was prospering in the earth. He further remarked, that by an astonishing providence, while Voltaire and his associates were battering down the outworks of Christianity, the Methodists were engaged in strengthening the interior, by diffusing the spirit of religion throughout the nation. He concluded by observing, that, as in our feebleness we had made great and successful efforts to evangelize the heathen, so in the day of our strength we must not be backward in promoting the same glorious cause to a much greater extent.

He was seconded by Mr. W. B. PLUMMER, who, after some prefatory remarks, urged the necessity of these institutions, from the circumstance of the Mission Fund being deprived of the labours of Dr. Coke, who was now in the decline of life, shut up in his closet, learning the languages of India, previous to his voyage across the ocean, and to the commencement of his labours as a Missionary among strangers in a distant land. Adverting to the "signs of the times," he observed, that the Almighty was calling back his ministers of justice, and sending forth his ministers of mercy. He instanced the change which had taken place in the condition of the degraded Africans by the abolition of the Slave Trade, and by the efforts of Christian Missionaries. Lastly, he anticipated the time when Africa, civilized and enlightened by the preaching of the gospel, should have Black Bishops on the Bench, or Black Presbyters in the Chair, equal in wisdom and piety, to their renowned countrymen, St. Cyprian and St. Augustine.

The Rev. W. WARRENER, who had been employed many years as a Missionary in the West-Indies, gave some ac-

count of the rise and spread of Methodism in the Island of Antigua, and related many very interesting anecdotes respecting both the Negroes and the Planters. The beneficial influence of religion on the minds of the converted Negroes, was manifest in the loyalty of their sentiments, the purity of their religious principles, and in the uprightness of their conduct. Mr. W. observed, that when they spake of the king, they called him "our good father King George;" and when they mentioned England, it was with the greatest regard. They had the same hopes and fears, the same joys and sorrows, as the European Christians, and no persons in any country could place a higher value upon their religious advantages, than these poor blacks. When the island was expected to be invaded by the French, Mr. Warrener and another Missionary undertook to raise a corps of volunteers, which they effected to the number of 700. On asking some of them for what will you fight, they returned this memorable answer: "For our wives, for our children, and for our *chapel*." A Planter, being surprised to see some of his produce in safety, which might have been stolen with impunity, said to a Negro watchman, "How is it that this has not been stolen, seeing you are all thieves?" was answered, "No, Massa! the Negurs who go to prayers, never teeve!" This simple reply so affected the Planter, who had been much prejudiced against the Methodists, that he immediately sent for Mr. Baxter, the missionary, to instruct the slaves on his estate.

The second Resolution was proposed by the Rev. THOMAS SIMMONITE, who after expressing the joy of his soul on first reading the Resolutions of the Leeds Meeting, and his entire approbation of the proceedings of this day, concluded with observing, how heartily the friends of the gospel in his circuit, would unite in promoting the designs of this Society.

This Motion was supported by Mr. S. MIDDLETON, who stated the obligations which his family were under to support Methodist Missions: he observed, that his father lived in an obscure part of the country, far removed from a Gospel Ministry, and that he first heard the sound of salvation from the mouth of a Methodist Missionary, who was preaching in the streets of a neighbouring town. That having experienced something of the power of the gospel on his own mind, he ardently desired that the same gospel might be preached to the heathen.

The Rev. J. BUNTING delivered a very eloquent speech, in the most easy and graceful manner. He noticed the unanimity of the meeting, and remarked that a speaker here was so singularly circumstanced, that he had no objections to answer, no arguments to refute, no difficulties to overcome. The state of the heathen world called for the purifying influences of the Christian Religion, and the dangers to which the heathens were exposed, pleaded most strongly for the interference of Christian ministers. It is true, the Methodists have various Missionaries employed, but a wide field remained yet untrodden, and they have no adequate means to enable them to cultivate it. It had been asked, "Have you any Missionary Colleges?" Yes, the most extensive in the world. He instanced the West-Indies, where Missionaries were preparing for Africa and America; the prison-ships on the Medway and the Hamoaze, from which Missionaries would be sent into France. He exclaimed, did not every British heart triumph in the victories recently obtained over French tyranny; and would not every Christian heart triumph in the success of those Missions over French infidelity and wickedness? Men act best in societies, their example is inspiring to each other; which of us, who are present this day, would have felt the same interest in the Missionary cause, had we been meditating in our own houses on this important subject. To evangelize the heathen world, would require the exertions of all Christendom; and though we could not expect, in our day, to see this accomplished, yet we may, like David, prepare materials for the temple of God, and thus contribute to the advancement of his kingdom upon earth. Mr. B. concluded by saying, that the Public need not be apprehensive that the Subscriptions to the Mission Fund would raise more money than the Society wanted, as new openings were presenting themselves daily. A man of respectability and piety had lately conceived it to be his duty to go and do good among the poor outcasts at Botany Bay; he had been instrumental in raising a small Metho-

dist Society, and had requested that two Missionaries might be sent from England to their assistance.

Mr. JOHN HILL, in very eloquent language described the state of Britain, previous to its conversion to Christianity. He was about to give some account of the exertions which had been made to evangelize the heathen, but he was so unwell, that after several attempts to proceed, he was obliged to sit down, to the great disappointment of all present, who were prepared to receive much satisfaction from his exertions in the Missionary cause.

The Rev. JONATHAN BARKER stated, that such were his feelings on the present occasion, that language could not utter what he wished to express; the sight of so numerous and respectable an assembly afforded him great pleasure, and augured well for that cause, in which they were at present embarked. The Methodists, he said, had long been engaged in Missionary efforts; but, now, a new and extensive field presented itself to them in the East; the call of God was heard, and it was their bounden duty to obey it. Proper persons, he had no doubt, would be found to go, and when he looked round, and saw the marked interest, so manifest in the countenances of the audience, he hesitated not to say, that the means would be amply supplied: in giving a little of our silver and gold, we only gave to God that which was his own, and that which he had a right to demand. He then read several extracts from a pamphlet, he held in his hand, pourtraying the abominable rites and monstrous extravagancies of the Indian worship, adding a forcible appeal to the judgment and feelings of the present assembly. After which he concluded, by an animated address, particularly calling upon the females in the Gallery, to exert themselves to the utmost, in so glorious a cause.

The Rev. C. ATMORE, in the course of an interesting speech, read some extracts from Mr. Wesley's Sermon, "On the general spread of the Gospel." He gave some account of the exertions which had been made to support the Missionary Society, which had been formed at Halifax, and related several anecdotes, which had a tendency to induce many persons to lay aside the superfluities of life, that they might more effectually help the Institution. He concluded, with observing that he had frequently remarked, that ever since the repeal of the Conventicle Act, and the passing of the New Toleration Act, his Majesty's arms had been crowned with success.

Mr. JOHN THOMPSON read part of a letter which he had received from a young man, who was employed by Government, at Berbice, in teaching a school, and instructing the Natives, stating the success which had attended his Missionary labours. Mr. T. related an anecdote of an Indian Chief, or King, who, attended by four hundred warriors, waited upon one of the Missionaries in South America, and requested that some persons might be sent into his country to instruct his people, promising to take great care of them. The Chief, in urging his request, said, that he looked every day into the good book which had been put into his hands, and that he was determined to go no more to war unless he was compelled.

Several other Gentlemen delivered their sentiments in very animated speeches, much to the satisfaction of a delighted audience; but our limits will not allow us to insert them. The Speakers were Dr. Ayre, Rev. Messrs. Welburn, Ingham, Furness, Morley, Waller, Booth, and Drake, Mr. R. Spence, of York, Mr. W. C. Ellis, and Mr. Sissison, of Hull.

In moving a vote of Thanks to the Chairman, the Rev. JAMES WOOD delivered a very impressive speech, which he closed with observing, "That if not one shilling additional was obtained for the Mission Fund by these Public Meetings, yet the benefit resulting from them would be incalculable." The Meeting was closed by singing and prayer.

In the Evening, the Rev. JABEZ BUNTING delivered a most excellent Discourse, from John, 3d Epistle, 5th to 8th verse, when the Chapel was crowded with admiring and attentive hearers. At the same time, the Rev. JAMES WALLER, of Grimsby, preached at the Chapel in Scott-street.

We have also the pleasure of informing our readers, that a society, similar to the above, was formed at BEVERLEY, on Thursday, Jan. 13, 1814, to be denominated, The BEVERLEY MISSIONARY SOCIETY: when a numerous and respectable Meeting, convened by public advertisement, was held in the Methodist Chapel there, JOHN WHITE, Esq. in the chair. At this meeting, a variety of important resolutions were

unanimously passed, of which, as they are very similar to those agreed to in the Meeting held at Leeds, Oct. 6, 1813, and inserted in our number for December last, we shall only transcribe the first.

"That this Meeting, being impressed with a sense of the duty incumbent on Christians to promote the spread of the Gospel, by the labours of pious Missionaries, and fully approving of the Missions first established by the late Rev. JOHN WESLEY, Dr. COKE, and others, and now carried on under the direction of the METHODIST CONFERENCE, consider it highly expedient, on account of the increasing extent, importance, success, and expenditure of the said Missions, to form a Society in this Town, for the purpose of augmenting the fund, by which these benevolent undertakings are supported."

The following is an Abstract of the Proceedings of the Meeting:—

Mr. WHITE having been called to the Chair, opened the business of the Meeting by observing, that he himself had been in India, and had had abundant opportunities of satisfying himself, that Missionaries were a great desideratum in that country. After employing several general arguments to prove their necessity, he adverted to the great dearth of Christian instruction among our own countrymen in India.

The Rev. J. BARKER observed, that he felt particularly anxious for the spread of the Gospel, and that he saw no mean so likely to accomplish this valuable end, as that of sending pious Missionaries to evangelize the Heathen nations. He then described Methodism as a complete Missionary System, and said, whatever might be the opinion of others, he himself was convinced, that it was a favourable circumstance that Mr. WESLEY was not admitted into the established Church, for otherwise the Gospel had not evangelized the remoter corners of the Empire, that are inaccessible to clerical exertions, and the Sun of Righteousness had not shone to the extent it has done upon the shores of America and the West Indies. He then eulogized Mr. WHITEFIELD, and gave some remarkable examples of his successful labours. Having dwelt upon the distressful circumstances of the East, and the success of former Missions, he wished a prosperous voyage to that venerable man of God, Dr. COKE, and predicted, that the Idols of the Hindoos would fall before the Gospel, as Dagon fell before the Ark; "and shall the exertions of this indefatigable Missionary and his pious followers, be rendered fruitless from the want of means?" The generosity of the English nation, and the enthusiasm of the present Meeting, render this an useless question. In conclusion, he narrated the Missions that had been sent for a series of years by the Methodists, and the expenses they had incurred, and said, that the failure of their funds, and the necessity of slackening their efforts, had often been prognosticated, but in vain; for their means had been very greatly augmented, and their exertions proportionably increased.

Mr. H. SANDWITH, in an argumentative and eloquent speech, said it was a very animating consideration, that in supporting the cause of Missions, we acted in conformity to the divine intention, for prophecy had encouraged us to hope for the conversion of the Heathen. He then pointed out, at considerable length, the evils of paganism, shewed that they are subversive of human happiness, and having contrasted them with the benign influence of the Gospel, answered the various objections that have been opposed to Missionary labours.

Mr. SISSISON said that he felt as Jacob did, when he again saw Joseph, the desire of his eyes. He observed that Beverley was his native town, but he had been from it so long, that he knew not the Members of the present Meeting, and was, he believed, generally unknown to them. He then contrasted the state of the Society at present, with what it was when he was a Member of it, and rejoiced that, with other Societies, it was animated with the vast design of evangelizing the barbarous nations of the world, and concluded with the words of Simeon, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

Mr. HENWOOD, in a judicious and impressive speech, observed, that our labours in the cause of Missions, were an humble imitation of the exertions of King George the First, who, with his own hand, had written letters to those venerable eastern Missionaries, Swartz and Ziegenbalg, then in India. He then eulogized the zeal of the Christians of all denominations in the cause of Missions, paid a well deserved tribute to the Church of England, and read a paragraph from Archbishop Tillotson, which expressed the most fervent wishes for

what we were about to see realized, the conversion of the Heathen. In conclusion, he enumerated the doctrines of Christianity, the blessings we were about to give the Heathens, in exchange for the abominations pointed out by Mr. Sandwith.

The Rev. Mr. BROWN, in an elegant and appropriate speech, hailed the enthusiasm of the present Meeting, and shewed from the commands of Christ, the duty of Christians to disseminate the Gospel through the world. In the present Meeting, he saw realized the true Spirit of the Gospel, which confined not in its embraces to kingdoms and nations only, but held in its benevolent arms the whole human race. He concluded by looking forward to the period, when all the families of the earth should be blessed in the Messiah, and the world filled with righteousness and peace.

Mr. SHEPHERD said, that he was an Agent for the Missionary Society in Hull, and in the capacity of Collector of Subscriptions, had seen many instances of devotement to this interesting cause. He had witnessed, on several occasions which he mentioned, the triumph of principle over appetite; many had given up needless indulgencies, that they might be enabled to support the Missions, and diffuse the blessings of Religion to the nations of the world; and he doubted not, that a similar spirit would animate the inhabitants of Beverley.

Mr. NORTH argued, from his own experience of Religion, the benefit that would accrue to the Heathen from the knowledge of it; and he knew no mode of diffusing it so likely to be successful, as that of Missionaries.

Mr. COUSSONS observed, that he had travelled in America, and had seen converted Negroes, and found them, by his own experience and that of others, faithful and industrious. He himself had preached to the Heathen, and had heard Heathens preach, so that the objection on the score of their incapacity, he could prove to be chimerical. The impression on his own mind, from what he had heard and seen, was such as rendered him a warm advocate for the cause of Missions.

In the evening the Rev. J. BARKER preached from Romans v. 21.

Extract of a Letter from Mr. COULTAS, to the Secretary of the Missionary Committee.

Tortola, Nov. 26, 1813.

DEAR BROTHER,

ACCEPT my thanks for your kind letter and the copy of the Stations, both of which came to hand on the 9th inst. It gives me no small pleasure to hear of the prosperity and peace of our Connexion; and I hope that, in a short time, not only nine thousand shall be added to the number of them that are saved, but that a nation shall be born in a day. That the Gospel is about to be carried by the Methodists into all the quarters of the globe, affords ground for indulging the hope, that *Ethiopia* will soon stretch forth her hands unto God. May the Almighty crown with success Dr. Coke's labours, and those of the brethren who are going with him to the East;* and may He pour out his Spirit upon more of our brethren, that they may come to the help of the Lord against the mighty: for truly the harvest is great, but the labourers are few.

I am extremely obliged to the Committee, for their kind care and attention, in appointing me for Bermuda; thinking, as I suppose, that my health is not restored; but, blessed be God, I am *perfectly* recovered. However, as I am appointed, I will go with the greatest pleasure. The fleet and convoy left St. Thomas's, for that island and Halifax the day I received your letter, and I am informed that there will not be a similar conveyance until about February. Though rather an unfavourable season, yet, trusting in the Divine Providence, which hath hitherto protected us, we hope to embark for our appointment.

We preach in two places in St. John's Island, where our labours have been

* We have to apologize to our readers for omitting to inform them, in our last number, that on the 31st of December last, the Rev. Dr. Coke, with six Missionaries, sailed from Spithead for Bombay, on their way to the Isles of Ceylon and Java; viz. The Rev. Dr. Coke, Messrs. William M. Harvard, and George Erskine, in the Cabalva, Captain Birch: Messrs. William Ault, Benjamin Clough, Thomas Squance, and James Lynch, in the Lady Melville, Captain Lockner. Two of these Missionaries, viz. Messrs. Harvard and Ault, are married, and have taken their wives with them.

Mr. John M'Kenny, appointed as a Missionary to the Cape of Good Hope, who is also married, purposes, with his wife, to sail for that colony in the first vessel in which he can obtain a passage.

Our readers will also observe, that five Missionaries sailed from Cork in January last for different Islands in the West Indies, in which they were appointed to labour by the last Conference; viz. Messrs. Boothby, Allen, Lill, Stewart, and Raynar.

blessed with considerable success. Many there, having obtained *the peace of God, with passeth all understanding*, rejoice in a well-grounded hope of eternal glory. When I visit them, I am ready to fancy myself among some of the Yorkshire Methodists; and I always return with my mind happy in God. When we first went to the East end of that island, we found the people so grossly ignorant, that some whites, who were living together unmarried, knew not that their doing so was a sin; and the most respectable person among them was a proverb for wickedness. This notorious offender and some others, were soon after converted to God. I appointed him the leader of about twenty-five persons of different colours; and he, being a living proof of the efficacy of divine grace, does credit to his office. At another place, nearer the centre of the island, there had been preaching for some time, but no society formed, until our late worthy brother Cooper, in 1812, paid the people there a visit, when he joined eleven whites in class; since that time, upwards of nine whites, and about thirty persons of colour, have been added to the number. Mrs. Bryan, in whose house we preach, her two daughters, and Mrs. Gordon, who resides with them, together with some of their servants, have obtained salvation through the *blood of the Lamb*.

Satan, aware of the injury which his interests were like to receive by the preaching of the Gospel, stirred up some enemies, who applied to the Judge, to forbid Mrs. Bryan's permitting our preaching; but his Honour, as a true friend to liberty of conscience, answered, "Mrs. Bryan has as much right to invite the ministers, as I have to invite a party to dinner."

I am your's, &c. W. COULTAS.

POETRY.

TO THE EDITOR.

SIR,

Having read with great pleasure and unqualified approbation, SOUTHEY'S CARMEN TRIUMPHALE, for the Commencement of the Year 1814, I am persuaded, from a view of the loyal and religious sentiments which it contains, and the masterly manner in which it is executed, that it would be highly acceptable to your numerous readers. It is, no doubt, extremely popular at present; but should it not find a place in such works as will be read with interest by posterity, it will, like other fugitive pieces, which are found in the daily prints, be little known by the next generation. For these reasons, I send you a copy of the Ode; your affording which a place in your Miscellany, will give permanency to a valuable production of genius, and oblige

A CONSTANT READER.

London, Feb. 1, 1814.

CARMEN TRIUMPHALE,

For the Commencement of the Year 1814.

BY ROBERT SOUTHEY, Esq. Poet Laureat.

IN happy hour doth he receive
The laurel, meed of famous bards of yore,
Which Dryden and diviner Spenser wore,
In happy hour, and well may he rejoice,
Whose earliest task must be
To raise the exultant hymn for victory,
And join a nation's joy with harp and voice,
Pouring the strain of triumph on the wind,
Glory to God, his song—Deliverance for mankind!

Wake, lute and harp! My soul take up the strain!
Glory to God! Deliverance for mankind!
Joy,—for all nations, joy! but most for thee
Who hast so nobly fill'd thy part assign'd,
O England! O my glorious native land!
For thou in evil days didst stand
Against leagued Europe all in arms arrayed,
Single and undismayed
Thy hope in Heaven and in thine own right hand.
Now are thy virtuous efforts overpaid,
Thy generous counsels now their guerdon find,
Glory to God! Deliverance for mankind!

Dread was the strife, for mighty was the foe,
Who sought with his whole strength thy overthrow.
The nations bow'd before him; some in war
Subdued, some yielding to superior art;
Submiss, they followed his victorious car.
Their kings, like Satraps, waited round his throne,
For Britain's ruin and their own
By force or fraud in monstrous league combined.
Alone in that disastrous hour
Britain stood firm and braved his power:
Alone she fought the battles of mankind.

O virtue, which above all former fame,
Exalts her venerable name!
O joy of joys for every British breast!
That with that mighty peril full in view,
The Queen of Ocean to herself was true!
That no weak heart, no abject mind possess'd
Her counsels, to abase her lofty crest,—
Then had she sunk in everlasting shame,—
But ready still to succour the oppress'd,
Her red-cross floated on the waves unfurl'd,
Offering redemption to the groaning world.

First from his trance the heroic Spaniard woke:
His chains he broke,
And casting off his neck the treacherous yoke,
He call'd on England, on his generous foe:
For well he knew that wheresoe'er
Wise policy prevail'd, or brave despair,

Thither would Britain's succours flow,
Her arm be present there.
Then regenerate Portugal display'd
Her ancient virtue, dormant all-too-long.
Rising against intolerable wrong,
On England, on her old ally, for aid
The faithful nation call'd in her distress;
And well that old ally the call obey'd,
Well was her faithful friendship then repaid.

Say from thy trophied field how well
Vimeira! rocky Douro tell:
And thou, Busaco, on whose sacred height
The astonished Carmelite,
While those unwonted thunders shook his cell,
Join'd with his prayers the fervour of the fight!
Bear witness those old towers, where many a day
Waiting with foresight calm the flitting hour,
The Wellesley, gaining strength from wise delay,
Defied the Tyrant's undivided power.
Swore not the boastful Frenchman in his might,
Into the sea to drive his island-foe?
Tagus and Zezere in night
Ye saw the baffled ruffian take his flight!
Onoro's springs, ye saw his overthrow!
* * * * * * * * * *
Lord of Conquest, heir of Fame,
From rescued Portugal he came.
Rodrigo's walls in vain oppose;
In vain thy bulwarks, Badajoz:
And Salamanca's heights proclaim
The conqueror's praise, the Wellesley's name.
Oh, had the sun stood still that hour,
When Marmont and his broken power
Fled from their fields of shame!
Spain felt thro' all her realms the electric blow;
Cadiz in peace expands her gates again;
And Betis, who to bondage long resign'd,
Flow'd mournfully along the silent plain,
Into her joyful bosom unconfin'd
Receives once more the treasures of the main.

The fame of that victorious fight
Reviv'd the spirit of the farthest North;
And England in auspicious hour put forth
Her whole unshackled might.
With her in many a field approv'd,
The Lusitanian legions mov'd:
Nor longer now did grateful Spain
Disdain her willing sons to see
By England train'd to victory.
Patient awhile their force the hero nurst,
Then like a torrent from the hills he burst.

What now shall check the Wellesley, when at length,
Onward he goes, rejoicing in his strength?
From Douro, from Castile's extended plain,
The foe, a numerous band,
Retire; amid the heights which overhang
Dark Ebro's bed, they think to make their stand.
He reads their purpose, and prevents their speed;
And still as they recede,
Impetuously he presses on their way;
Till by Vittoria's walls they stood at bay,
And drew their battle up in fair array.

Vain their array, their valour vain:
There did the practised Frenchman find
A master arm, a master mind!
Behold the veteran army driven,
Like dust before the breath of Heaven,
Like leaves before the autumnal wind!
Now, Britain, now thy brow with laurels bind;
Raise now the sun of joy for rescued Spain!
And Europe, take thou up the awakening strain—
Glory to God! Deliverance for Mankind!

From Spain the living spark went forth!
The flame hath caught, the flame is spread!
It warms,—it fires the farthest North.
Behold! the awaken'd Moscovite
Meets the tyrant in his might;
The Brandenburg, at freedom's call,
Rises more glorious from his fall;
And Frederic, best and greatest of the name,
Treads in the path of duty and of fame.
See Austria from her painful trance awake!
The breath of God goes forth,—the dry bones shake!
Up Germany!—with all thy nations rise!
Land of the virtuous and the wise,
No longer let that free, that mighty mind,
Endure its shame! She rose as from the dead,
She broke her chains upon the oppressor's head—
Glory to God! Deliverance for Mankind!

Open thy gates, O Hanover! display
Thy loyal banners to the day;
Receive thy old illustrious line once more:
Beneath an upstart's yoke oppress'd,
Long has it been thy fortune to deplore
That line, whose fostering and paternal sway
So many an age thy grateful children blest.
The yoke is broken now! a mightier hand
Hath dash'd—in pieces dash'd—the iron rod.
To meet her princes, the deliver'd land
Pours her rejoicing multitudes abroad;
The happy bells from every town and tower,
Roll their glad peals upon the joyful wind;
And from their hearts and tongues, with one consent,
The high thanksgiving strain to heaven is sent,—
Glory to God! Deliverance for Mankind!

Egmont and Horn, heard ye that holy cry,
Martyrs of freedom, from your seats in heaven?
And William the deliverer, doth thine eye
Regard from you empyreal realm, the land
For which thy blood was given?
What ills hath that poor country suffer'd long!
Deceiv'd, despis'd, and plundered, and oppress'd,
Mockery and insult aggravating wrong!
Severely she her errors hath aton'd.
And long in anguish groan'd,
Wearing the patient semblance of despair,
While fervent curses rose with every prayer!
In mercy heaven at length its ear inclined;
The avenging armies of the North draw nigh.
Joy for the injured Hollander—the cry
Of Orange rends the sky;
All hearts are now in one good cause combin'd,
Once more that flag triumphant floats on high,—
Glory to God! Deliverance for Mankind!

When shall the Dove go forth? Oh when
Shall Peace return among the sons of men?
Hasten, benignant Heaven, the blessed day!
Justice must go before,
And Retribution must make plain the way:
Force must be crush'd by force,
The power of evil by the power of good,
Ere order bless the suffering world once more,
Or peace return again.
Hold then right on in your auspicious course,
Ye princes and ye people, hold right on!
Your task is not yet done:
Pursue the blow,—ye know your foe,—
Complete the happy work so well begun!
Hold on, and be your aim with all your strength
Loudly proclaim'd and steadily pursued!
So shall this fatal tyranny at length
Before the arms of freedom fall subdued.
Then when the waters of the flood abate,
The Dove her resting-place secure may find,
And France restor'd, and shaking off her chain,
Shall join the avengers in the joyful strain—
Glory to God! Deliverance for Mankind!

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Agent.



M^r. TIMOTHY CROWTHER

Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR APRIL, 1814.

BIOGRAPHY.

LIFE OF THE EMINENT MISSIONARY, SWARTZ.

From "The Missionary Register," by the consent of the Editor.

THIS distinguished man may be justly considered as the Christian Apostle of the East in these latter times. He arrived at Madras, at the age of twenty-four, on the 17th of July, 1750, to *preach among the Gentiles* of India *the unsearchable riches of Christ:* and he continued in this sacred work, with unimpeached integrity, indefatigable zeal, and abundant success, till the 13th of February, 1798, when, in the calm triumph of a Christian Hero, he closed the labours of nearly half a century in the service of his Master in India; revered and regretted by Christians, Pagans, and Mahometans; having himself trod in the steps of his worthy predecessor Zieganbalg and his associates, and leaving an animated example to all who have succeeded him, or may succeed him, in proclaiming the glad tidings of Salvation to the Eastern World.

CHRISTIAN FREDERICK SWARTZ was born in Germany, in 1726, and engaged himself as a missionary to India, under the protection of the Danish Mission College. After labouring with his colleagues at Tranquebar for some years, he was directed by the College to establish himself at Tritchinapoly, under the "Society for promoting Christian Knowledge." The Society had various missionary stations toward the southern part of the Indian Peninsula; and, in 1766, this new one was established at Tritchinapoly, and over it Mr. Swartz was apppointed to preside.

Some passages in the prayer which he composed for the dedication of the Church* at this place, May 18, 1766, well display the true spirit of a Christian Missionary.

* The erection of this Church was, in a great degree, owing to the exertions and patronage of Colonel John Wood. This brave and celebrated officer was, at that time, Commandant of the Fort; he was Colonel in the service of the East-India Company, and was held in high military estimation for his defeat of Hyder Ally at the Fort of Mulwaggle. To the protection of this place Hyder marched at the head of a great part of his army, consisting of 14,000 horse, 12,000 men armed with matchlock guns, and six battalions of Sepoys. Colonel Wood undauntedly attacked him with only 460 Europeans, and 2,300 Sepoys. The battle lasted six hours; when Hyder Ally, notwithstanding his numbers, was obliged to

"——Be merciful unto us, and hear our prayer, that we make before Thee in this place. As often as we from henceforth shall join here, let thy Spirit animate our hearts to seek thy face sincerely, without hypocrisy. As often as we shall hear thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as thy sacraments, which are holy means of entering with thee into a covenant of love and obedience, are administered in this house, oh! be pleased to make them effectual to the salvation of our souls. And finally, when strangers, who do not know thy Name, hear of all the glorious doctrines and methods of worshipping thee, preached in this house, incline, oh! mercifully incline their hearts to renounce their abominable idolatry, and to worship thee, O God, in the name of Christ.

"In this manner make this a place where thy name is glorified, thy kingdom sought for, and thy will duly performed.

"Bless all them who have forwarded the building of this house, by kind advices or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see, at the day of judgment, that their charity has been serviceable to the benefit of many souls.

"Frustrate all the machinations of the devil against this house, preserve it from all dangerous accidents, and let it long be, what we from hence humbly shall call it, CHRIST'S CHURCH.

"Hear this our supplication, O Father of Mercies, for the sake of our Mediator, and to the glory of thy Name. Amen."

In this station Mr. Swartz soon found his labours so extensive, that it became necessary to employ some promising native converts as Catechists. Among these, who were eight or nine in number, Sattianaden was appointed in 1772. He was afterward admitted to Holy Orders, and has ever since laboured with great eloquence and success. His name signifies "Professor of the Truth." Before his conversion he was of the highest caste.

January 14th of this year, Mr. Swartz experienced the signal care of his Heavenly Father. The powder magazine of the fort blew up on that day, and killed and wounded many pessons, both Europeans and natives. The windows of his house were shattered, and several balls flew into the rooms, but he escaped all personal injury.

retreat, leaving the field covered with dead bodies.—Colonel Wood always entertained the highest respect for Mr. Swartz; for whom a plate was daily laid at the Colonel's table. Mr. Swartz generally dined with him; and, after conversing with the family about half an hour, with that innocent cheerfulness which he constantly manifested, withdrew to his lodgings. The ministry of Mr. Swartz was attended with great benefit to Mrs. Wood, and the last illness of the Colonel furnished ground to hope that his edifying discourses and example had not been in vain.—Colonel Wood died July 3, 1774, aged 48 years, and appointed Mr. Swartz joint executor with the late Mr. William Chambers.

His heart was much set on Tanjore. He visited that place several times in 1772, in order to strengthen the congregation, and to try, whether, by frequently preaching the word in that populous city, it might not please God to make some impression on the inhabitants. With this hope he took with him three of his Catechists, who went among the people morning and evening, laying before them the glorious truths of the Gospel, and inviting them to *the obedience of Faith.*

Mr. Swartz had several conversations with the king on the subject of religion. The king, understanding that he was explaining the doctrines of Christianity to his officers, desired to hear him himself. He had scarcely opened his lips, when the great Bramin entered. The King prostrated himself before him to the ground, and afterward stood before him with his hands folded, while the Bramin placed himself on an elevated seat. The king made signs to Mr. Swartz to enter into discourse with the Bramin; who heard all with seeming attention, but made no reply. The king asked several questions concerning repentance, and desired the Missionary to marry a couple of Christians in his palace. He readily consented, and performed the ceremony with as much solemnity as possible. They began with a hymn, after which Mr. Swartz preached, concluding with prayer and singing; all in the Malabar tongue. The king and many of the people were pleased, but the Bramins looked on it as a dangerous innovation.

In 1773, Mr. Swartz repeats his expressions of gratitude for the Divine Goodness toward him and his fellow-labourers in their preservation, as an epidemical disease was then raging round them at Tritchinapoly, which had swept off above a thousand persons in a fortnight.

In 1774, Mr. Swartz went to Madras, at the desire of his brethren, to procure the grant of some ground at Tanjore for the erection of a place for Divine Worship: but the Nabob declined his request. His friend Colonel Wood, dying this year, and leaving him one of his executors, this circumstance occasioned a second visit to Madras, when he renewed his application to the Nabob, but met with another refusal, accompanied, however, with a profusion of Oriental compliments.

The Heathen were now beginning to be more inquisitive into Christianity; and this animated him much in his preaching. The awakening, however, of some Roman Catholics to a sense of the importance of religion, gave rise to a spirit of persecution which occasioned him much trouble. One of the Catechists having visited a sick relative of his own, an ignorant Papist, the sick man entreated his instruction. The Catechist explained to him the doctrines of Repentance, and of Faith in Christ: he lent a

willing ear, and soon after died. The Catechist wished, as being a near relative, to attend his funeral: but, the Roman Catholics disliking this, and the Popish Catechist having given him a blow, all the rest fell on him, and beat him so unmercifully, that the very Heathen cried out against them as murderers.

Mr. Swartz found, indeed, the Jesuits to be the greatest enemies of the Mission. They discovered their enmity in stirring up the poor country people to raise disturbances. He met, about this period, with a very mortifying instance of this evil influence. In a country town there appeared a most pleasing prospect of a plentiful harvest, the greater part of the inhabitants having shewn a willingness to be instructed. In Mr. Swartz's absence, however, the Roman Catholic Priest threatened his people, and refused to baptize any children, and to marry and bury any of his congregation, unless they would enter into a covenant to obtain the removal of the Protestant Missionary and his Catechists. He told the Heathens, too, that if Mr. Swartz and his assistants gained ground, their pagodas would fall to ruin, and their feasts cease. The Catechists met, in consequence, with such ill treatment, that they were obliged to quit the place; and, as any application to the magistrates would but have increased the evil, Mr. Swartz chose rather to bear this persecution patiently, entreating God to remedy the evil in his good time.

With all ranks of Heathens this man of God was accustomed to converse freely. Multitudes would hear him explain Christianity, and would even applaud. It was no unusual thing with them to reply: "True; what can avail all our images, and our numberless ceremonies! There is but one Supreme Being, the Maker and Preserver of all!" But their convictions ended with their applause!

"In one of my journeys," says he, "I arrived at a large place where the Heathen celebrated a feast. I was struck with the excessive crowd which I saw before me. I stood at some distance from them; but was soon surrounded by a number of people, to whom I explained the glorious perfections of God, and remarked how absurd the worship of images was; and how they dishonoured God by all their idolatry, and enhanced their own misery. I told them at the same time, what infinite mercy God had shewn to lost sinners by sending them a Redeemer, and how they might become partakers of the benefit of redemption. All seemed pleased; acknowledging their folly, and the excellency of this Christian doctrine. Before and after noon, new crowds came near. I spoke till I was quite exhausted."

These labours were not in vain: many of the Heathen were brought to embrace the truth.

Among these converts, Mr. Swartz mentioned one in particu-

lar—a young man of the higher caste, who deliberated above three years whether he should embrace Christianity. His numerous relatives had been his great obstacle. He had, however, yielded, at length to his convictions. The Heathen shunned and reviled him; while he endured their persecution with humility, yet without dejection. His countrymen, perceiving that they could not depress his spirits, acknowledged in the end, the wrong which they had done him, and even entreated him to read to them some passages of the New Testament.

In a village not far from Mr. Swartz's residence, a whole family had been converted. On their return home, all the village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this persecution, however, with humility, and with some degree of cheerful boldness, their Heathen neighbours became ashamed of their conduct, and treated them with more humanity.

In another village also a whole family had embraced Christianity. Their son-in-law was the principal man in the village. He was incensed at the conversion of the family, and directed his father-in-law to return no more. By gentle representations, however, his rage, and that of the people, subsided; and Mr. Swartz began to entertain hopes of shortly seeing the whole place inhabited by Christians.

Mr. Swartz took unwearied pains with his Assistant Catechists. They were all employed daily in preaching the Gospel over the various parts of the country, "and trying," to use his own words, "whether they might be so happy as to bring some of their wandering fellow-creatures into the Way of Truth."

What an abode was the house of this great and good man! He daily assembled all the Catechists who were not on stations too far distant, and instructed them how to explain the truths of Christianity, and to address the natives in a mild and winning manner, overlooking the passionate and rough speeches which would sometimes be returned for their love. In the morning the Catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go that day. In the evening, they gave an account of their labours, relating the encouraging and discouraging circumstances: and the day closed, as it began, with meditation and prayer.

His ministry was, in various instances, successful among the soldiers in garrison, to whom he acted as chaplain.

Poor widows also came in for a share of the attention of this benevolent man. A sum of money having been sent to him for their benefit, he resolved to expend it in the erection of comfortable tenements, but the design was brought to a stand for want of further funds. The young Rajah of Tanjore, however,

visiting that part of the country, Mr. Swartz pleaded with him in behalf of the widows; and, succeeding in his application, completed a row of small houses for the comfortable reception of these destitute women.

Anxious to extend the sphere of his labours, he prayed earnestly for more assistance in the mission, that he might be enabled to reside some months every year at Tanjore: and, if it should be found expedient. establish himself there.

His exertions were not confined to the instruction and conversion of the adult Natives and Europeans; but, with equal zeal and fidelity, he laboured for the salvation of the Europeans, both civil and military, who resided at any time within reach of his Christian charity. He opened English and Malabar schools in various places, and was affectionate and unwearied in his attention to children.

Of this part of his character, the following letter, the original of which was communicated to us by the Rev. Basil Wood, is an interesting illustration. It was written to the children of Colonel Wood, then left fatherless: they were from 6 to 11 years of age.

"To the dear Children ———

"Grace, Mercy, and Peace from God our Father, and the Lord Jesus Christ.

"DEAR CHILDREN,

"As the time is very near when you, as I suppose, will leave this country, I thought it my duty to write you a short exhortation, which you are so willing to receive from me, your old friend.

"When you leave this country, I beseech you, take none of the sins, which are so manifest here, with you. Beg of your Redeemer to forgive you all sins, and to grant you the help of his Holy Spirit, to love, fear, honour and obey God. Learn the will of God, and practise it daily, as you have given us some pleasing ground for hope. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the heart of your Mamma. You cannot please her better than by obedience, and willingness to learn to pray, and to fear God. Endeavour to please her and your Heavenly Father by all this. Read every day your beloved Bible: pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your Dear Mamma forbids you a thing, be ready to obey: never give way to any stubbornness; and, as you know that God is highly pleased with humility, learn to be so; entreating your Saviour to destroy all the seed of pride, and to clothe you with humility. May the blessing of God, the Father, Son, and Holy Ghost, be with you. Amen.

"Remember me, and pray for me, that I may walk worthy of the Gospel of our Lord Jesus Christ; and that, by my poor Ministry, many souls may truly be converted to him.

"I remain sincerely, dear Children and my young Friends,
Your affectionate Friend, and humble Servant,

"*Tritchinapoly*, CHRISTIAN FREDERICK SWARTZ."
January 16, 1775.

He was joined in the work of the Mission, in 1777, by the Rev. Christian Pohlé, whom the Danish Missionaries at Tranquebar sent to his assistance;—a man of piety, zeal, and talents: who continues to fulfill to this day, in the service of the "Society for promoting Christian Knowledge," as the successor of his venerable friend, the expectations which Mr. Swartz had formed of him. He soon made himself master, by diligent application, of the English and Malabar languages, sufficiently to minister with acceptance in both tongues, and took a very active part in assisting Mr. Swartz in the whole business of the ministry and the schools.

June the 16th of this year, the Rev. J. J. Schoelkopf arrived at Madras, being sent out by the Society to assist Mr. Swartz. It pleased God, however, to remove him before he could enter on his labours. He was, almost immediately on his landing, seized with a bloody flux, and died at Madras on the 11th of July. "My grief," says Mr. Swartz, "was great; but, well knowing that all the ways of a holy God are good, I resigned my will to his wise providence. He is the Lord of his Church. May He have mercy npon us, and send faithful labourers into his vineyard!"

Mr. Swartz writes in 1779, that among the Heathen, at his two stations at Tritchinapoly and Tanjore, are many thousands even amongst Bramins, who confess that their idolatry is a vain and sinful thing, aud that nothing but fear keeps them at present from embracing the Christian Religion. It is to be hoped this conviction will embolden them one day or another to shake off that inglorious servitude of sin and Satan. He says that there hardly passeth a day in which Bramins do not visit his house at Tanjore; that they hear attentively what is said to them; that they frequently take up a book, in which the doctrine of the Christian Religion is explained, and that they praise that doctrine as a Divine one.

A Bramin being asked what he would now resolve upon, whether he purposed to stifle all conviction, or whether he intended to receive that Divine doctrine and to profess it, replied, that he could not deny the conviction which he had received, and accordingly had sounded some of his acquaintance; but that they all insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry.

"For my part (says Mr. Swartz) I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to my mind that there is a time of sowing preceding that of reaping. At Tritchinapoly, we begin and end the day with public prayer. At Tanjore I have introduced the same custom. Very often Bramins and other Heathens have been present, observing our reading the word of God, our singing and praying. I never discourage the Heathen from being present at any of our solemn acts of worship."

In 1779, the garrison at Tanjore being numerous, Mr. Swartz addressed a letter to the Governor and Council at Madras, and obtained immediately their public sanction and contributions to the erection of a Church, in which Divine Service might be performed in a proper and becoming manner. The first stone of this edifice was laid by General Munro. The funds failing, Mr. Swartz addressed the Honourable Board at Madras for further aid. He was desired in reply to come with all possible speed to Madras. The object of this summons will be best explained in his own simple and impressive narration.

"At my arrival, Governor Rumbold told me that my request should be granted: the other gentlemen assured me of the same. Here I was acquainted with the purpose for which I was called before the Presidency. The Governor told me, that they wished to preserve peace with Hyder Ally; but, as he entertained some mistaken notions, and evil persons endeavoured to confirm him in those bad ideas, the Honourable Board desired I would take a journey to Seringapatam in a private manner, and undeceive him by a fair declaration of their pacific sentiments; particularly as I, from my knowledge of the Morish Language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because by doing so, I hoped to prevent evil, and to promote the welfare of the country. I thought also that I could thereby give some small proof of the gratitude which I owe to the Honourable Board for many favours, which they have bestowed on me during my residence at Tritchinapoly. Besides, I saw that I should have an opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer.

"I spent three months in Hyder Ally Khan's country. I found Englishmen there, Germans, Portuguese, and even some of the Malabar people whom I had instructed at Tritchinapoly. To find them in that country was painful; but, to renew some part of the instruction which they formerly received, was very

comfortable. A tent was pitched on the glacis of the fort, wherein Divine Service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information which they desired.

"Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any; declaring, that if my journey had been any way beneficial to the Public, I rejoiced at the opportunity. I signified, at the same time, that it would make me very happy if the Honourable Board would allow to my colleague at Tritchinapoly the same yearly present that they had given to me: being convinced that he would use it for the benefit of the School, and the maintenance of some Catechists. This my request was granted: Mr. Pohle receives, at Tritchinapoly, yearly, a hundred pounds sterling, as I do here at Tanjore. By which means we are enabled to maintain in both places Schoolmasters and Catechists.

"One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a Bag of Rupees for the expense of my journey: but, having been furnished with necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an English Charity-School at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees."

Blessed servant of thy Master! May every Missionary be like thee, and compel those who know not the value of his principles to admire his character!

While Mr. Swartz was thus acting as the great and disinterested friend of his adopted country and of mankind, he forgot not his private attachments. He addressed, about this time, the following affectionate and faithful letter to the son of his former friend, Colonel Wood.

DEAR JOHN— *Tanjore, Sept.* 22, 1780.

"I have received your kind letter, and rejoice that the son of my much-esteemed friend, who is now in eternity, goes on in learning such things as will make him useful in society. You learn Latin, Geography, Arithmetic, French, Drawing: all which may be very serviceable to you, and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember, that, when I learned vocal music in my younger days, I did not think that I should use it much. And, behold, now, every morning

and evening, when the Malabar Children come to prayer, I teach them to sing in praise of their Redeemer. Every week they learn one hymn; for they are slow. Now I am well pleased that I was instructed in vocal music. All things may become useful to us and others.

"But then, my Dear Friend, our intention, our desires must be well managed; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart now be given over to your God: otherwise your learning will not prove beneficial; nay, which is deplorable, it may be abused to your detriment.

"As you are so well placed, I beseech you, by the mercy of God, my Dear John, to mind now the best, the *one needful thing*. Examine your heart; and whatever you find in it that is not agreeable to the will of God (and you will find much of that sort) acknowledge it: bewail it before your God: entreat him to wash and cleanse you from all your sins. Rest not till you find rest to your soul.

"Having obtained pardon and peace through Jesus, watch and pray that you may not lose what you have gained; but that you may rather grow daily in faith, love and hope.

"In your conversation with young people, be very cautious. Their thoughts and speeches are often too frothy: aye, and even dangerous. Above all, try to gain strength, Divine Strength, to overcome that sinful bashfulness, whereby many people are ashamed to confess or practise what they approve in their hearts.

"If you read your Bible, and pray heartily to God, you will get strength every day to go on and prosper in his way.

"Our time is but short. Eternity, awful Eternity, is at hand. Let us, therefore, not trifle away our time; but let us seek the Lord and his grace, his blesssing and his strength.

"As you, my Dear John, are blessed with a pious Mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart, by your humble obedience and grateful behaviour.

"Though I never have seen your Schoolmaster, it is enough to induce me to revere him, that we hear he is a faithful servant of his Lord Jesus Christ. May God bless him, and all that are under his care! so wishes your affectionate Friend, C. F. SWARTZ."

(To be continued in the next.)

DIVINITY.

SERMON ON 1 TIM. i. 15.

(Concluded from p. 178.)

HATH not God revealed to us in *Scripture* the *spirituality of* his own nature? That *he is a spirit*, and therefore will be wor-

shipped *in spirit and in truth;* for, that is a true reason why spiritual worship should be most agreeable to him. Now, if we could have a clear, distinct, positive notion in our minds of God's spiritual nature, we might then pretend that there is nothing *mysterious* in this, since it is revealed. But let such men examine their own thoughts about this matter, and try whether the utmost they can attain to, be not something *negative*, viz. because great absurdities would follow if we attributed any thing *corporeal* to God; for then he must be compounded of parts, and so he may be dissolved; then he must be confined to a certain place, and not every where present; he cannot have the power of acting and self-determining, which a mere body hath not. For the clearest notion we can have of *body* is, that it is made up of some things as parts of it, which may be separated from each other, and is confined to a certain place, and hath no power to move or act from itself. But some of these men who cry down *mysteries*, and magnify reason, to shew how slender their pretences to reason are, have adopted a *corporeal God*, with *shape* and *figure*. It was indeed well thought of by those who would make a *man* to be *God*, to bring *God* down as near to *man* as might be. But how to reconcile the notion of a body with infinite perfections, is a *mystery* to me, and far above my comprehension. But if it be no *mystery* to such men, they must either deny God's infinite perfections, or shew how a bodily shape can be capable of them. But some men can confound *finite* and *infinite*, *body* and *spirit*, *God* and *man*, and yet are for no *mysteries;* whereas these things are farther from our reach and comprehension, than any of those doctrines which they find fault with. But to proceed. If we believe *prophecy*, we must believe *God's foreknowledge of future events;* for how could they be foretold, if he did not foreknow them? And if he did foreknow those which he did foretell, then it was either because those only were revealed to him, which is inconsistent with the divine perfections; or that he doth foreknow all other events, and only thought fitting to reveal these; but how can they solve the difficulties about *divine prescience?* Is there no *mystery* in this? Nothing above their comprehension? What then made their great master (Socin. Præl. c. 11,) deny it, as a thing above his comprehension? Because nothing can be foreknown but what hath a certain cause, and therefore if evil actions be foretold, God must be the cause of them, and men will not be free agents in them. And yet it is most certain, that the sufferings of Christ by the wickedness of men, were foretold. What then? Must we make God the author of sin? God forbid. Will the righteous Judge of all the earth punish mankind for his own acts, which they could not avoid? Then we must yield that there is something in the manner of *divine prescience*,

which is above our comprehension. And the most searching and inquisitive have been forced to yield it at last as to the connexion between the certainty of prescience and the liberty of human actions. Is it not then much better to sit down quietly at first, adoring the infiniteness of God's incomprehensible perfections, than after all the huffings and disputings of men, to say, *In ignorantia sola quietem invenio*, as the great schoolman did? (Cajetan in 1. q. 22. art. 4.) Surely then, here is something plainly revealed, and yet the manner of it is still a *mystery* to us. I shall not now insist on any more of the particular attributes of God, but only in general I desire to know, whether they believe them to be *finite* or *infinite*. If to be *finite*, then they must have certain bounds and limits which they cannot exceed; and that must be either from the imperfection of nature, or from a superior cause, both which are repugnant to the very being of God. If they believe them to be *infinite*, how can they comprehend them? We are strangely puzzled in plain, ordinary *finite* things; but it is madness to pretend to comprehend what is *infinite*; and yet, if the perfections of God be not *infinite*, they cannot belong to him. I shall only add, in consequence, to this assertion, *that if nothing is to be believed but what may be comprehended, the very being of God* must be rejected too. And therefore I desire all who talk so warmly against any *mysteries in religion*, to consider whose work it is they are doing; even theirs, who, under this pretence, go about to overthrow all religion. "For, (say they,) *religion* is a *mystery* in its own nature; not this, or that, or the other religion; but *they are all alike*, all is *mystery*; and that is but another name for *fraud* and *imposture*. What were the *Heathen mysteries* but tricks of *priestcraft*; and such are kept up in all kinds of religion." If therefore these men, who talk against *mysteries*, understand themselves, they must, in pursuance of their principles, reject *one God*, as well as *three persons*; for as long as they believe an infinite and incomprehensible Being, it is nonsense to reject any other doctrine, which relates to an *infinite Being*, because it is incomprehensible.—But yet these very men, who seem to pursue the consequence of this principle to the utmost, must assert something more incomprehensible than the *being of God*. For, I appeal to any man of common understanding, whether it be not more agreeable to reason to suppose works of skill, beauty and order, to be the effects of a wise and intelligent being, than of blind chance and unaccountable necessity; whether it be not more agreeable to the sense of makind to suppose an infinite and eternal mind, endued with all possible perfections, to be the maker of this visible world; than, that it should start out from itself, without contrivance, without order, without cause? Certainly such men have no reason to find fault with the *mysteries of religion* because they are *incomprehensible*, since there is nothing so

absurd and incomprehensible, as their darling *hypothesis*; and there is nothing which can make it prevail, but to suppose mankind to be as dull and insensible as the first *chaos*. Thus I have shewn that it is not unreasonable for *God* to require from us the belief of something which we cannot comprehend.

2. I now come to consider, whether those who are so afraid of *incomprehensible mysteries* in our *faith*, have made it so much more easy in the way they have taken. And notwithstanding all the hectoring talk against *mysteries* and things incomprehensible in religion, I find more insuperable difficulties in point of reason in their way than in ours. As for instance; (1.) It is a more reasonable thing to suppose something *mysterious* in the eternal Son of God's *being with the Father before the world was made by him*; (as St. John expresses it) than in supposing that although *John the Baptist* was born six months before *Jesus Christ*, that yet Christ was in dignity before him. What a wonderful *mystery* is this? Can men have the face to cry down *mysteries* in deep speculations, and matters of a high and abstruse nature, when they make such *mysteries* of plain and easy things? and suppose the *Evangelist*, in profound language and lofty expressions, to prove a thing which was never disputed, viz. although *Christ Jesus* were born six months after *John*; yet he was in dignity before him. (2.) It is more reasonable to suppose that a Divine Person should assume human nature, and so *the Word to be made flesh*, than to say, that an attribute of God, his *wisdom* or *power*, is *made flesh*, which is a *mystery* beyond all comprehension; there may be some difficulties in our conception of the other, but this is a thing beyond all conception or imagination; for an *accident* to be made a substance is as absurd, as to imagine it to *subsist* without one. (3.) It is more reasonable to suppose that the Son of God should *come down from heaven*, and take our nature upon him, than that a man should be rapt up into heaven, that it might be said that he came down from thence. For in the former supposition we have many other places of Scripture to support it, which speak of his *being with God*, and *having glory with him before the world was*; whereas there is nothing for the other, but only that it is necessary to make some tolerable sense of those words. (4.) It is more reasonable to believe that *God* should become *man* by taking our nature upon him, than that *man* should become *God*. For in the former there is nothing but the difficulty of conceiving the manner of the union, which we all grant to be so between soul and body; but in the other there is a repugnancy in the very conception of a *created God*, of an *eternal son of Adam*, of *omnipotent infirmity*, of *infinite finite being*. In the former case, an *infinite* is united to a *finite*; but in the other a *finite* becomes *infinite*. (5.) It is more reasonable

to believe that *Christ Jesus* should suffer as he did *for our sakes* than *for his own.* We are all agreed that the *sufferings of Christ* were far beyond any thing he deserved at *God's* hands; but what account then is to be given of them? We say that he made himself a voluntary sacrifice for the expiation of the sins of mankind; and so there was a great and noble end designed, and no injury done to a willing mind; and the *Scripture* as plainly expresses this as it can do in words. But others deny this, and make him to suffer as one wholly innocent; for what cause? to make the most innocent persons as apprehensive of suffering as the most guilty; and the most righteous God to put no difference between them with respect to suffering. (6.) It is more reasonable to suppose such a condescension in the Son of *God* to take upon him the form of a servant for our advantage; than that a *mere man* should be exalted to the *honour* and *worship* which belongs only *to God.* For on the one side there is nothing but what is agreeable to the divine nature, viz. *infinite love,* and *condescension,* and *pity* to mankind; on the other there is the greatest design of self-exaltation that ever was in human nature, viz. for a mere man to have the most *essential attributes* and *incommunicable honour* which belong to *God.* And whether of these two is more agreeable to the spirit and design of the New Testament, let any man of understanding judge. For as it is evident, that the great intention of it is to magnify the wonderful love of God in the sending of his Son; so it is as plain that one great end of the Christian doctrine was to take mankind off from giving divine worship to creatures; and can we then suppose that at the same time, it should set up the worship of a *mere man,* with all the *honour* and *adoration* which belong to God? This is to me an *incomprehensible mystery* indeed, and far beyond all that is implied in the mysteries of the *trinity* and *incarnation.* For it subverts the very foundation of the design of Christianity as to the *reforming idolatry* then in being; it lays the foundation for introducing it into the world again; for since the distance between God and his creatures is taken away in the matter of worship, there is nothing left but the declaration of his will; which doth not exclude more *mediators* of *intercession* but upon this ground, that the *mediation* of *redemption* is the foundation of that of *intercession.* And it is far more easy for us to suppose there may be some things too hard for us to understand in the mystery of our *redemption by Jesus Christ,* than that at the same time it should be both *a duty* and *a sin* to worship any but the *true God* with proper divine worship. For if it be idolatry to give it to a creature, then it is a great sin; for so the Scripture still accounts it; but if we are bound to give it to Christ, who is but a creature, then that which in itself is a sin, is now become a necessary duty; which overthrows the natural differences of good and evil, and

makes idolatry to be a mere *arbitrary* thing. And I take it for granted, in matters of religion, *moral* difficulties are more to be regarded than *intellectual;* because religion was far more designed for a rule of our actions, than for the satisfaction of our curiosity. And upon due examination we shall find, that there is no such frightful appearances of difficulties in the *mystery* of the *incarnation*, as there is in giving *divine worship to a creature*. And it ought to be observed, that those very places which are supposed to exclude Christ from being the *true God*, (St. John xvii. 3,) must, if they have any force, exclude him from *divine worship*. For they are spoken of God, as (1 Cor. viii. 6) the *object* of our *worship;* but if he be not excluded from *divine worship*, then neither is he from being the *true God;* (Socin. ad Eutrop. p. 96. c. Wick. c. 11. Catech. Racov. p. 65,) which they grant he is by *office*, but not by *nature*. But *a God by office*, who is not so *by nature*, is a *new* and *incomprehensible mystery*. *A mystery hidden from ages and generations*, as to the church of God; *but not made known by the gospel of his Son*. This is such a kind of *mystery*, as the *heathen priests* had, (1 Cor. viii. 5,) who had *gods many, and lords many;* i. e. many *by office*, although but one *by nature*. But if the Christian religion had owned *one God by nature*, and *only one by office*, the heathens had been to blame chiefly in the number of their gods *by office*, and not in the divine worship they gave to them. But Paul (Gal. iv. 8) blames the *heathens* for *doing service to them which by nature are no gods;* not for doing it without divine authority, not for mistaking the person who was God by office, but in giving divine worship to them *who by nature were no gods;* which he never would have said, if by the Christian doctrine, divine worship were to be given to one who was *not God by nature*. But these are indeed *incomprehensible mysteries*, how a man by nature can be a *God really and truly by office;* how the incommunicable perfections of the Divine Nature, can be communicated to a creature; how God should *give his glory to another*, and by his own command require that to be given to a creature, which himself had absolutely forbidden to be given to any besides himself. It is said by a famous *Jesuit*, (I will not say how agreeably to their own *doctrines* and *practices* about divine worship, Smiglec. de Divin. Verb. Incarn. Nat. p. 45,) "That the command of God cannot make him worthy of divine worship, who, without such a command, is not worthy of it. And it is very absurd to say, that he that is unworthy of it without a command, can become worthy by it; for it makes God to command divine honour to be given to one who cannot deserve it." (For no mere man can deserve to be made God.) "But it is more agreeable (Nova. Monstra. p. 42) to the divine nature and will, not to give his honour to a creature."

3. But after all the invectives of these enemies to *mysteries*,

we do not make that which we say is *incomprehensible*, to be a *necessary article of faith*, as it is *incomprehensible*; but we do assert, that what is incomprehensible as to the *manner*, may be a *necessary article* as far as it is plainly revealed. As in the instances already mentioned of the *creation and resurrection of the dead*; would they in earnest have men turn *infidels* as to these things, till they are able to comprehend all the difficulties which relate to them? If not, why should this suggestion be allowed, as to the *mysteries* which relate to our *redemption by Jesus Christ?* If it be said, *the case is not alike, for those are clearly revealed, and these are not*; this brings it to the true and proper issue of this matter, and if we do not prove a *clear revelation*, we do not assert their being *necessary articles of faith*; but my present business was only to take off this objection,—That the *mysteries* were incomprehensible, and therefore not to be received by us. And so we come to the second way, by which we are to examine the several senses of *Christ Jesus coming to save sinners*: which of them tends more to the benefit and advantage of mankind, or which is *more worthy of all acceptation*. And that will appear by considering these things: (1.) Which tends most to the raising our love and esteem of Christ Jesus. (2.) Which tends most to the begetting in us a *greater hatred of sin*. (3.) Which tends most to the strengthening of our *hope of salvation by Jesus Christ*.

(1.) As to the raising in us a *greater esteem and love of Christ*. We are certain that the infinite love and condescension of *Christ Jesus*, in undertaking such a work as the *saving of sinners*, make it worthy of all acceptation. Some men may please themselves in thinking, that by taking away all *mysteries*, they have made their faith more easy; but we are certain they have extremely lessened the argument for our *love*, viz. the apprehensions of the wonderful love and condescension of Christ, in coming into the world *to save sinners*. And yet this is the great argument of the New Testament, to persuade mankind to the love of God and of his Son: (John iii. 16,) *God so loved the world, that he gave his only begotten Son*, &c. This is indeed a mighty argument of love, if by *the only begotten Son* be meant, the eternal Son of God, (ver. 13,) *who came down from heaven*, as St. John speaks just before; but if no more be meant, but only that God made a *mere man* to be his son, and after he had preached awhile here on earth, and was ill used and crucified by his own people, he exalted him to be *God*, and gave him divine attributes and honours; this were a great argument of love to the person of Christ, but not to the rest of mankind. But *God's love* is magnified in *Scripture* with respect to *the world*, in the sending of his Son: (1 John iv. 9,) *In this was manifested*, saith the Apostle, *the love of God towards us, because God sent his only begotten Son into the world, that we should*

live through him. Herein (ver. 10,) *is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.* The great love we still see is *towards us*, i. e. towards mankind; but according to the other sense, it must have been, Herein was the love of God manifested to his Son, that for his sufferings he exalted him above all creatures. *He that* (Rom. viii. 32) *spared not his own Son, but delivered him up for us all.* If he were the *eternal Son of God* who came to suffer for us, there is a mighty *force* and *emphasis* in this expression, and very apt to raise our admiration and our love: but what *not sparing his own Son* is there, if nothing were meant but that he designed by his sufferings to exalt him? For *not sparing him*, supposes an antecedent relation of the highest kindness; but the other is only designing extraordinary kindness, for the sake of his sufferings. Therefore the argument for the *love of God*, is taken from what *his Son was*, when he delivered him up for us all; he was his *own Son*; not by *adoption*, as others are: St. John calls him, (i. 14,) his *only begotten Son*; and (iii. 16) God himself, *his beloved Son*, in the voice from heaven; and this before his sufferings, immediately after his baptism, when as yet there was nothing extraordinary done by him as to the great design of his coming; which shews, that there was an antecedent relation between him and the Father; and that therein the love of God and Christ was manifested, that being *the only begotten Son of the Father*, he should take our nature upon him, and for our sakes, do and suffer what he did. This is indeed an argument great enough to raise our admiration, to excite our devotion, to inflame our affections; but how flat and low doth it appear, when it comes to no more than this, that there was *a man*, whom, after his sufferings, *God* raised from the dead, and made him a *God by office!* Doth this carry any such argument in it, for our esteem, and love, and devotion to him, as the other doth, upon the most serious consideration of it?

(2.) Which tends most to beget in us *a greater hatred of sin.* For that is *so contrary* to the way of our *salvation by Jesus Christ*, that what tends most to our *hatred* of it, must conduce most to our happiness, and therefore be *most worthy of all acceptation.* It is agreed on all hands, that *Christ* did suffer very much both in his mind and in his body. In his mind, when it is said, (John xiii. 21,) *That he was troubled in spirit*; that (Matt. xxvi. 37, 38) *He began to be sorrowful, and very heavy*; and soon after, *My soul is exceeding sorrowful, even unto death*, (Mark xiv. 33, 34.) And St. Luke saith, (xxii. 44,) *That he was in an agony*; wherein he not only *prayed more earnestly, but his sweat was as it were great drops of blood falling to the ground.* What made this

amazement and dreadful agony, in the most innocent person in the world? Was it merely the fear of the pains of death which he was to undergo? That is impossible, considering the assurance which he had of so glorious a reward so soon following after; when so many martyrs endured such exquisite torments for his sake, without any such disturbance or consternation. But the Apostles give us another account of it. St. Peter (ii. 24) saith, he was *to bear our sins in his own body on the tree;* that *Christ* (iii. 18) *suffered for sins, the just for the unjust.* St. Paul saith, (2 Cor. v. 21,) *that God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.* Hereby we understand how so innocent a person came to suffer; *He stood in our stead; He was made sin for us;* and therefore was to be treated as a sinner, and to suffer that on our account, which he could not endure on his own. If he suffered on his own account, this were the way to fill our minds with perplexity concerning the justice of Providence with respect to his dealings with the most innocent and holy person in the world; if he suffered on our account, then we have the benefit of his sufferings, and therein we see how displeasing to God sin is, when *even his own Son* suffered so much by taking the guilt of our sins upon him. And what can tend more to the begetting in us a due hatred of sin, than to consider what *Christ* himself suffered on the account of it? What can make us have more dreadful thoughts of it, than that the great and merciful God, when he designed *to save sinners*, yet would have his own Son to become *a propitiation for the sins of mankind?* And unless we allow this, we must put force upon the *plainest expressions of Scripture;* and make *Christ* to suffer merely to shew God's power over a most innocent person, and his will and pleasure to inflict the most severe punishment without any respect to *guilt.* And surely such a notion of God, cannot be *worthy of all acceptation.*

(3.) Which tends most to strengthen our *hope of salvation by Christ Jesus.* If we believe that he suffered for our sins, then we have great reason to hope for the forgiveness of them, although they have been *many and great*, if we sincerely repent; because the most prevailing argument for despair will be removed, which is taken from the *justice of God*, and his declared *hatred of sin, and displeasure against sinners.* If God be so much in earnest displeased with the sins of mankind, and his justice be concerned in the punishment of sinners, how can they ever hope to escape, unless there be a way for his displeasure to be removed, and his justice to be satisfied? And this the Scripture tells us, *is done by Christ*, who died that he might be a sacrifice (Rom. v. 10) of atonement, to reconcile us to God by his death; as Paul expressly affirms, (2 Cor. v. 19, Heb. ix. 15.) And *by this means* we may have *strong consolation* from the hopes of forgiveness of our sins.

Whereas, if this be taken away, men must either believe that God was not in earnest displeased with the sins of mankind, which must exceedingly lessen our esteem of *the holiness and justice of God*; or if he was so displeased, that he laid aside his displeasure, without *any atonement or sacrifice of expiation.* And so as many as look on God's justice and holiness, as necessary and essential attributes of God, will be in danger of sinking into *the depths of despair*, as often as they reflect seriously on the guilt of their sins. But on the other side, if we believe that while we were *enemies, we were reconciled to God by the death of his Son*, then we may *have peace with God through our Lord Jesus Christ*; and have reason to believe, that there will be *no condemnation to them that are in Christ Jesus*, by a lively faith and sincere repentance; then they may with comfort look up to God as a reconciled Father, through *Jesus Christ our Mediator*: then they may with inward satisfaction look beyond the grave, and steadfastly hope for that salvation which Christ purchased on earth, and will at last bestow *on all such as love and obey him.* To which God of his infinite mercy bring us all, through *Jesus Christ.* For, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*

THE TRUTH OF GOD DEFENDED.

REVIEW OF "AN APOLOGY FOR PROMOTING CHRISTIANITY IN INDIA," &c.

(Concluded from page 186.)

THE Memoriol addressed to Lord Minto by Dr. B. in the year 1807, contains a brief history of the principal obstacles which had, both before and at that time, been opposed to the spread of Christianity in India. After a most respectful and appropriate Introduction, the author touches on some points connected with the object of his Memorial, and then proceeds as follows:

"The spirit so hostile to the progress of Christianity in India, appeared first in operation about two years ago, and has been acquiring strength ever since. It has exhibited itself in a variety of acts, the recital of which will sufficiently illustrate to your Lordship the temper of mind which produced them. These acts are, however, not to be considered as the official and acknowledged measures of the respectable person who preceded your Lordship in the government. Sir George Barlow has often expressed his approbation of the means used for the diffusion of

Christianity in India, and he sincerely desires its success. These measures have not been generally considered as the offspring of his unbiassed judgment. Besides, most of them are extra-official, and with some of them he is perhaps unacquainted. They will probably appear to your Lordship to have been dictated by a timorous policy, proceeding from minds somewhat agitated by the responsibility of a weighty empire, viewing at the same time Christianity as innovation in India, and magnifying that innovation, perhaps, into a revolution. The acts which have plainly manifested this alarm are many. It will suffice to notice to your Lordship the four following:

"First, The withdrawing the patronage of Government from the translation of the Holy Scriptures in the oriental tongues.

"The translation of the Scriptures had commenced in the college of Fort William, at the expense of Government. When the Honourable the Court of Directors directed a reduction of the expenses of that institution, it was resolved to make provision for the continuation of the translation of the Scriptures by public subscription, and exonerate the Government entirely. It was accordingly proposed, that a committee of the college and others should superintend the translations, and control the expenditure. This method had been recommended by certain of the bishops, and by some noble persons in England, who wished to aid us in the translation of the Scriptures; and the countenance of the College was merely desired, with the view that the important work might be conducted strictly in the principles of the National Church, and not fall entirely into the hands of dissenters, as it has since done. Your Lordship will be surprised to hear that this proposition was rejected. Government withdrew its patronage from the work entirely, and even refused to give its countenance to the subscription. The immediate consequence of this unexpected blow was the loss of ample funds; for there appeared at the time, throughout all India, a disposition to encourage a literary undertaking, which was deemed so honourable to the nation.

"Considering the difficulty of obtaining fit instruments for the conduct of such a work, the religious and moral importance of the work itself, and its advantages to the general interests of oriental literature, your Lordship will believe, that this forfeiture of public encouragement, under such auspicious circumstances, has ever been viewed with regret by friends of learning and of religion in Europe and in India.

"This disappointment, however, has had one favourable result; it established the establishment of 'The Christian Institution in the East,' which carries the translation of the Scriptures, in some of the languages, into regions far beyond the control of the Bengal Government.

"Second, Attempting to suppress the translation of the Scriptures.

"An attempt was next made to suppress the translation of the Scriptures entirely, and this attempt had almost succeeded.

"To suppress the translation of the Scriptures, is to suppress the Scriptures.

"Third. The suppressing the encomium of the Honourable the Court of Directors, on their venerable missionary, the Rev. Mr. Swartz.

"The Honourable Court had sent out to Fort St. George a marble monument, to be erected in the church of St. Mary, to the memory of Mr. Swartz, inscribed with a suitable epitaph; and they announced it in their general letter, dated 29th October, 1806, as a testimony of the deep sense they entertained of his transcendent merit, of his unwearied labours in the cause of religion and piety, and of his public services at Tanjore, where the influence of his name and character was, for a long course of years, productive of the most important benefits to the Company. The Honourable Court further adds, 'On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this excellent person, and to excite in others an emulation of his great example.' They direct, finally, that 'translations shall be made of the epitaph into the country languages, and published at Madras, and that the native inhabitants shall be encouraged to view the monument.'

"The Christians in Bengal were of course rejoiced to hear of the honourable testimony to the apostolic Swartz, and they expected that it would be acknowledged here, as at Fort St. George and Bombay; but they were disappointed: there was no recognition of the venerable missionary in Bengal. The epitaph was not inserted in the Calcutta Gazette, nor was the slightest notice taken of the circumstance. And lest it might be supposed that it was omitted by accident, the official notice of the Governor in Council at Fort St. George, which appeared subsequently, relative to the day of commemoration, was also suppressed.

"But what followed was yet more painful. Your Lordship will judge of the feelings of the Christians in this place, when they read in the Government Gazette of the week following, an article, whose obvious tendency was to bring the labours and character of the Christian Missionary into contempt.* Thus, while the Honourable the East India Company were adorning the tombs of their Missionaries, and embalming their memory in the south, their own servants were treating the character with in-

* "The Mission to Greenland and Labrador, is held forth in that paper to public ridicule; and the simple narrative of the well-meaning Missionaries, is declared to 'exhibit a degree of canting fanaticism, well worthy of the followers of Cromwell.'" *Calcutta Gazette, 17th September,* 1807.

dignity in the north. We were at first alarmed, lest this might be the signal for the other papers to commence an attack on the humble and defenceless Missionaries; but we were happy to find, that not one of the seven papers of this Presidency followed the example of the official Gazette." (p. 64—73.)

"Fourth. Restraining the Protestant Missionaries in Bengal, from the exercise of their functions, and establishing an Imprimatur for theological works." (p. 74.)

Some of the Moonshees having complained, that the Missionaries, in a certain paper, had "applied abusive epithets to Mahomet," Dr. B. after condemning the use of such epithets, adds,

"At the same time, Christian Teachers are not to speak with reverence or courtesy of Juggernaut or Mahomet: they must speak as the Scriptures speak; that is, of false gods, as false gods; and of a lying prophet, as a lying prophet. The Mahometans apply abusive epithets and vulgar curses to the idolatry of the Hindoos, and to the faith of Christians, and these epithets are contained in books; and government might, on the same principle, have been assailed with the petitions of Christians and Hindoos, against the Mahometans. If the natives choose to go to hear the preaching or read the books of the Missionaries, it is their pleasure to do so, it is no concern of government. These poor Missionaries are not official characters: they have no power, no authority, no riches; and this the natives well know. They are like the first Apostles, contemned and despised by all casts; and if they are bereaved of the countenance of their own government, they are bereaved indeed.

"The complaint, however, of the Mahometans, has produced a very serious event. The Protestant Missionaries in Bengal were prohibited, by order of government, dated 8th of September last, from preaching to the natives." (p. 75, 76.)

Having observed that the prohibition which forbad preaching to the natives beyond the limits of the Danish Town, amounted to nearly a total suppression of the Mission; and that the chief inconvenience of the Imprimatur was, that it submitted the revisal of the theological works of the Missionaries, to the "native" officers of government, who would, of course, obliterate such passages as were opposed to their superstitions, Dr. B. proceeds thus:

"I now beg leave to request your Lordship's attention to the plea on which these proceedings against the Protestant Missionaries have been grounded. It is this; 'that the public faith has been pledged, to leave the natives in the undisturbed exercise of their religions.' This is a proper pledge of the legislature. It is proper not to disturb the natives in the exercise of their religion; nor has this pledge ever been broken, directly or indirectly. It is proper not to interfere with, or by violence to prevent, the

superstition of the natives, if not criminal in itself, or affecting the public peace. But if, by the expression, 'not disturbing the natives in the exercise of their religion,' be meant, that 'we are not to use means for diffusing the knowledge of Christianity among them,' then it is to be observed, that this pledge has been violated by every government in India, and has been systematically broken by the Honourable the East India Company, from the year 1698 to the present time. The fact is, they have pledged themselves to a conduct just the reverse. The East India Company hold this country by a charter, which expressly stipulates, that they shall use means to instruct the Gentoos, &c. in the Christian Religion, (William III. September, 1698.) And this stipulation is in perfect accordance with their pledge of not disturbing the natives in the exercise of their superstitions by force, inasmuch as it is a very different thing to apply arguments to the mind, and to inflict wounds on the body. It is their duty to civilize their barbarous subjects, and to teach them humanity, and for that purpose to address their understandings and affections. At the same time, it is their duty not to disturb the exercise of their superstition by compulsory acts; and the legislature has stipulated for the performance of both duties; and the first duty is as positive as the second. They first stipulate to do good, and they next stipulate not to do evil; and in consequence of this stipulation, the Honourable Company have constantly aided the Christian Mission in India; and at this time, they devote a considerable sum annually to their support. The Protestant Mission in Bengal commenced in 1758. The Honourable Company's ships brought out the annual supplies for this Mission, and before the year 1770, religious tracts were translated into the Bengalee language; and Hindoo Christians preached to their countrymen, in the time of Hastings, in the town of Calcutta. This Mission continued its labours till about the year 1790, when the supply of Missionaries from Europe failed. It was succeeded by the present Mission at Serampore in 1793.

"The Calcutta Mission was of extensive use in disseminating Christian principles through Northern India. They sent Arabic New Testaments to the court of Shah Allum, the Mahomedan King of Hindostan, then resident at Allahabad. The priests of his Majesty returned their thanks to the Missionaries, and requested that 'the supply might be continued.' It was continued for a time, and an investment of Arabic Bibles is soon expected, under the sanction of the Honourable Company, for a similar purpose. Two Christian Missionaries were, at the same period, tolerated by Shah Allum; one of which had existed since the time of Akbar the Great, and both of which exist unto this day.

"At Seringapatam, under Hyder Sultaun, the Mahomedan Prince of Mysore, the most complete toleration was permitted.

In the Appendix to the enclosed pamphlet, your Lordship will see with what ardour the preaching of Swartz was received at Seringapatam, and how the noble Mahometans and Hindoos desired to learn from him what was the 'right prayer.' Romish Missions were tolerated by Hyder at the same time. Tippoo Sultaun was more intolerant than his father. He was at times a persecutor, yet he did not quench Christianity; and Missions now flourish in variour parts of the Mysore country.

"After these authorities, we certainly shall not refer to the Mahomedan Moonshees in Calcutta, for their opinion on the general relations of religious toleration in India.

"I do not know whether your Lordship has been informed, that there are two Roman Catholic Missions in Bengal, and the provinces adjacent. They have existed for a long period of time, and have been tolerated by the Mahomedan, Hindoo, Seik, Nepaul, and Tibet governments. They have preached and published what they pleased, without any official restriction that we have ever heard of; and they now continue to follow their functions under the protection of the English Government, while the Protestant Missions are restrained, and their theology is subjected to an official licence." (p. 79—82.)

The following quotation, with which we shall conclude our extracts from this excellent Memorial, refers to a letter which Dr. B. received from the Chief Secretary to the government, desiring that he would submit, for the inspection of government, the manuscript of some Sermons on the Prophecies, which he intended to publish.

"Having had occasion lately to preach a series of discourses on the Christian Prophecies, in the Presidency Church, some of the congregation expressed a wish that I would permit them to be printed; observing, that they had before made a similar request, without effect; but as I was now about to return to Europe, they hoped I would bequeath them these few discourses.

"When it was understood, by the officers of government, that the Sermons on the Prophecies were to be published, they were alarmed:—your Lordship will scarcely divine the cause—it was this:—It seems these prophecies declare, 'that all nations will be converted to the religion of Christ.' But if this be true, it was argued, what bad news to the Mahomedans and the Hindoos! In short, the advertisement announcing the intended publication of the Prophecies, which was sent to the Government Gazette, was suppressed; the advertisement itself was delivered in with trepidation to government, and an order was immediately issued to the printers of the other papers, forbidding them to publish the alarming notice. In consequence of this order, it has been publickly understood, that the Christian Prophecies are suppressed by authority.

"I now beg leave to submit to your Lordship's judgment, whether, in the view of the temper of mind displayed above, it would be proper in me to submit my compositions to the opinion and revision of the officers of your Lordship's government. Might there not be some danger in committing the Christian Prophecies to be altered and new-modelled by men who favour the disciples of Mahomet and Brahma? I incline not to commit them to the hands of those officers, from another consideration: it would be a bad precedent. I would not that it should be thought, that any where in the British dominions, there exists any thing like a civil inquisition in matters purely religious.

"It is now nearly two months since I received the letter from Government on this matter, and I have not yet communicated my intentions. I now beg leave to inform your Lordship, that I do not wish to give Government any unnecessary offence. I shall not publish the Prophecies.

"At the same time I beg most respectfully to assure your Lordship, that I am not in any way disappointed by the interference of Government on this occasion. The supposed suppression of the Christian Prophecies has produced the consequence that might be expected. The public curiosity has been greatly excited to see these Prophecies; and to draw the attention of men to the Divine Predictions, could be the only object I had in view in noticing them in the course of my public ministry. Another consequence will probably be, the Prophecies will be translated into the languages of the East, and thus pave the way, as has sometimes happened, for their own fulfilment." (p. 83—86.)

The Memorial, from which we have furnished our readers with copious extracts, was sent to England, accompanied by official animadversions. Dr. B—'s Remarks on these form a very interesting part of the present volume.

The Memorial, addressed by the Baptist Missionaries to Lord Minto, in 1807, abounds with important information: and is highly creditable to the piety, sense, prudence, and loyalty of the Memorialists.

The last Number of the Appendix contains a letter from the venerable Swartz, in answer to a speech delivered in the British Parliament, in 1793, by Mr. Montgomerie Campbell. This letter is extracted from the Proceedings of the Honourable Society for promoting Christian Knowledge. Mr. Campbell reprobated the idea of converting the Gentoos, and asserted that the followers of Mr. Swartz were proverbial for their profligacy. With some extracts from this letter, dated Tanjore, Feb. 13, 1794, we shall close this article.

"Our intention is not to boast; but this I may safely say, that

many of those people who have been instructed have left the world with comfort, and with a well-grounded hope of everlasting life.

"That some of those who have been instructed and baptized have abused the benefit of instruction, is certain: but all sincere servants of God, nay, even the apostles, have experienced this grief.

"It is asserted, that a Missionary is a disgrace to any country. Lord Macartney and the late General Coote would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge, that the Missionaries have been beneficial to Government, and a blessing to the country. This I am able to prove in the strongest manner. Many gentlemen, who live now in England, and in this country, would corroborate my assertion.

"It it a most disagreeable task to speak of one's self. However, I hope that the Honourable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the Missionaries, nor any of the Christians, have hurt the welfare of the country.

"In the time of war, the Fort of Tanjore was in a distressing condition. A powerful enemy was near, the people in the Fort were numerous, and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the Fort. When the country people formerly brought paddy into the Fort, the rapacious Dubashes deprived them of their due pay: hence all confidence was lost, so that the inhabitants drove away their cattle, refusing to assist the Fort. The late Rajah entreated his people, by his managers, to come and help us: but all was in vain.

"At last the Rajah said to one of his principle gentlemen, '*We all, you and I, have lost our credit: let us try whether the inhabitants will trust Mr. Swartz.*' Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Sepoys fell down as dead people, being emaciated with hunger; our streets were lined with dead people every morning: our condition was deplorable. I sent therefore letters every where round about, promising to pay any one with my own hands, and to pay them for any bullock that might be taken by the enemy. In one or two days, I got above a thousand bullocks, and sent one of our Catechists and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the Fort, in a very short time, 80,000 kallams. By this means, the Fort was saved. When all was over, I paid the people, made them a small present, and sent them home.

"The next year, when Colonel Braithwaite, with his whole detachment was taken prisoner, Major Alcock commanded this Fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay, they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitantss to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the Fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, 'No, no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it.'" (p. 202—204.)

"I am now on the brink of eternity; but, to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagating of the Gospel? Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country." (p. 208.)

REVIEW of "BIBLICAL ANECDOTES, illustrative of the History of the Sacred Scriptures, and of the early Translations of them *into various* Languages. By JAMES TOWNLEY." Price 3s. 6d. *in boards.*

WITHOUT the Bible, that blessed volume of inspiration, whatever progress we might make in profane literature, we should still remain ignorant of those truths which are most interesting to us, as rational and accountable beings. We observe, and cannot help observing, that sin, and numberless great and complicated miseries, prevail in the world; and that there is a sore travail given to man under the sun. A few years' experience teaches us, that man, the *shame* as well as the *lord* of the creation, is, till made a partaker of the divine nature, more unhappy than any species of inferior animals. He feels, however much he may strive to confound moral distinctions, that he is a subject of moral government; his conscience authoritatively pronounces him guilty of many sins; he looks backward with regret, and forward with painful apprehension, and consequently is incapable of enjoying the present. As created good is not suited to his rational and immortal nature, he seeks for happiness in it in vain; and a moment's reflection will oblige him to inscribe vanity and vexation of spirit on all that the world pronounces great and

good. Thus circumstanced, what relief can he obtain from reason, without the aid of Divine Revelation? Can it enable him to account for the natural depravity, and consequent misery of the human race? or point out how sinful man may become holy and happy? It can do neither one nor the other. But Divine Revelation, contained in the Holy Scriptures, will clearly point out to him both the cause and cure of moral evil, and inform him that, in consequence of an atonement having been made for the sins of the whole world, God can be just, and the justifier of them that believe in Jesus. These are *good tidings of great joy* for *all people*; tidings which, on being practically believed, are invariably followed by *joy unspeakable and full of glory*.

Having made these few preliminary observations, we proceed to lay before our readers, in the words of the author, his design in publishing the work before us.

The following work is designed as an outline of the history of the Sacred Writings, and of the state of Biblical knowledge at different periods. The facts it records appeared to the author to be important, and he believed they would be deemed so by others.

"The DIVINE VOLUME he regards as an invaluable treasure, and cordially adopts the opinion, that all religious knowledge originates in Revelation; a sentiment which he embraces, because he thinks it impossible for any modification of *matter* to suggest the idea of one Infinite Eternal *Spirit*, the Creator, Preserver, and Governor of all things; because the fact is indisputably established that the ancient sages travelled into the *East*, or drew much of their information from Eastern sources; and because the most eminent Heathen philosophers have acknowledged themselves indebted to *tradition*, for their purest and most sublime notions of the Deity and his worship.

"Endeared to the writer by these and similar sentiments, the *word of God* has long been his delightful study, and every thing has interested him that related to the Bible. He was confident, therefore, that if the views of others were congenial with his own, he should render an acceptable service to many, who have neither opportunity, nor leisure, to consult scarce and expensive works, by presenting them with a series of "Biblical Anecdotes," illustrative of the history of the Holy Scriptures, and the early translations of them into different languages. This has been attempted in the following pages, with what success the public must determine." (Advertisement.)

The ends proposed by Infinite Wisdom, in favour of a lost world, with a revelation of his will, are well expressed in the following paragraph.

"A DIVINE REVELATION is of the utmost importance to man-

kind, to discover to them their origin and destination; to acquaint them with the will of their Creator; to inform them of their duties, and to point them to the path of happiness and glory. The Author of their being has graciously favoured them with the revelation they needed; and 'holy men of GOD have spoken as they were moved by the Holy Ghost." But not only have they *spoken* of the things of GOD, they have also *written* the *same* things under the *same* influence, for 'all Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, and for instructon in righteousness.'" 2 Tim. iii. 16, 2 Pet. i. 21. (p. 1.)

The following historic facts, and judicious observations, will come with the charm of novelty to many of our younger readers.

"The first instance of revelation committed to writing, is that of the *Decalogue*, or ten commandments, written on tables of stone, by the finger of GOD, Exod. xxxi. 18. This has been considered by many learned men, as the origin of alphabetical characters, and whether we adopt this opinion or not, it is certain that the major part of the alphabets now in use, may be traced to the ancient Hebrew, or Samaritan.

"To the *Decalogue* succeeded the *ceremonial law*, about 1490 years before the Christian era, and more than 500 years earlier than the age of Homer, the most ancient of the Greek poets.

"The great Jewish Legislator was followed by various other inspired writers, historical and prophetical, who flourished at different periods, from the time of Moses to that of Malachi, whose important prophecies concluded the canon of the Old Testament, about 415, or according to others, 480 years before the birth of our Lord and Saviour Jesus Christ.

"The Jews call Malachi, *the seal* of the *prophets*, and the Rabbins say, that from the time the latter prophets, Haggai, Zechariah, and Malachi died, the Holy Spirit was taken away from Israel. The outpouring of the Spirit on the day of Pentecost afterwards, was therefore a full proof that the Mosaic dispensation was concluded, and that the new dispensation of the Messiah had restored the prophetical spirit according to the promise by JOEL," ch. ii. 28. (p. 2, 3.)

At page 48, occurs the following interesting account of Pamphilus, who was a presbyter of Cæsarea. "He lived A. D. 294. In him were united the philosopher and the Christian. Of an eminent family and large fortune, he might have aspired to the highest honours, but he withdrew himself from the glare of temporal grandeur, and spent his life in acts of the most disinterested benevolence. He was remarkable for his unfeigned regard to the Sacred Writings, and for his unwearied application in whatever he undertook. A great encourager of learning and piety, he not only lent books, especially copies of the Scriptures,

to read, but when he found persons well-disposed, made them presents of his manuscripts, some of which were transcribed with the greatest accuracy by his own hand. 'He erected a library at Cæsarea, which, according to Isidore of *Seville*, contained 30,000 volumes. This collection seems to have been made merely for the good of the Church, and to *lend out* to religiously disposed people. St. Jerome particularly mentions his collecting books for the purpose of *lending them to be read.*'

"The death of this eminent, holy, and useful man, did not discredit his life. For when a persecution was raised against the Christians, and Urbanus the Roman President of Cæsarea, an unfeeling and brutal man, required him to renounce his religion or his life; Pamphilus, the *gentle* Pamphilus, made the latter choice, and cheerfully submitted to imprisonment, to torture, and to death. The reflections of a learned writer on the death of Pamphilus, are so appropriate and impressive, that there can need no apology for inserting them.

"'When I peruse the account which Eusebius gives of the cruelties, which this gentle and amiable spirit was forced to endure, and which he, and eleven others, who were put to death with him, suffered with the most noble bravery, and undaunted fortitude, I am struck with admiration at the greatness of that power, which could raise men so much above themselves, and enable them so completely to overcome all the weaknesses of humanity. At all times there have been men ignorant, furious, and brutal, who have set death at defiance, and despised pain; but it was reserved for Christianity to exhibit a new kind of sufferers, men who joined cool reason to heroic resolution, and tender sensibility to inflexible fortitude. THEY ONLY CAN NOBLY SUFFER, WHO CAN TENDERLY FEEL. Farewell then, excellent Pamphilus! reluctant we leave thee, bright STAR OF HUMAN EXCELLENCE! obscure in the register of men! illustrious in the CALENDAR OF HEAVEN!'"

The following paragraph, in proof of the contents of which, Mr. Townley refers to proper authorities, shews the low state of learning in the seventh century.

"Ignorance, induced by the savage conquests of the Goths and Vandals, and other barbarous nations of the North, had now commenced its gloomy sway. Princes and prelates, clergy and laity, all felt its baneful influence. The eighth council of Toledo in Spain, held about the year 653, found it necessary to forbid the ordination of any who were not, at least, acquainted with the psalms and hymns used in the services of the church, and with the ritual of baptism; and also to enjoin, that those who had already been ordained, but were through ignorance incapable of the duties of their office, should either without any other injunction, learn to read, or be compelled to it by their

superiors. Withred, king of Kent, in a charter granted to the abbess Eabba, A.D. 693 or 695, acknowledges that being illiterate, he had marked it with the *sign* of the Holy Cross. This is said to be the first charter that was ever granted in writing. Archbishops and bishops were frequently too illiterate to write their own names, and only made their marks to the acts of Councils. Hence the phrase *signing*, for subscribing to a deed, is taken from the persons, who could not write, usually making the *sign* of the cross in place of their name, in confirmation of any legal deed." (p. 91.)

Many who have heard the name of ALFRED the Great, do not know so much of the history of that very extraordinary prince, as is contained in the following quotation.

"ALFRED, justly surnamed the Great, a prince not inferior in talent to Charlmagne, and infinitely his superior in piety, and suavity of manners, ascended the throne of England in the year 871. Born when his country was involved in the most profound darkness, and deplorable confusion; and when learning was considered rather as a reproach than an honour to a prince, he was not taught to know one letter from another, till he was above twelve years of age, when a book was put into his hand by a kind of accident, more than by previous design. The queen, his mother, one day being in company with four of her sons, of whom Alfred was the youngest, and having a book of Saxon poems in her hand, beautifully written and illuminated, observed that the royal youths were charmed with the beauty of the book, upon which she said, 'I will make a present of this book to him who shall learn to read it soonest.' Alfred immediately took fire, and applied to learn to read with such ardour, that in a very little time he both read and repeated the poem to the queen, and received it for his reward. From that moment he was seized with an insatiable thirst for knowledge; and reading and study became his chief delight. But great difficulties were thrown in his way. For not only was his kingdom for many years the seat of war, during which he is said to have fought in person fifty battles, by sea and land; but at that time few or none among the West-Saxons had any learning, or could so much as read with propriety and ease. 'At my accession to the throne,' observes Alfred in a letter to Wulfsig, bishop of Worcester, 'all knowledge and learning were extinguished in the English nation, insomuch that there were very few to the south of the Humber, who understood the common prayers of the church, or were capable of translating a single sentence of Latin into English; but to the south of the Thames, I cannot recollect so much as one who could do this.' The prayers of the church were then read in Latin, and continued to be so until period of the Reformation by Luther.

"The wise and pious Alfred, solicitous for the improvement of his subjects, gave every encouragement to learning, adding the powerful influence of his own example. He carried a book containing the Psalms of David, and other prayers copied by himself, continually in his bosom, to which he applied whenever he had opportunity. He was accustomed daily to attend divine service, especially the Eucharist; making use also of prayers and psalms in private. He kept the established hours of prayer, being every third hour both night and day, and frequently entered the churches *secretly in the night for prayer;* often lamenting with sighs, his want of more acquaintance with divine wisdom. He used also, with a careful solicitude, to hear the Scriptures of God, from the recitations of natives, or even (if by chance any arrived from abroad) to hear prayers equally from foreigners.

"To bind the minds of his subjects to the love of letters, and the practice of virtue, he composed a variety of poems, fables, and apt stories. For the same purpose he translated from the Greek, the Fables of Æsop. He also gave Saxon translations of Gregory on the Pastoral Office, of the histories of Crosius and Bede, and of the consolation of philosophy by Boetius. The last literary work in which he engaged, was a translation of the PSALMS OF DAVID into ANGLO-SAXON, which, however, he did not live to finish, but which was afterwards completed by another hand. This last work appears to have been part of a princely design to have the whole of the Old and New Testaments translated into the Anglo-Saxon, or vulgar tongue, for the general benefit of his subjects.

"This extraordinary prince, justly considered as one of the wisest and best that ever adorned the annals of any nation, died in the vigour of his age, and the full strength of his faculties, in October, A. D. 900, after a life of 51 years, and a glorious reign of twenty-nine years and a half. To him Englishmen are indebted for the TRIAL BY JURY, for the foundation of their COMMON LAW, and for the division of the kingdom into hundreds and tythings; and the sentiment expressed by him in his will, will never be forgotten. 'IT IS JUST,' says he, 'THAT THE ENGLISH SHOULD FOR EVER REMAIN FREE AS THEIR OWN THOUGHTS.'" (p. 106—110.)

From the famous piece, termed the DICTATES OF HILDEBRAND, i. e. GREGORY VII. our author lays the 12th, 17th, and 27th before his readers. They are as follows; "That it is lawful (for the Pope) to dethrone sovereigns; that no book is to be deemed canonical without his authority; and that he may absolve the subjects of heretical princes (iniquorum) from their oath of fidelity." (p. 123.)

This same Hildebrand, as well as his successors to the papal

dignity, was a determined enemy to the performance of public worship in the vulgar tongue. "In 1080, the King of Bohemia expressed a wish to him (Gregory) to have the offices or prayers of the church, translated into the SCLAVONIAN, at that time the common language of the North of Europe; but the Pontiff forbade it, and haughtily replied, 'I will never consent for service to be performed in the Sclavonian tongue. It is the will of God that his word should be hidden, lest it should be despised, if read by every one; and if, in condescension to the weakness of the people, the contrary has been permitted, it is a fault which ought to be corrected. The demand of your subjects is imprudent. I shall oppose it with the authority of St. Peter; and you ought, for the glory of God, to resist it with all your power." (p. 123, 124.)

Dr. Milner, in his opposition to the diffusion of the Scriptures in the vulgar tongues, is a consistent Apostolical Vicar; for his *pretended* infallible church has, since the time of Hildebrand, shewn its decided aversion to the unrestricted use of the Sacred Volume.

"Next to the declension of the *Latin* tongues, Hildebrand's above-mentioned refusal was the *first* step towards the *disuse* of the Scriptures in the vernacular languages, amongst the members of the Church of Rome. Another occurrence which hastened that unhappy event, was the establishment of the Inquisition, under Pope Innocent III. and the subsequent council of Tholouse, in 1299, which published the following canon. 'We also forbid the laity to possess any of the books of the Old and New Testament; except that for purposes of devotion they are permitted to have the Psalter, or Breviary, or hours of the Blessed Virgin,' (i.e. in Latin.) 'But we straitly forbid them having any of these books translated into the vulgar tongue.'"

"The council of Trent completed the nefarious business. In the 25th section of that celebrated council, a decree passed on December 4th, 1563, by which the making of the INDEX, or list of prohibited books, was referred to the Pope; and in the fourth rule of that index, by Pius IV. dated March 24th, 1564, 'All persons are forbidden the use of the Scriptures in the *vulgar tongue*, without a particular licence; and whoever presumes to possess or read them without such licence, shall not receive absolution until he has delivered them up to the ordinary; and the bookseller who sells, or otherwise disposes of such translations, shall forfeit the value of the books, and be subject to such other punishment, as the bishop shall judge suitable to the nature of the offence.'" (p. 124, 125.)

With what face can modern Roman Catholics accuse Protestants

of bigotry, and want of candour, after their own church having formed several EXPURGATORY INDEXES, containing catalogues of books, said to be heretical, and prohibiting their perusal! The first catalogues of this kind were made by the Inquisitors; and afterwards confirmed by the Council of Trent, with some retrenchments and additions. Thus an Index of heretical books being formed, it was confirmed by a bull of Clement VIII. in 1595, and printed with several introductory rules. The Scriptures, in the vulgar tongue, making a part of that infamous Index, is a certain proof that the "Tridentine Fathers" were of opinion, that the unrestricted use of the Book of God, which was written for the purpose of enlightening the world, would be fatal to popish domination. Erroneous as the "Tridentine Fathers" proved themselves to be, by their many absurd and unscriptural decisions, they did not *err* in concluding, that the free use of the Scriptures would be fatal to the Romish hierarchy.

Bigotry, when charged upon the Protestants by the Papists, means *dissent* from, or *opposition* to, *any* of their religious dogmas; and want of candour, the maintaining that men have a right to think and judge for themselves, in matters of religion. The only effectual method of supporting popery is, to suppress reason, and to prevent the circulation of the Scriptures; for the *peculiar* doctrines of popery are equally opposed to both the one and the other. But in this age of Bibles, and what Dr. Milner terms *Bible-men*, this method will be found impracticable. Such is the force of Scripture and reason, in this extraordinary era of the world, that even in the precincts of *St. Giles's*, several Roman Catholic heads of families, who, a few months ago, would not admit the Scriptures within their doors, now hear them read by their children with serious attention. What will the Vicar Apostolic say to this? How will he be alarmed for the *orthodoxy*, if not the *morals* of many there, who have emigrated from what he calls an "island of Catholics?" It is well for the Roman Catholics of this country, who read the Scriptures in the vulgar tongue, without a *licence* from "their superiors," that they do not live under a *popish* government; and it is to be hoped, that several of them are sensible of the many advantages which they derive from the laws and administration of a Protestant one.

In closing this article, it is but justice to observe, that we have perused "Biblical Anecdotes" with pleasure; and that the work, which abounds with important and interesting matter, well digested and well expressed, contains proper references to the authorities by which the historic facts recorded in it are supported.

REVIEW of "A SERIES of DISCOURSES, containing a System of Doctrinal, Experimental, and Practical Religion, particularly calculated for the Use of Families, by the Rev. J. BUCKWORTH, A. M. Vicar of Dewsbury." Second Edition, 12mo. 5s. 6d.

WE learn from an advertisement prefixed to these Sermons, that they were originally intended for the exclusive use of the Author's parishioners; but several copies having met with a favourable reception beyond his parochial boundaries, he has been induced to hope that a more general circulation of the Work, by means of the present Edition, will prove both acceptable and useful to the Public.

We trust that the pious Author will not be disappointed in his expectations, as we conceive that the Sermons are well adapted "for the use of families," and for private devotional purposes. The volume, which may be considered as a small regular body of divinity, consists of Sermons on the following subjects: "The existence of God,—the truth of the Scriptures,—the spirituality of God's existence,—the unity and equality of the Father, Son, and Holy Ghost,—the nature of God's dominion over us,—mankind are sinners by nature and practice,—mankind have broken all the commandments,—mankind are redeemed by Christ,—mankind partake of redemption through believing,—faith is the gift of God,—faith works by love,—faith renders the Saviour precious,—faith overcomes the world,—faith is accompanied with an inward witness of an interest in Christ.—The duties of husbands and fathers,—the duties of masters,—the duties of a wife, mother, and mistress,—the duties of children and servants,—the duties of tradesmen,—the conclusion, on ministerial fidelity."

The sentiments are purely evangelical, the style plain and perspicuous, and the applications, which are interspersed through the whole of the volume, are well calculated to arrest the attention, and affect the heart.

THE WORD OF GOD ILLUSTRATED.

ROMANS ix. 3, EXPLAINED.

I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.

To the Editor of the Methodist Magazine.

THE wish of St. Paul, expressed in this passage, has been variously explained by commentators; but, in my apprehension, by none in a manner more consistent with Scripture and reason, than by Dr. Waterland. Should you concur with me in this opinion, your inserting the following explanation by that eminent divine, in your instructive Miscellany, will oblige,

London, Jan. 1814. Your's, &c. A. N.

The occasion and general meaning of these words of the Apostle are obvious enough; for St. Paul having, in the foregoing chapters, taught some doctrines which he knew would be extremely grating to the Jews, thought it the more necessary to profess how warm an affection he had for them all the while, in order to convince them, that his telling them unwelcome truths, proceeded not from any aversion or resentment he bore towards them, but from the love and tenderness he had for them, as well as from a just regard to the honour of almighty God. Therefore he expresses his sincere and great affection for them, declaring how much he was concerned at the spirit of slumber fallen upon them, and how contentedly he could suffer any thing that could be reasonable for him to suffer, if he might but be any way instrumental in rescuing them from the sad circumstances they were in, and might procure for them pardon and salvation. "I could wish that myself were accursed from Christ, for my brethren," &c. Very affectionate words, strong and pathetic, the language, doubtless, of a most generous love, and a most exalted charity. But while we acknowledge the warmth and ardency of his affection, take we care to understand it in such a sense, as that it may be rational too; that it may become a worthy, a wise, and great man; yea, of a great Apostle, and him conducted by the Spirit of God. What then could he mean, by wishing himself *accursed from* CHRIST? Is this a sober or a Christian wish, as it sounds at first hearing, and as expressed in these broad terms? Some divines of the mystic way, have thought it reasonable for a man to submit himself even to everlasting misery, to serve the ends of God's glory, and the general good of mankind; but the thought is shocking, and the thing impracticable: no man can do it; neither is it rational or pious, either to suppose that God could admit of so absurd a thing, or be pleased with a wish so wild and extravagant. The more judicious divines, therefore, being sensible of this, while they have understood St. Paul's words of the *curse everlasting*, yet have had recourse to a *figure* in the other parts, and called it, upon the whole, a strong *hyperbolical* expression, such as ought not to be rigorously interpreted up to the letter.

But still there may be a third way thought on, better than any of the former, which is to examine strictly into the *original Greek*; whether it may not justly bear a milder and more unexceptionable reading. It is observable, that the words Αναθεμα ειναι, which we render by *accursed*, often signify no more than being *devoted* to *temporal* death, or being made a *sacrifice* of: and the words απο τυ χριστυ, which we render *from* CHRIST, may signify *after* CHRIST; that is, after the example of Christ. Let the whole sentence then run thus: *I could be content*, nay, I could rejoice, to be *made a sacrifice myself after Christ*, (or as Christ

has been before me,) *for my brethren, my kinsmen according to the flesh.* The Greek words, απο προγονων, elsewhere used by St. Paul, signify *after my forefathers*, or as my forefathers have before me. *I thank my God, whom I serve from my forefathers, or as my forefathers have done before me.* So then, the true and literal sense of the Apostle in the passage before us, is neither more nor less than this; that he wished to be *devoted* even to death, for the eternal salvation of his brethren the Jews, in like manner as Christ, his high leader, had been *devoted* before him. For as he taught his doctrine, so he was desirous also to follow the example of his sufferings, as far as he might be capable of so doing.

THE WORKS OF GOD DISPLAYED.

ON BIRDS' NESTS.

To the Editor of the Methodist Magazine.

Rev. Sir,

HAVING occasionally seen a small portion of your excellent Miscellany occupied by the productions of the female pen, I am emboldened to present you with a few judicious remarks, translated from the French of the celebrated Francois Auguste Chateaubriand, upon that admirable arrangement of Divine Providence, so beautifully exemplified in the construction of a Bird's Nest, and the progress of the feathered tribes. If you, Sir, think them suitable to form an article for your popular work the ensuing Spring, you will favour them with insertion in due season. I am, Rev. Sir,

Mansion-House, Kettering, Your's, with much respect,
Jan. 1, 1814. MATILDA BROWNE.

The Spring is returned, the Birds begin to build.

" Behold yon idling groups in school recess,
Learning full soon the science to oppress,
There crush'd the egg, and murder'd in its birth,
The half-form'd embryo, seiz'd and dash'd to earth:
Hear the shrill scream, loud plaint, and pensive wail,
While mingling notes of anguish load the gale;
Perversion strange! When songs of bliss invite,
That tones of pain and sorrow should delight."

" If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, thou shalt not take the dam with the young, that it may be well with thee, and that thou mayst prolong thy days."

Deut. xxii. 6, 7.

Jehovah is great in his minutest Works.

What admirable provision is that which is here displayed! Who can contemplate, without emotion, this divine beneficence, which bestows ingenuity on the weak, and foresight on the careless. No sooner have the trees expanded their first blossoms, than a thousand diminutive artisans begin their labour on every side. These convey long straws into the hole of an ancient wall, those construct buildings in the windows of a church; others rob the horse of his hair, or carry off the wool, torn by the jagged thorn from the back of the sheep. There wood-cutters cross small twigs in the waving summit of a tree, here spinsters collect silk upon a thistle. A thousand palaces are reared, and every palace is a nest; each nest witnesses charming metamorphoses: first a brilliant egg, then a young one covered with down; this tender nursling becomes fledged, his mother instructs him by degrees to rise up in his nest. He soon acquires strength to perch upon its edge, from which he takes the first survey of nature. With mingled terror and transport, he drops down among the rest, who have not yet beheld this magnificent spectacle. But, summoned by his parents, he rises from the nest a second time, and this youthful monarch of the air, whose head is still encircled with the crown of infancy, already ventures to contemplate the undulating summits of the pines, and the abysses of verdure beneath the paternal oak. Encouraged by his mother, he trusts himself upon the branch, and after this first step, all nature is his own.

MIND AND MATTER ESSENTIALLY DISTINCT.

Sir,

You know that several, who call themselves Christians, and make extraordinary pretensions to knowledge, maintain the doctrine of Materialism; a doctrine equally opposed to Scripture and philosophy. No truth is more clearly revealed, than that the human soul survives the body; nor is there a notion more repugnant to reason, than that maintained by the Materialists, i.e. that matter, by means of certain modifications, produces thought, reason, memory, and volition. Upon this subject, I cannot better express my sentiments, than in the following extract, which if you judge worthy of a place in your instructive Miscellany, its insertion will oblige, Your's, &c.

February, 1814. L. N.

Nothing in the action of matter can induce us to think, that its action proceeds from any *sense*, *perception*, *intelligence*, or *will*, or that *sense* or *will* can be essential to matter; or that they are

naturally involved or complicated with the actions of matter: for our ideas of the actions of matter are perfect and complete, though it were supposed that sense, perception, intelligence, or will, existed no where but in ourselves.

Since we cannot doubt of the existence of *sense*, or *perception*, *intelligence*, and *will*, they must be the actions, operations, or properties of some kind of being, distinct from what is commonly called matter. There is nothing in the actions of motion, resistance, or elasticity, that raises in our minds any idea of sense, perception, intelligence, or will; otherwise we could not conceive any machine, for example, a mill, without at the same time conceiving that it may have some degree of sense, or perception, or intelligence, or will. There is nothing then in the idea of the actions of matter, by which the parts of it can form themselves into any kind of regular system, with any *view to serve any purpose or end*; neither is there any thing in any system of matter that we know, which necessarily supposes an existence of that system, or without which we cannot imagine matter to exist. We cannot conceive any thing essential to matter, whereby such a quantity of matter (for example) must exist in that part of space where the sun now exists, that it should contain such a proportion of resisting matter, and be of a globular figure, &c. or why one part of matter should be collected and placed in such order, as to form an animal; another part in such another order, as to form a vegetable or plant. If there be nothing in the actions of matter to do this, then it must be done by something different from matter.

We have no idea of substances; we have as little knowledge of the substance of material beings, as of intelligent ones; we have no idea of the thing in which the power of resisting, or of moving, or of re-acting, subsists; as little as we have of the being in which intelligence subsists: but we may have ideas of the actions or operations of intelligence, as we have of the actions of matter, or as we have of motion or resistance.

The essential characteristic distinction, between a material agent and an intelligent agent, is this: material agents act always uniformly and in all directions; they have *no power* in themselves to increase their force of action, or to determine it to one direction more than to another; all alteration in their actions, or in the direction of them, is made by something external, which for that reason is called an efficient cause; they have *no will, purpose, view, or design in their actions*; but an intelligent being determines and directs its own actions, by the purpose, design, or view which it has, and therefore its actions are said to be determined or directed by final causes, and this direction by final causes, is called the will; therefore, in all actions of intelligent beings, which are likewise called moral actions, the intention,

purpose, or will, is principally to be considered. This is the guiding principle in morality, policy, and religion.

The actions of intelligent beings cannot be an object of mathematical inquiry; for quantity, and the ratios of quantities, are the sole object of mathematics; but there can be nothing of quantity in design, intention, or will: therefore any inquiry into the actions of an intelligent agent, must be on different principles from what are used in an inquiry into the actions of matter; but frequently our ideas arise from the complicated actions of intelligent and material agents, in which case a mixture of mathematical and metaphysical principles becomes necessary in our inquiries.

To perceive, to compare, to desire, to will, to feel pleasure and displeasure, require a simple substance, which must represent to itself things which are distant and separated, collect things which are scattered, and compare things which are different. All that is spread over the wide face of the corporeal world, presses itself here together, as it were, into a point, to make out a whole; and what is past, is in the present moment brought into contact with that which is to come. Here is neither extension, colour, motion, rest, space, nor time, but an active being which represents to itself extension and colour, motion and rest, space and time, combines, separates, compares, selects, and possesses a thousand other capacities, which have no relation to extension or motion, attraction or repulsion. Pleasure and displeasure, desire and aversion, hope and fear, are not changes of place of little atoms. Modesty, benevolence, philanthropy, the charm of friendship, and the sublime feeling of piety, are something more than the agitation of the blood, and the beating of the arteries, with which they are usually accompanied; nor can they ever be confounded together but by ignorance, folly, and infidelity.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Sir,

THERE are two extremes, into one or the other of which many run, in their views of the doctrine of Divine Providence; some maintaining that all *events*, the most immoral actions not excepted, are the result of *necessary* causes; and others denying the divine superintendance in regulating and overruling, for the purposes of moral government, the *free* actions of men in a state of probation. The former represent God as the author of sin, and the latter, in effect, deny the doctrine of Providence alto-

gether. Dr. Sherlock, in his justly admired "Discourse of Divine Providence," has avoided both those extremes, and treated the subject in a manner equally calculated to establish the doctrine of man's moral agency, and that of the divine superintendance.

Such being my views of that work, which is in comparatively few hands, I hope that the following extract from it, and some others with which I intend to furnish you, will be judged worthy of a place in your Miscellany.

Though Sherlock was a great and good man, yet his phraseology is not always sufficiently evangelical; hence I shall take the liberty of altering a few of his phrases. I am, Sir,

January, 1814. Your's, &c. N. D.

Let us consider God's government of the natural world, of the heavens, and earth, and seas, and air, and all things in them, which move and act by a necessity of nature, not choice. Now the Scripture does not only attribute to God all the virtues and powers of nature, which belong to creation, and to a preserving providence, but the direction and government of all their natural influences, to do what God has a mind to be done. God does in some measure govern the moral, by the natural world; he rewards or punishes men by a wholesome or pestilential air, by fruitful or barren seasons; he hinders or promotes their designs, by winds and weather, by a forward or a backward spring, and makes nature give laws to men, and set bounds to their passions and intrigues; to overthrow the most powerful fleets and armies; to defeat the wisest counsels, and to arbitrate the differences of princes, and the fate of men and kingdoms: and if God governs men by nature, he must govern nature too; for necessary causes cannot be fitted to the government of free agents, without the direction and management of a Divine Providence, which guides, exerts, or suspends the influences of nature, with as great freedom as men act. If the kind or malign influences of nature must be so tempered, as to punish men when they do ill, and reward them when they do well, natural causes, which of themselves act necessarily without wisdom or counsel, must be guided by a wise hand.

Thus reason tells us it must be, if God governs the world; and God challenges to himself this absolute and sovereign empire over nature. God has bestowed different virtues and powers on natural causes, and in ordinary cases makes use of the powers of nature, and neither acts without them, nor against the laws of nature; which makes some unthinking men resolve all into nature, without a God or a providence; because, excepting the case of miracles, which they are not willing to believe, they see every thing else done by the powers of nature; and if it were

not so, God had made a world, and made a nature to no purpose, to do every thing himself, by an immediate power, without making use of the powers of nature: but the ordinary government of nature does not signify to act without it, or to over-rule its powers, but to steer and guide its motions, to serve the wise ends of his providence in the government of mankind.

For as God does not usually act without nature, nor against its laws, so neither does nature act by steady and uniform motions without the direction of God: but while every thing in the material world acts necessarily, and exerts its natural powers, God can temper, suspend, direct its influences, without reversing the laws of nature. As for instance: fire and water, wind and rain, thunder and lightning, have their natural virtues and powers, and natural causes; and God produces such effects as they are made to produce by their natural powers; he warms us with fire; invigorates the earth by the benign influences of the sun and moon, and other stars and planets; refreshes and moistens it with springs and fountains, and rain from heaven; fans the air with winds, and purges it with thunders and lightnings, and the like; but then, when and where the rains shall fall, and the winds shall blow, in what measure and proportion, times and seasons, natural causes shall give or withhold their influences, this God keeps in his own power, and can govern, without altering the standing laws of nature; and this is his government of natural causes, in order to reward or punish men according to their conduct, and consistently with the wise and good economy of his providence. Thus God reasons with *Job* concerning his power and providence: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven, or canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go and say unto thee, 'Here are we?'" Job xxxviii. 31, 32, &c. This is above human power, but belongs to the providence of God: fire and hail, snow and vapour, and stormy winds, fulfil his word, Psa. cxlviii. 8. Sometimes God restrains the influences of nature, "shuts up the heaven, that it shall not rain." 2 Chron. vii. 13. At other times he "calls to the clouds, that abundance of water may cover the earth. He gives the former and the latter rain in its season, and preserveth to us the appointed weeks of harvest," Jer. v. 24; as he promised to Israel, Deut. xi. 14, 15:—"I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil; and I will send grass in thy fields for thy cattle, that thou mayest eat and be full." He prescribes in what

proportion it shall rain. "Be glad; ye children of Sion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the former rain and the latter rain in the first month," Joel ii. 23, 24. Nay, God appoints on what place it shall rain. "I will make thee, and the places round about my hill, a blessing; and I will cause the shower to come down in his season, there shall be showers of blessing." Ezek. xxxiv. 26. "And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered: so two or three cities wandered to one city to drink water, but they were not satisfied." Amos iv. 7, 8.

It is impossible to give any tolerable account of such texts as these, without confessing, that God keeps the direction and government of all natural causes in his own hands; for, particular effects, and all the changes of nature, can never be attributed to God, unless the divine wisdom and counsel determine natural causes to the producing of such particular effects. Great part of the happiness or miseries of this life is owing to the good or bad influences of natural causes; so that if God takes care of mankind, he must govern nature. And when he promises health and plenty, or threatens to visit by pestilence and famine, how can he make good either, if he has not reserved to himself a sovereign power over nature?

The sum is this, that all natural causes are under the immediate and absolute government of Providence; that God keeps the springs of nature in his own hand, and turns them as he pleases. For mere matter, though it be endowed with all natural virtues and powers, which necessarily produce their natural effects, yet having no wisdom and counsel of its own, cannot serve the ends of a free agent, without being guided by a wise hand. This shews how necessary it is, that God, by an immediate providence, should govern nature; for natural causes are excellent instruments, but to make them useful, they must be directed by a skilful hand; and those various changes which are in nature, especially in this sublunary world (with which we are best acquainted,) without any certain and periodical returns, prove that it is not all mechanism; for mechanical motions are fixed and certain, and either always the same, or regular and uniform in their changes.

It is of great use to understand this, which teaches us what we are to expect from God, and what we must attribute to him in the government of nature. We must not expect, in ordinary cases, that God will reverse the laws of nature for us; that if we leap into the fire, it shall not burn us; or into the water, it shall not drown us; and, by the same reason, the providence of God

is not concerned to preserve us, when we destroy ourselves by intemperance or other sins; for God does not work miracles to deliver men from the evil effects of their own wickedness and folly: but all the kind influences of heaven which supply our wants, and fill our hearts with food and gladness, are owing to that good providence which commands nature to yield her increase; and those disorders of nature, which afflict the world with famines, and pestilence, and earthquakes, are the effects of God's anger and displeasure, and are ordered by him for the punishment of a wicked world. We must all believe this, or confess that we mock God, when we bless him for a healthful air, and fruitful seasons; or deprecate his anger, when we see the visible tokens of his vengeance, in the disorders of nature: for did not God immediately interpose in the government of nature, there would be no reason to beg his favour, or to deprecate his anger upon these accounts.

(To be continued in the next.)

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

Very Dear Sir,

On Sunday, September 5, it pleased Almighty God to deprive me of the amiable "wife of my youth." On the following Wednesday her body was interred, and the occasion improved by Mr. Bunting, in a most eloquent and impressive discourse on Phil. iii. 21, delivered in our old chapel, to a crowded and deeply affected congregation. The subjoined account of her experience and death was read at the conclusion of the sermon; and as I wish, on a subject so painfully delicate, to keep *myself* and *my feelings* as much as possible out of sight, I transmit you the account nearly verbatim.

I am, dear Sir, your afflicted brother,

Leeds, November 15, 1813. ROBERT PILTER.

MRS. MARY PILTER was born in Bedford, July 30, 1786. When about 16 years of age, she was invited to spend an afternoon with a party of Christian friends. Those friends, influenced by the religion they professed, spent their time in a manner consistent with their character. The singing of hymns, the heavenly conversation, and the fervent prayers, which Mrs. Pilter then witnessed, produced a serious and lasting impression upon her tender mind. After this period, her friends found no difficulty in prevailing upon her to attend the ministry of the Methodist Preachers. Under their plain and powerful preach-

ing, her mind was enlightened, her convictions for sin deepened, and her desires for salvation increased: but she was held, for several months, the miserable prisoner of unbelief. From this bondage it pleased God happily to release her on Monday evening, January 21, 1804. During the meeting of the Society after preaching, the Lord was graciously present to heal the broken in heart, and bind up their wounds. The distress of her soul had long been very great; through the whole of this meeting, she had been agonizing with God, and had formed a resolution, not to rest till pardoning love should fill her heart. The preacher observing her peculiar distress, exhorted her to believe on the Lord Jesus Christ for a present salvation. She pathetically and vehemently cried out, "Lord, help me to believe! Lord, I *will* believe; I will believe!" The preacher and the whole society immediately engaged in fervent prayer in her behalf. At that moment, the mighty power of God seemed to shake the place. Four souls found the Pearl of great Price, and the sound of victory and joy filled the chapel. Miss Howard (the maiden name of Mrs. P.) was one of the first that struggled into the glorious liberty of the children of God: and in the first moments of boundless transport, and rapturous amazement, she loudly exclaimed, "Bless the Lord; Bless the Lord! He has pardoned *all my sins!*" The change of her mind was visibly pourtrayed *in her countenance*; and from this memorable period, she "went on her way rejoicing." Ardently loving her Saviour, and animated with the most lively desire to see his kingdom generally prevail, she often retired to her chamber, and poured out her soul to God in prayer for the prosperity of Zion. These seasons were among the most happy she ever experienced. Frequently lost to every surrounding object, her soul entered as into the immediate presence of her God, and *tasted* those pleasures, of which she is now permitted to *drink* unceasingly.

She was united to Mr. Pilter, September 2, 1807; from which period, till within a few months of her dissolution, her path was almost uninterruptedly smooth and pleasant. In the different circuits in which her husband laboured, she possessed, in a high degree, the affection and esteem of her christian friends; and her efforts were, by the blessing of God, rendered, in some degree, subservient to their best interests.

The first symptoms of the complaint, by which it pleased her heavenly Father to remove her to a better world, appeared about six months before her death, a few weeks prior to her confinement. She was, however, safely delivered of a fine boy, and, for several days, her returning strength afforded her anxious friends the most flattering prospects of her speedy and perfect recovery: but these delusive anticipations soon vanished. Her cough and expectoration returned, and she experieneed a slight, but per-

manent affection in her chest. In her case, the power of medicine proved altogether inefficient. Her disorder, in spite of every effort to check its progress, continued and increased, until it produced the end for which her Creator sent it. This long affliction was not without its salutary influence. God, who had heated the furnace, did not fail to support her in it, and sanctify its fiercest flames. Her soul was quickened; all the graces of the Spirit were brought into exercise, and strengthened; her access to God became more easy, and her communion with her Saviour more close and constant. But, during the greatest part of her affliction, she felt a great reluctance to die. Her strong desire to live was not perhaps justifiable; in extenuation thereof, something may, however, be said. She was in the prime of life,—her attachment to her husband, and her two lovely boys, was exceedingly strong,—her path had hitherto been strewed with flowers,—her situation in life, and her future prospects, were, in *her* view, the most desirable in the world: add to this, it was in the flattering nature of her complaint, to excite hopes of life; and those hopes increased the desire for its continuance. But from this desire the Lord more than delivered her, before he took her to himself. Many times during her affliction, eternity disclosed to her view such pleasing scenes, as transported her with "a desire to depart, and be with Christ, which is far better." The hope and desire of life, however, always returned: and indeed, never quite left her, till after her removal from Bramley to Leeds, about a fortnight before her decease. She fondly hoped that the change of air would produce a salutary effect; but He, who never errs, had otherwise determined. Her little remaining strength rapidly declined, her hopes and wishes for life gradually subsided, until, at length, her greatest *fear* was, lest she should live, and her most ardent *desire*, instant deliverance from a life of affliction and pain.

On Saturday night, September 4, Mrs. Pilter appeared to be departing. Mr. and Mrs. Morley, and a few other friends, were called in. On their entering the room, with a smiling countenance and a cheerful voice she said, "Come forward,—I am going,—I shall be in heaven before you." The scene which afterwards ensued, was peculiarly affecting and interesting. She was favoured with the full exercise of her reason, conceived herself to be on the verge of eternity, and was incessantly panting for breath; her friends expected that each moment would be her last; and yet her soul was so filled with heaven and God, that she could not refrain from praising him aloud; frequently exclaiming, "Now, Lord, I am ready; I am waiting for thee!" Then, casting her dying eyes around the room, she subjoined, "My friends are all waiting to see me depart. Come, Lord Jesus, now come and take me to thyself:" with several other ex-

pressions of a similar import. Observing that her friends were deeply affected, she said, "Don't weep; I love you all; farewell; we shall all meet again; all is smooth, all is clear. The word of God opens the brightest prospects:

'Not a cloud can arise, To darken the skies,
Or hide for one moment my Lord from my eyes.'"

After a short pause, she added, with great emphasis, "No! there are no *clouds*, no *mists*, I shall have an easy passage; dying is not so hard; you need not fear." She then, in a very affecting manner, repeated those beautiful lines;

"No condemnation now I dread,
Jesus and all in him is mine;
Alive in him, my living Head,
And cloth'd with righteousness divine;"

Her strength failing, one present added,

"Bold I approach th' eternal throne,
And claim the crown, thro' Christ my own."

She then looked up to heaven with rapture, and said, with great energy, "That throne! that throne!"

She spoke very pointedly and affectionately to several individuals present, particularly to her servant, who had been very attentive to her during her long illness; and exhorted them to give their whole hearts to God. Her exhortations will not soon be forgotten.

On her husband's asking her if she had any thing particular to say to him, she was silent for some time, and then said, "You asked me if I had any thing particular to say to you: I do not think it necessary to say, Take care of my sweet babes; I know you will: God bless them and you." She then said to him, "My dear, can you give me up freely?" Upon receiving an answer in the affirmative, she added, "Bless you, and bless God for enabling you to give me up." Upon her being informed that the commencement of the Sabbath was at hand, she cried out, with all her strength,

"The Lord of Sabbaths let us praise,
In concert with the blest."

To Mr. Morley, who sat by her, she said, "Don't I breathe shorter? How long do you think I shall be here?" He replied, "Your sufferings will soon be over; perhaps in a few hours, perhaps in a few minutes." With a smile she repeated, "Minutes! minutes! then what shall I see? Angels are now waiting for me." After embracing and taking an affectionate farewell of her husband and her mother, she offered her fervent prayers for

all her relatives, and, in particular, her father, for whose salvation she manifested a peculiar concern. Then, fixing her eyes expressively on each person present, she devoutly prayed for them; and, with what she hoped was her dying breath, blessed them all. All who were present joined in commending her spirit into the hands of her Lord: no one ever expected to hear her speak again. But after a silence of considerable length, with a soft, faint voice, she said, "I am afraid I am coming back again." Her husband replied, "Why should you be *afraid* of that? We all wish for your company." She said, "I know you do, and I love you all: but I am afraid of passing through such another day of suffering as I have passed." She had thought "surely the bitterness of death is past," and that she was just entering into the joy of her Lord. But the realization of her blooming hopes was postponed for a short season. About one o'clock in the morning she revived, took a little refreshment, and afterwards slept about two hours. But her respite was transient: the last enemy soon made his furious and fatal attack. Sunday, September 5, the last day of her mortal existence, was a day of severe trial, both to herself and her weeping friends. In the forenoon, she was seized with the convulsive pangs of death. The agony of her bodily pains was so exquisite, that it threw her into a most profuse perspiration; frequently overpowered her mental faculties, and produced a temporary delirium. Of this the adversary took advantage. She became dreadfully afraid that she had offended her God, that he had forsaken her, and that after all, she should be a cast-away. At about half-past four o'clock in the afternoon, it pleased God in mercy to afford her a little relief from suffering; her wonted vigour of mind in part returned, and she began to say, with a cheerful countenance, "The Lord hath not forsaken me; faith is springing up, joy is returning; I am again getting as happy as I was last night; praise the Lord!" In the course of the day, she requested that her dear boys might be brought to her. She embraced each of them in her expiring arms, kissed them with all the tenderness of maternal affection, gave them a mother's dying blessing, and commended them to God in fervent prayer. She then said, "Now, Lord, I have nothing else to do, but come to thee! O come this moment, and take me to thyself!" When informed that her pulse and heart were ceasing to beat, her languid countenance brightened with a pleasing smile; and lifting up her eyes toward heaven, she said, "Now, Lord, send a band of angels to take me to glory!" After a pause, she added, "I am not worthy, but Jesus is worthy!"

At twenty minutes past six in the evening, nature being completely exhausted, and her painful convulsions having entirely

subsided, she quietly breathed her soul into the hands of her gracious Redeemer, in the 28th year of her age.

"Let sickness blast, let death devour,
If heav'n must recompence our pains;
Perish the grass, and fade the flower,
If firm the word of God remains."

MEMOIR OF MRS. MARY STERRY, *of Lowestoft.*

Mrs. Sterry was born in the year 1770, of respectable, industrious parents. In her youth she was of a gay turn of mind, and fond of the fashions of the world, which she followed to the utmost of her power. But when she was about twenty years of age, it pleased God to awaken her to a sight and sense of her dangerous state. The preaching of the Gospel among the Methodists, was made the instrument of her conversion. Her convictions for sin were strong and lasting. The Lord did not suffer her to go mourning all her days, but manifested to her his pardoning love, and filled her with peace and joy through beheving. Now her light shone to all around, and the love she felt to her Divine Master enabled her to testify with the Psalmist, "thy commandmeuts are my delight." And such was her uniform, steady conduct, and her prudent zeal for the glory of God, that she was soon judged a proper person to be a leader of a class of young women; which office she filled with advantage to the souls under her care. About this time, Mr. Robert Sterry paid his addresses to her, and although he was a sober, steady, moral character, yet because she suspected he had no more than a form of godliness, she would not consent to a union with him until she had satisfactory proof of his conversion to God. After she had obtained all the evidence she could desire of his being a truly religious man, she was joined to him in holy matrimony; and being one in mind, as well as in heart, they studiously endeavoured to promote each other's happiness; and they both were thankful to God for their union. It pleased the Lord so to bless them in all their undertakings, that they prospered greatly in the world; and as their family increased, the means of providing for them so increased that short-sighted man was ready to pronounce their bliss complete. But their earthly prospects, however flattering, were soon beclouded. The business in which they were engaged was that of fishing; and in 1806, when the boat in which Mr. Sterry and his son were embarked, was coming towards land, without any apparent cause, it overset. Mr. Sterry, and his father, who had accompanied him in this

voyage, were taken off the side of the boat before she sunk, and brought safe ashore; but their eldest son, a promising youth, being in the cabin, was lost, together with the property. This very trying dispensation to the mother, was rendered the more tolerable on account of the life of her husband being spared. Before the next fishing season, Mr. Sterry had prepared for another voyage, and had begun a design to put a stop (as far as lay in his power) to that ungodly practice of holding a fish-market on the Lord's-day morning. All the time he was making ready for his voyage, he had great uneasiness and forebodings of mind, that things would not go well with him some way or other. These apprehensions had their proper effect upon him, by driving him to earnestness in prayer, both in private and with his family, that God might prepare them for doing and suffering all his will. The day being come for his going on board, it was strongly impressed on his mind, that he should see his wife and family no more: he therefore took an affecting farewell, and when he had left the house some little way, (contrary to his usual custom,) he turned back to take another farewell, persuaded he should never return. Mrs. Sterry also had the same presentiment; and they gave each other up into the hands of God. About a week after this, a gale of wind arose, which blew tremendously; the boat was lost, and every hand on board perished. A day or two after, it was said about town, that Robert Sterry's boat, with all the crew, was lost. When these doleful tidings reached Mrs. Sterry, she received them, not like a stoic, that has no feelings, but with a firmness, a fortitude, a dignity, which the religion of Jesus Christ alone could inspire. There were some who entertained hopes that some vessel might have picked them up at sea, and that they would return in time to their families; but from what had passed between Mr. and Mrs. Sterry before they parted, all hope of seeing him again in this world, was lost to her. Since that period, she often expressed herself in words to this effect: "My poor heart then received such a wound, as all the power of medicine can never cure.—Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Thus was she left a widow, with six small children to provide for, deprived of a loving husband, and a great part of her property. Her prospects for the future were melancholy, with respect to this world; but as she knew something of the mercy and goodness of God, she was enabled to cast her care upon him; and could say, with that illustrious sufferer, Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." For more than five years she had to struggle through many difficulties in her widowed state, yet she was generally cheerful and resigned; for she had not so learned Christ, as to murmur and complain: he was her constant support and refuge in every try-

ing hour. God was her refuge and strength, a present help in trouble.

About the beginning of September, 1812, a malignant fever seized a part of her sister's family, and then her own children caught it; and as she was with both families, doing for them all that lay in her power, she caught the fatal disorder. But she was happy and resigned to the will of God, and said to a sister that waited on her, that her confidence was strong in the Lord, and her prospects bright for another world. On the 27th of the same month, early in the morning, she thought her end drew nigh; and her late husband's brother, Mr. John Sterry, being executer for the children, was sent for, to settle some necessary business. When this was done, she said that she had done with all below. After breakfast, she requested that all the children should be brought into her room, that she might give them her blessing, and take her leave of them before she departed. The witnesses of this scene were greatly affected, to see a loving, tender mother, bidding her six children a last farewell, and the sorrowful children parting with their dear parent. But the most affecting of all was, when she parted with the youngest, which was named Robert, after his father. She pressed the child to her bosom, and told him she was going to heaven, and said, Will you go with me? to which the child innocently replied, *Yes.* In the course of a week the child died. On the afternoon of the same day, the Lord mercifully released her out of all her troubles, and took her to himself; a saint indeed, that had been for years ripening for glory, as a shock of corn for the garner. May her children and friends follow her, as she followed Christ!

With respect to her general character, she was a woman of genuine piety, a person of much prayer, who was wont, on every occasion, to go to God for a supply of her wants; and when she had committed her case and herself to him, she cheerfully left all events in his hands. She had clear and scriptural views of the doctrines of the gospel; of the fall of man, and of the entire depravity of human nature; of the atonement made by Christ for the sins of the world; of justification by faith, the witness of the Spirit, and of that holiness, without which no man can see the Lord. She was uniform in her whole deportment as a Christian, and in her dress she was clean, neat, and plain, which added a dignity both to her person and profession.

JOHN TAYLOR.

MEMOIR OF MR. JOHN TEE.

To the Editor of the Methodist Magazine.

THE insertion of the following short Memoir of the late Mr. John Tee, of Hemsworth, in this circuit, in your useful

Miscellany, will be very acceptable to all of your readers who had the favour of his acquaintance.

Barnsley, Your's, respectfully,
June 2, 1812. JOHN SMITH.

AT a very early period in life, John Tee had serious impressions, but it was not till the thirty-third year of his age, that he was made deeply sensible of the necessity of an interest in Christ Jesus. Then he begun to seek for that blessing in earnest, and it pleased God shortly after to reveal his Son in his heart. By grace, he was enabled to walk in the commandments and ordinances of the Lord blameless, for the space of eleven years; when, about three months ago, he was called to resign his charge; which he did, in great peace. When the author of this sketch was called upon to improve the circumstance of his departure, in the village where he had lived a considerable time, and where he finished his earthly course, he laid before the congregation the following traits of his life and character; but the general observation of those who heard them was, that enough had not been said in his favour.

He deeply felt, and heartily relished, the doctrine of salvation through the blood of the great Redeemer and Advocate. He saw clearly, that other foundation can no man lay than that is laid, which is Christ Jesus. He so appreciated that redemption which flows through God's dear Son, that his breast flamed with desires to spread it among men: but he never ventured to speak in public on that interesting subject. His diligence in all the appointed means, evinced a mind deeply affected with the truths of Divine Revelation. The love of truth and righteousness having gained full possession of his heart, he took pleasure in liberally assisting to spread them among men. Hence followed his kindness and attention to the publishers of the glad tidings, to strengthen whose hands he did every thing that was within the compass of his power. As a leader of a class, he conducted himself with much prudence and faithfulness, when he met his people together; and when in private, he addressed them as their several cases required. He was well acquainted with the nature of his office, and deeply conscious that he should have to give an account of each one intrusted to his care, to the chief Shepherd and Bishop of souls. Alive to the best interests of his family, he was indefatigable and serious in instructing the children God had given him. He saw it needful to seek for grace from God, to enable him to discharge his duty faithfully. Notwithstanding his great attention to business, he was punctual in family prayer. The affectionate husband, and the tender and judicious parent, were evident in all his conduct in domestic life. He did not forget that his Lord had said, "The poor ye have always with you." In him the needy found a father and a friend. The sabbath-day he

highly prized, and most conscientiously remembered to keep it holy. He was strictly upright in all his dealings, punctual to all his engagements, orderly in all his concerns. The result of this was, God blest him in all he set his hand to, and prospered him in all his undertakings. Mr. Tee has left a widow and seven children to deplore his loss; but their loss is his gain. Notwithstanding the regularity of his conduct, when I asked him, if he relied wholly on Christ for salvation, he replied, "O yes; I see my life has been made up of nothing but blunders!" He was patient in his affliction, which was growing upon him for five years previous to his death.

MISCELLANEOUS.

Letters to a Friend, on the Religious Instruction of Youth.

(Continued from page 228.)

LETTER IV.

Dear Sir,

IT is difficult to form a proper view of the state of the religious instruction of youth, as it respects the Christian world *at large*; nor is it easy to ascertain the degree of attention paid to it through this kingdom. But if we consider, 1st, What it implies; and, 2d, If we estimate its existence from appearances, we scarce can avoid the conclusion, that the religious instruction of youth is very imperfectly attended to. Whether we apply the *subject to parents*, masters, or ministers, we may observe, it supposes a tender and painful concern for the spiritual good of their charge; and that this will shew itself, 1st, In seriously considering by what means they can most effectually discharge their duty. 2d, In conscientiously dedicating a portion of their time to pursue those means they have solemnly determined upon: and, 3d, In patient continuance in the path of duty, amidst every discouragement with which they meet.

To place this subject in a stronger light, let us consider it exemplified in the conduct of a Christian parent, and of a Christian *minister*. See then a Christian parent, who is placed at the head of a family, entering into his closet, purposely to consider, as in the presence of his God, how he may most effectually impart to his rising offspring the seeds of sacred truth. Consider him there, weighing his helps and hindrances, bringing his charge before a throne of grace, and humbly purposing, no time shall be lost, with his lisping infants, or more advanced domestics, to inform them respecting their Maker and themselves.

In his closet he meets, in meditation, all discouragements, and

asks help from God. Follow him from thence to the consecrated hour, when, as a priest on his throne, he fills up his awful office, imparting, as God's vicegerent, the terrors of the law, or glories of the gospel. As his Lord, he stoops to little children, teaching them, as they can bear, to perfect praise; revealing to babes the truths "hid from the wise and prudent." The brightest hours of his brightest days are dedicated to this glorious work. Behold a Christian parent entering on this work, as soon as his family is capable of instruction, and continuing it, till his sons and daughters become as the "polished corners of the temple," and mark its blessed fruit.

His children are accustomed, from their earliest days, to hear the sacred Volume read or expounded; to offer their morning and evening sacrifices. Their sabbaths are employed in receiving from their parents' lips the purest instructions of the book of God. These are imparted to them by the most gentle and gradual means, from the first dawn of reason. Knowledge and love have taken root; "God, even their own God, hath blessed them." In such a family we see the blessing of early religious instruction. God hath made them of one mind in one house: they live "as heirs of the grace of life."

In such a family, we see a Christian parent, a Christian master, reaping the fruit of his labour. His prayers, his studies, his self-denials, his labours, are not in vain in the Lord. He sees "the goodness of the Lord in the land of the living."

Let us survey this subject in *the conduct of a Christian minister*. Suppose him sent to a village or town, where all is ignorance and misery. His labours are owned, God confirms the word of his servant; he gives him souls for his hire. Parents are turned from darkness to light, and heads of families are converted to God. They acknowledge him their pastor and their guide: he looks around him, and sees his charge increase. "These, (says he,) who now own me as their teacher, have families. In this place, where the great Head of the Church has cast my lot, are multitudes of children capable of religious instruction; their parents (late ignorant themselves) want help; God placed me here for this purpose. These children are my charge: my obligations are the same to them as to their parents." He retires to his closet; he prays for light; he considers the objects of his care; their ignorance,—their age,—their thoughtlessness,—their prejudices and their passions. But they are committed to him by the chief *Shepherd*. The door is open for their profit, and he must make the trial. He will need the wisdom from above. Composing sermons for his congregation is labour, but habit has greatly sweetened it. The esteem of wise and good men, the pleasure of perceiving and imparting sacred truth; the blessed effects already produced by it; all these unite to render his stu-

dies for the pulpit easy and delightful. But how to reach "the untutored mind," to condescend "to little children," to teach "heedless rambling impulse how to think;" is, perhaps, a new, unbeaten track.

The subtilty of argument, the pleasure of eloquence, must be laid aside, and the great truths of God simplified to the capacity of children. Children who do not think, must be taught the mysteries of redemption. The work is new, but this man of God knows where to look for help. He bows before the Father of lights, and asks wisdom to teach babes. *He studies* "to teach young beginners." A conviction of duty, love to his Lord, and little children, enable him to make the sacrifice of more pleasing and popular pursuits. He stoops to the lowest place, and becomes great before God. He takes the multitude of little ones in the arms of faith and prayer, and brings them to his Lord. He weeps before his footstool, to be assured that he is sent to these lambs. With an heart overflowing with humble love, he engages in this work. Love to his condescending Lord, and love to the weakest of his flock, engage him in this work; love enables him to employ his best powers in it; it helps him to consider how he may best discharge his trust, and instruct the youth committed to him. Love helps him to *labour; having counted the cost, and having fixed upon the means, he visits from house to house, and solicits and obtains the sufferance or aid of those to whom the children belong.* He engages them to do their part, directs them respecting it, and watches over their performance. Each house becomes an house of prayer; each father or master, a prophet and priest in his own household. The children and servants are regularly instructed, the pastor and his flock are united in the work, and *whole families, young and old, are taught together.* "The desert now blossoms as the rose, the wilderness and solitary place is glad, the parched land becomes a pool, the habitations of dragons—are grass, with reeds and rushes." The change shews that God confirms the word of his servant.

Here we see the blessed effects of family religion, when ministers and people unite in the work. These reflections shew, that the religious instruction of youth, implies a tender solicitude for their profit, manifesting itself in a serious consideration how to help them, a conscientious devotion of time to that purpose, and a patient perseverance in our endeavours.

I am, dear Sir, your's.

Letter V.

Dear Sir,

Lest what has been said on the subject of Religious Instruction, be of too general a nature, I shall, in this Letter, ex-

tract some observations from Mr. Wesley's Sermon on Family Religion, which are more particular.

"Let us inquire, (says he,) in the third place, what we can do, that all these (our houses) may serve the Lord? May we not endeavour, first, to *restrain* them from all outward sin? May we not, secondly, endeavour to *instruct* them?" As his observations on this part convey so much of what is necessary to be done, I shall transcribe them more fully. "To take care that every person who is under our roofs, have all such knowledge as is necessary to salvation. To see that your wife, servants, and children, be taught all those things which belong to their eternal peace. In order to this, you should provide that not only your wife, but your servants also, may enjoy the public means of instruction. On the Lord's-day, in particular, you should so forecast what is necessary to be done at home, that they may have an opportunity of attending all the ordinances of God. Yea, and you should take care that they have some time every day for reading, meditation, and prayer. And you should inquire whether they do actually employ that time in the exercises for which it is allowed. Neither should any day pass without family prayer, seriously and solemnly performed.

"You should particularly endeavour *to instruct* your children *early*, *plainly*, *frequently*, and *patiently*. *Instruct them early:* from the first hour that you perceive reason begins to dawn. Truth may then begin to shine upon the mind, far earlier than we are apt to suppose. And whoever watches the first openings of the understanding, may, by little and little, supply fit matter for it to work upon, and turn the eye of the soul upon good things, as well as upon bad or trifling ones.

"But the speaking to them *early* will not avail, unless you likewise speak to them *plainly*. Use such words as little children may understand, just such as they use themselves. Carefully observe the few ideas which they have, and endeavour to graft what you say upon them. While you are speaking in this manner, you should be continually lifting up your heart to God. He alone can apply your words to their hearts: without which all your labour will be in vain.

"But if you would see the fruit of your labour, you must teach them not only *early* and *plainly*, but *frequently* too. It would be of little or no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul of less value than the body? Will you not then feed them as often?

"But it will not avail to teach them *early*, *plainly*, and *frequently*, unless you persevere therein. Never leave off, never intermit your labour, till you see the fruit of it. But in order

to this, you will find the absolute need of being endued with power from high: without which, I am persuaded, none ever had, or will have patience sufficient for the work. Otherwise the inconceivable dulness of some children, and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination."

Such were Mr. Wesley's views of the duty of parents towards their children. Perhaps many excellent men will differ from him, with respect to the *frequency* of religious instruction; or, we may consider him to mean, that at certain periods of a parent's charge, such a frequency as he has expressed is necessary. As this letter is not long, I will add the following directions from Baxter:

1st. Teach them by your example, as well as by your words. Be yourselves such as you would have them be. Lead them the way to prayer, reading, and other duties. It is a sad time, when he must be accounted a good master or father, that will not hinder his family from serving God, but will give them leave to go to heaven without him. I will but name the rest of your direct duty to your family.

"1. You must help to *inform their understandings*; 2. to store their memories; 3. to rectify their wills; 4. to quicken their affections; 5. to keep tender their consciences; 6. to restrain their tongues, and watch over their untoward conversation.

"To these ends, 1. Be sure you keep them at least so long at school, as till they can read English. 2. Get them Bibles, and good books, and see that they read them. 3. Examine them often what they learn; especially be, on the Lord's-day, in this work: and see that they spend it not in sports and idleness. 5. Shew them the meaning of what they learn. 6. Acquaint them with the godly, where they may learn good; and keep them out of that company that would teach them evil. 7. Be sure to learn them some catechism, containing the chief heads of divinity. And for the manner you must do all this: 1. Betimes, before sin gets deep rooting; 2. frequently; 3. seasonably; 4. seriously and diligently; 5. affectionately and tenderly; 6. with austerity, compelling where commanding will not do, and adding correction, where instruction is frustrated."

I shall conclude with this earnest request to all Christian parents that read these lines, that they would have compassion on the souls of their poor children, and be faithful to the great trust that God hath put on them. O! Sirs! if you cannot do what you would for them, do what you can. *Church and state, city and country, groan under the weight of this neglected duty.* You are so tender of them, that God is less tender both of them and you; wonder not therefore if God make you to smart for

your children's sins, for you are guilty of all they commit, by your neglect of doing your duty, to instruct and reform them.

Will you resolve therefore to set upon this duty, and neglect it no longer? Remember Eli. Your children are like Moses in the basket in the water, ready to perish if your hand help not.

As ever you would not be charged before God as murderers of their souls, as ever you would not have them cry out against you in everlasting fire, see that you teach them how to escape it, and bring them up in holiness and the fear of God.

I am, dear Sir, your's, &c.

(To be continued in the next.)

To the Editor of the Methodist Magazine.

Dear Sir,

MUCH interest being excited at the present time, on the account of the expedition of the Rev. Dr. Coke, and the Missionaries under his direction, to Asia and Africa, to carry the glad tidings of salvation to the myriads that people Hindostan's plains; perhaps the following remarks, the work of imagination, may meet with acceptance from a part of your numerous readers. That he who "holds the winds in his fists, and the waters in the hollow of his hand,' may guard the Missionaries from the perils of the deep, and bring them in safety to the places of their destination, is, I doubt not, the prayer of thousands, as well as of him, who begs to subscribe himself, your well wisher and friend, W. B. BROWNE.

Mansion-House, Kettering, Nov. 1813.

The Christian Missionaries' departure from England to India, and the probable result, exhibited in the subjoined landscape.

"Almighty Father, condescend to own
Their works of faith and labours of their love;
From pole to pole thy saving pow'r make known,
And ev'ry mount of unbelief remove!"

A MISSIONARY LANDSCAPE.

What can be more congenial with the best feelings of a philanthropic mind, than the scenery now exhibited? This representation and imagery has in some respects been realized; and only let Missionary exertions and Biblical translations continue and abound, and this landscape, though as yet but circumscribed, will widen in extent, and gloriously spread throughout the different regions of the universe. Let us take six views of this very interesting subject, which mark the origin, progress, and in a small degree the happy consummation of missionary exertions. The first view represents the arrival of the vessel with

the Missionaries on board, destined for foreign service, and the sensations of the native tribes, when the ship appears in sight. From the land the Indian groups behold the vessel sailing on the deep; they assemble close together, filled with sensations of the most distressing kind. Their recollection recals the period when a slave ship, manned with traffickers in human kind, arrived upon their quiet shores: when to complete her lading, they exempted neither old or young, the child or hoary crown. But let your fears subside, ye numerous offspring of our common Parent! Be not troubled, ye that are the handy work of him who, of one blood, hath made all the nations of men, that dwell upon the earth, whether they be Europeans or Asiatics, Africans or Americans. The persons you so much dread, are the heralds of the Prince of Peace, the delegated messengers of the Great Eternal. They come not to transport you from your native climes, their intention is to contribute to your happiness where you are. They are imitators of Jesus, "who went about (by sea and land) doing good."

The second scene in the landscape is, the disembarkation of the Missionaries, and their attendants, on the extensive beach. An interpreter is amongst their number, and is of the greatest use in this their important expedition. The landing of the Missionaries being effected, they offer to the Indians some little presents, by way of raising in their minds a degree of confidence towards them. The Interpreter communicates to them, in a few words, the benevolent intentions of the strangers; the natives confer together; after which, they hail their companions, who for fear had fled; and in a few minutes, the sandy beach, to a considerable extent, is covered with the multitude. The Missionaries, through the medium of their Intrepreter, now proceed farther in their grand design; which brings us to a third view, or representation in this varied landscape, which is, an heathen audience, a very extraordinary congregation. Ye Ministers of Jesus, now engaged in the home department, do not your zealous bosoms glow with the purest ardour to realize this scene? Ye friends of the abject poor and miserable, whose highest ambition, as well as greatest pleasure, is to reduce the sum of human misery, here is an extensive field for your most vigorous exertions. For a moment, behold this wonderful assembly. Whilst the Missionaries and their attendants are singing the high praises of God, the attention of the native tribes is most powerfully arrested; such sounds they never heard before. This music 'charms the savage breast,' and softens their ferocity. The next thing attended to, is solemn prayer: again the Indians are struck, their eyes are fixed on him who acts as speaker for the rest. With such sacrifices Almighty God is well pleased. What

a memorable period will that be, when the following beautiful passage shall receive its accomplishment: "O thou that hearest prayer, unto thee shall all flesh come." Another Missionary now proceeds to deliver a short discourse: his text upon the occasion is well chosen, and strikingly appropriate. "He sent his word and healed them." (Psalm cvii. 20.) Were this word but more extensively sent, its divine efficacy would soon appear in healing the diseased nations. After the discourse is finished, the Interpreter assembles the different clans around him, with their respective chiefs standing by his side. He gives them the substance of what they had heard, but could not understand. The chiefs, in particular, pay a marked attention. Similar proceedings being attended to, and frequently repeated; the God of missions and friend of fallen man, looks down well pleased; his beloved Son urges the accomplishment of the ancient promise, that he was to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession;" and the Almighty graciously seconds the endeavours of his servants in foreign lands, and gives his word success. The heart of flint is penetrated, and at length sends forth the flowing stream; the savage becomes susceptible of feeling; and the former untaught Indian is now instructed in the word and ways of the Lord. The fourth view exhibits them as a people of some understanding in the fear of the Lord. It is truly a fine sight, to behold the late savage tribes emerging progressively from a state of heathenism, barbarism, and idolatry, to civilization, Christianity, and the enjoyment of God. Now by virtue of the Christian sacrifice, they see the absurdity and horrid enormity of offering human sacrifices to their incensed deities. Having acquired a knowledge of the true God, they renounce the practice of worshipping false ones. Becoming acquainted with Christian principles, their superstitious rites are laid aside.

The fifth view in the Missionary Landscape, exhibits the joyful day of distribution. See yon Indian groupe, with their eager looks, surrounding the seat of God; their object is to receive from the hands of the Missionaries, Bibles and Testaments, which hence forward they are to call their own.

Having been instructed in the missionary school, they can now read the book of God, and O! how do they exult in the sacred treasure. Never did the sun gild a morn more auspicious to them than that, upon which they receive this precious boon! Alexander the Great felt not half the satisfaction from the possession of his immense spoils, as those Indians feel in the acquisition of the sacred Scriptures; now that, in some measure, they can appreciate their worth. The last sight that I would present to view, is a christian congregation in a heathen land. This indeed is one of the greatest wonders in the world! This must be

acknowledged, because it is the result of the omnipotent energy of a wonder-working God! The conversion of a soul is the arm of the Lord revealed, and an exemplification of the power of God unto salvation. It is marvellous in our eyes, to behold the "Ethiopian changing his skin, and the fierce leopard varying his spots;" i. e. the sinner long habituated to evil, by the power of divine grace, learning to do well. A christian congregation in a heathen land is, "the leopard lying down with the kid, the calf, the young lion, and the fatling together," or the whole led in a peaceful land by a smiling infant. Even the order of nature is inverted, because the grace of God is implanted. A christian congregation in a heathen land, is the wilderness exchanged for Eden, and the desert rejoicing and blossoming as the rose! Then, "instead of the thorn springs up the fir-tree, and instead of the briar appears the myrtle-tree." These things being accomplished, though but in a small degree, is a luminous proof of their practicability; and did the means made use of bear a regular proportion to the immensity of the grand design, the Great Eternal himself only knows what would be the blessed consequence. What has been already effected, is only as a drop to the coming shower. What our eyes have seen, and our ears have heard, is comparable to the cloud, not larger than a human hand, arising out of the sea; but the cloud is spreading in amazing magnitude, and vast dimensions, and there is the sound of abundance of rain. The little that has been done is a prelude to the greater that shall yet be performed, when even "Ethiopia shall stretch out her hands unto God;" and the distant isles and continents hear of the fame of our adorable Emmanuel. By the all-pervading energy of God, and the harmonizing efforts of men, a christian universe shall be reared above the ruins of the anti-christian and heathen world.

I shall close my paper, by stating that our obligations appear to be greater, from the consideration of the part of the world towards which the present mission is principally directed. It is Asia,—Asia, where man first received the breath of life.—Asia, where the Patriarchs pitched their tents.—Asia, from whence the Prophets handed down the revealed will of God.—It is Asia, which had the seven churches, whilst we were as destitute of divine light as they are now. This mission is principally directed to Asia, where the grand work of redemption was effected—where Jesus died, that we might live for ever. And does not the recollection of these things produce feelings of sympathy and compassion? Asia, from whence emanated the light we are in the enjoyment of, now supplicates us, as an enfeebled mother her child, to comfort and enrich her with the bread that cometh down from heaven. Her language is, "Come over and help us; leave us not to our idolatrous superstitions; let the temple of

Juggernaut be changed into the sanctuary of the Lord; let the funeral pile give place to sacrifices well-pleasing to God." By the renewal of the late East India Charter, I feel a glowing hope, that a wide and effectual door is about to be opened in those extensive regions. The 'star was seen in the East,' but for a number of years it has been enveloped in clouds: I therefore can but hail the dawn of a glorious day, when even the 'star in the East,' in radiant splendour, shall be superseded by an illustrious Sun, that shall irradiate their darkness, and diffuse light, joy, and happiness, throughout the whole Eastern benighted hemisphere. This event has been predicted, and it shall certainly receive its accomplishment: "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of Hosts."

THOUGHTS ON MISSIONARY SOCIETIES.

To the Editor of the Methodist Magazine.

Dear Sir,

I AM happy to learn, from your widely-circulated Miscellany, that numerous associations are forming among us, for the laudable purpose of aiding our very extensive Missions, which God has already blessed to the enlightening and conversion of many thousands. I beg leave to present the Public, through your medium, with a few thoughts on this subject; some of which are the result of my own observation, and others of them were presented to my mind, by the perusal of an admirable Tract, by the Rev. Thomas Chalmers, on the Influence of Bible Associations on the Temporal Necessities of the Poor.

Edinburgh, Feb. 2, 1814. S. KITTLE.

It is truly astonishing to think what great things may be effected by the united efforts of those persons, from whom, individually considered, but little could be expected. Those large masses of stone or marble that were used in constructing the temples of the ancients, though far too bulky for one man to stir in the least, were, nevertheless, carried many miles, and then raised up scores of feet from the ground, and made to fill their respective places, by means of the united strength of comparatively feeble individuals. Who that had heard the first Methodists, in 1738, urge the Rev. Mr. Wesley to allow them to enter into a little subscription towards purchasing the lease of the Foundry, and putting it into repair, (see Minutes, 1766,) would have imagined that the small subscriptions of a poor people, would have been able to have built so many commodious places of worship, and to support such a large body of itinerant preachers and their families, as are now called to labour in the Lord's vineyard.—But, Sir, you know that this is not all; the Methodist Societies have

long taken a very active part in Missionary labours, and have, at this time, no less than 113 Missionaries, supported at their expence, in different parts of the world; and though their funds have of late suffered some embarrassment, yet they have recently sent an extensive Mission to the East-Indies; and petitions for spiritual aid, are pouring in upon the Missionary Committee, from Africa, New South Wales, &c. And who can refuse to lend an ear to such entreaties? May the Lord thrust forth many labourers into his vineyard, and crown their labours with abundant success! This wonderful extension of the work, and call for pecuniary aid, have caused sundry new associations to be formed, in which small weekly or quarterly sums are regularly subscribed in aid of this good and glorious cause. Much may be expected from these benevolent associations, since only 1000 persons, subscribing one penny per week each, would aid the Missionary Funds with upwards of £216 every year! One penny per week Associations, first formed among the Methodists, are becoming general among Christians of various denominations: and one penny per week Bible and Missionary Societiess have multiplied exceedingly of late, and promise to gain establishment in every town and village of the British Empire. But it having been said, by some persons, that it would be much better to consider the case of our own poor, than to squander away these sums on account of other nations, I beg leave to call the attention of my readers to the following observations.

1. It is a mistaken notion, that what is given to these institutions, is taken from the poor; for the poor suffer no injury by these contributions, subscribers to these funds paying their rates as punctually as any others.

2. As benevolence to the poor will ever be found to keep pace with the ability and disposition of the giver, it may fairly be concluded, that those persons who are interested in behalf of the spiritual wants of other nations, will not be the last to consider and relieve the temporal necessities of their poor neighbours. And it is certain, that while many persons who exclaim against Bible and Missionary Societies, only expatiate on the benefits of benevolence to the poor, the subscribers to these institutions abound in acts of kindness to the necessitous. Yea, while the needy might starve, while the enemies of these societies talk about charity to their neighbours, and preserve their stores untouched, or but slightly so, the persons whom they oppose, stretch out their hands to the needy, and receive the blessing of those who are ready to perish.

3. But to those who say, would it not be better if those benevolent persons were to turn the whole stream of their benevolence into funds for the temporal relief of the necessitous; and what pleasure might they not derive from seeing all around made happy by their bounty? I beg leave to reply, It would certainly be a pleasing sight, to behold a district, where no children were covered with rags, none kept upon short allowance, but where every family wore the smile of contentment; a district from which intemperance, contention, and diseases, the sad fruits of debauchery, were no more. But what fund could effect this mighty change? Would another £5,000,000 per annum, added to the poor's rates, produce this effect? No, an addition of £10,000,000 could not work this wonder; for it would not strike at

the root of the disease. No doubt, many worthy families have been reduced to poverty of late years, by means of the failure of trade, and the high price of provisions; these persons are the proper objects of temporal relief. But at the same time it is a notorious fact, that the larger the proclaimed funds for temporal relief are, the larger will be the demands made upon them: for industry and frugality will be thought less necessary by those persons who throw themselves upon these funds; and after they have been pensioners of these funds for a time, those who receive most largely, will forget the favour that is done them. Yea, instances are not wanting, of persons who squander away their parish allowance, starve their families, and disdain to receive advice. Not to enlarge upon this head, I would only add, that the condition of the poor of England is by no means improved to the extent that might be expected, from the vast sums which are set apart by law for this purpose.

The members of Missionary and Bible Societies are real friends to the poor. They who take an active part in introducing Bibles into the families of the indigent, cannot but feel an interest in the question, "Are these poor families able to read them?" The various charity and sunday-schools, in which the members of those societies are engaged, are unanswerable proofs of the interest they take in the welfare of their poor neighbours. In these schools, thousands of poor children, who must otherwise remain uninstructed, acquire a taste for intellectual improvement, are taught to speak the truth, as in God's presence, learn to delight in the duties of their station, to respect the authority of their superiors, to obey their parents, pray for the king, avoid evil company, and act in such a manner, as to lay a reasonable foundation of hope, that they will become useful and honourable members of society.

4. Against educating the children of the poor, some objections have been brought forwards; but I suppose my objecter to approve of these proceedings, as being calculated to benefit society at large, by improving the moral state of its lower orders. But the evil complained of is, that many persons, in low circumstances, have money taken from their small stock, by the managers of different societies, and that thus the poor are deprived of the few comforts they might otherwise enjoy. With respect to the *indigent* poor, they are so far from being requested to give to these institutions, that they derive many advantages from the persons who compose these societies. But let it be understood, that not only the rich and genteel have a fund, upon which they can draw, without feeling any inconvenience, but very many persons of the humbler orders of society, have a little fund of pocket-money also, which they were always in the habit of spending upon something else than mere necessaries. But if they draw upon this fund, in order to give one penny per week to the support of the Missions, or to the Bible Society, some persons immediately exclaim, that the poor are thus deprived of the few comforts that, were it not for the support they give to these institutions, they might enjoy. I would ask these objectors, of what comforts do these societies deprive the poor? Is it of the comfort of sitting at the alehouse, and singing lewd songs? Is it the comfort of keeping fighting cocks, or attending bull-baitings, or horse-races? Or is it the comfort of

frequenting that school of vice, the theatre? These comforts cost those, who avail themselves of them, large sums of money, and rob them of much of their precious time, in which they might be earning money, were they so disposed. But I would ask, who is it that deprives the members of Missionary and other societies, of the pleasure that is to be found in these pastimes? Is there any law which prohibits the exhibition of these sports? Are the doors of the theatre shut up? No; but the taste of the members of those societies is altered, and they find comfort in opposite pursuits. It is really ungenerous in the wealthy, to suppose that the lower orders of society have no capacity for taking pleasure in truth and benevolence, and that after they have furnished themselves with food, raiment, and a habitation, there is nothing else they care to bestow a penny upon. Mr. Chalmers represents the poor resenting this degrading suspicion, in the following words: "We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses, but these have bound us more firmly to our Bibles, and it is the desire of our hearts, that a gift so precious, should be sent to the poor of other countries. The Word of God is our hope and our rejoicing, we desire that it may be their's also; that the wandering savage may know it and be glad, and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity, and full of kindness. Do you think that sympathy for such as these, is your peculiar attribute? Know that our hearts are made of the same materials with your own, that we can feel as well as you, and out of the earnings of an honest industry, we will give an offering to the cause; nor shall we cease our exertions, till the message of salvation be carried round the globe, and made known to the countless millions who live in guilt, and who die in darkness."

5. While the member of a penny per week society, does not miss the sum he contributes, the very circumstance of being a subscriber to such an institution, raises him to the attitude of a giver, and inspires him with principles of independence and delicacy. The reports that are given in, and the company he associates with at meetings for the purpose, tend to enlarge and ennoble his mind, and will have the best influence on his habits of industry and morality.

6. Some persons can afford to subscribe to two or three different institutions of this kind, without expending so much for the purpose, as they formerly did upon sinful gratifications; and those who can only subscribe to one such society, are at perfect liberty to give to which they please. And after all the noise that has been made concerning the vast sums expended every year upon religious accounts, for foreign nations, it is sufficient to observe, that the income of all the Bible and Missionary Societies in the island, would not do more than defray the annual expence of one ship of the line. When compared to the millions that are lavished on fashionable amusements, or in support of a just and necessary war, it is nothing; and shall this trifle be grudged to the advancement of a cause, which, when carried to its accomplishment, will put an end to war, and banish all its passions and atrocities from the world? S. KITTLE.

A FRENCH PRISONER DYING IN THE LORD.

To the Missionary Committee.

Plymouth, July 6, 1813.

Rev. and Honoured Fathers and Brethren,

Some months ago, I transmitted to you three letters addressed to Mr. Le Sueur, from Monsieur Pommier, a French prisoner of war in this depôt, which you immediately caused to be published in the March and April Numbers of our valuable Miscellany. About three weeks ago, M. Pommier died in great peace: and knowing that his letters have afforded more than ordinary pleasure to many who read the Magazine, I humbly presume that the following short account of him will give increased satisfaction, as it will serve to prove, beyond all doubt, that God has owned this Mission, and also encourage your generous subscribers kindly to continue their benefactions, that this important work may be prosecuted.

Ravul Pommier was born of popish parents, in the kingdom of France, about the year 1790, and was taken about five years ago, on board of a French ship of war, from which time, to the period of his death, he was detained as a prisoner in the Plymouth depôt. In a few weeks after M. Le Sueur commenced his labours among the prisoners, M. Pommier made himself known to him, as a person deeply concerned for his salvation. The manner in which he did this was, by dropping a letter unperceived into M. Le Sueur's pocket, which letter was the original of the one that appeared in the Magazine for March 1813; and which was succeeded by the other two published in the April Magazine.

From the first moment that M. Pommier professed to have received profit from M. Le Sueur's labours, he continued *steady* and *warm* in his attachment to our cause, and never, on any occasion, betrayed the least disposition to give up his pursuit of eternal things: but always appeared resolved to devote himself to God. Indeed he manifested a considerable degree of firmness and fortitude, not only in rising above the reproaches of his fellow-prisoners, but in labouring to do them good, by reading the Scriptures to them, and by making remarks on some passages according to the light which he had received. M. Le Sueur has had the satisfaction of finding him engaged in some such way, when he has gone on board the ship where he was confined.

Before he was taken ill, he had become a very great support to M. Le Sueur, so that the first thing which M. Le Sueur did on his arrival on board the ship, was to inquire for M. Pommier; and the prisoners became so well acquainted with his steady attachment to us, that as soon as M. Le Sueur arrived, they would immediately, without being asked, direct him to that part of the ship where M. Pommier happened to be at the time. He was constant in his attendance on preaching: "I never (says M. Le Sueur) knew an instance of his absence." It was indeed with the greatest delight that he received us, when we reached the ship, and the word was always to him particularly profitable. He used to say to M. Le Sueur, "I feel so much pleasure from

your visits, that I frequently count the intervening days, with anxious desire for the arrival of that, on which I shall enjoy your company, and sit under your ministry." In conversation with him one day, he made a remark to me to the following effect, in reference to the popish religion: "The service required of us by Jesus Christ, (said he,) is simple and pure, but men have attached much pomp and show to it, and made much ado about externals, merely to attract others." It was indeed truly pleasing to find, that his prejudices in favour of Popery gave way so soon to the light which he had received from M. Le Sueur's preaching and conversation.

Though M. Pommier appeared thus *decided* in his attachment to us, and *deeply concerned* about his salvation, yet we wished his experience in divine things to be clearer and deeper. But as his health declined, and he drew nearer to the eternal world, the Lord graciously communicated to him more *light and love*, and on his death-bed we received the most *positive assurance* of his *saving conversion to God.*

During his illness at Mill-prison hospital, M. Le Sueur and I visited him, and had the happiness to find him patient and peaceful, though desirous, if it were the will of God, to be restored to the enjoyment of the *public* means of grace; "for, (said he,) I am here deprived of the privilege of hearing the blessed word of God." And when M. Le Sueur informed him, that there was a pleasing prospect of good on board the ship from which he came, he appeared still more desirous to return. (I would here observe, that very shortly after M. Pommier was removed into the ship referred to, the San Ysidro, a very great change for the better took place in the disposition and behaviour of the prisoners towards us; and from being one of the *very worst*, that ship has become *by far the most fair and promising of the whole.)* But his gracious Saviour had much greater felicity to put him into the immediate possession of than he was then aware of. He grew worse and worse, and when M. Le Sueur and I called to see him on Thursday, the 10th of June, we found him very near to the eternal world, but happy, truly happy in his Saviour's love. He requested M. Le Sueur to sit down on the bed, which when he had done, he took him by the hand, and said, "This is the last time that you will see me. It is you who have opened my eyes. It is you who have reclaimed me!" M. Le Sueur remarked on St. Paul's desire to be found of Christ in peace, not having on his own righteousness, which was of the law, but the righteousness which is by faith in Christ Jesus; and enlarged on the peace experienced by a Christian, on being justified by faith. M. Pommier said, he enjoyed "much of it," and added, "I feel that the blood of Jesus Christ my Saviour cleanseth from all sin." After M. Le Sueur rose from the bed, I went to him, and asked him if he felt any fear of death. He replied, "At present, I do not. My whole trust is in the *blood* of Jesus Christ my Lord." I began to say to him, "Had you died some years ago"—— here he stopped me by exclaiming, "Oh! I should have gone to hell!" I observed to him, "What a blessed change you will shortly experience, when delivered from this afflicting condition!" His reply to this was

satisfactory indeed: "Yes," said he, lifting up his eyes to heaven, and waving his hand, while his countenance was expressive of the utmost delight; "yes, I shall rise, I shall rise from this bed, and be introduced into the presence of my God and Saviour!" M. Le Sueur then prayed with him, after which he took M. Le Sueur's hand, and pressed it to his dying lips, and we parted. This was indeed "the last time" that we saw him. He died two days after, about an hour and a half before I called.

"Is not this a brand from the burning?" Is not the conversion and eternal salvation of this *one* Frenchman worth all the exertions, pecuniary, mental, and bodily, which have been made in this Mission? Oh! the blessedness of that religion, which sends us with messages of peace, and inspires us with love to our very enemies!

I remain, Rev. and Honoured Fathers and Brethren,

Your truly affectionate Son and Servant,

THOMAS WARREN.

To MR. BENSON.

As the following Letters, from the French Prison at Stapleton, have given great pleasure to some of our preachers and friends, who have heard them read; and as they may shew, in some measure, the importance and utility of Missionary efforts, I am prevailed upon, at the instance of my friends, to send them to you, to make what use of them you may think proper. I may here add, that the *good* that already appears to be done among men, so generally become infidel in their principles, and dissipated in their manners, or bigotted and superstitious in their notions of religion, and in despair and rage by their captivity, greatly encourages me to hope, if the Mission be properly attended to, that the Lord will have many witnesses of the power and truth of the gospel, among these 5,000 French and American prisoners: upwards of 400 of the latter having lately come in; and to whom I also preach. May the Lord carry on his glorious and gracious designs in the earth, "till all flesh see his salvation!"

Your's, very affectionately,

Downend, August 3, 1813. J. ETCHELLS.

To MR. DONNE, of Bristol.

Mr. Smith delivered me the English Bible you sent me, and also the kind and obliging letter which accompanied it: I thank you kindly for both. In that letter you shew the generosity of your heart, with the good will which you bear me, as well as to all my unfortunate countrymen. True Christians are friends to all men, whatever may be the nation which they belong to. Dear Sir, you advise me to instruct the ignorant in the way of salvation: I myself am an ignorant, and a very poor one, who have the greatest need to be instructed; but my zeal for the service of God, makes me take upon me to teach those who have less knowledge than I have. But God will, I trust, teach me little by little what I must know, in order to serve him better. All I can do for my poor countrymen is to read them a few

chapters in the Bible, to exhort them to prayer, to hear Mr. Etchell's sermons, and to read with attention the books which he lends them. That good gentleman spares no trouble to do us good. How glad I should be if I could see them flocking round him, to hear him and to pray with him. They would soon be less unhappy, for religion teaches men to bear their sufferings much better than the purest philosophy can do. Is not religion the very best of all philosophies, since it teaches us the knowledge of God, and that of the human heart? Whoever is distressed, has nothing better to do than to seek God, and pray to him, for he is the only friend who has the power to assist us. I am here speaking after experience. Three months ago, I was a great sinner; I cursed my being, I despaired to enjoy again my liberty, I looked upon this prison as likely to be my grave, despair and rage were continually in my heart. I had entirely given up practising the religious principles which the best of mothers had given me. In a word, I was the most unhappy man in the prison. Without the sermons of Mr. Etchells, I think I should have put an end to my wretched existence. That worthy minister of the gospel having presented me a book entitled, "Essai sur la Divine Autoritè du Nouveau Testament," out of condescension I took it, and read the beginning of it through a mere curiosity. As I found it well written, I read it over in two days; that reading proved so beneficial to me, that it minded me what I once was. I acknowledged, with horror, my sinful state; I fell on my knees, I prayed to God, and begged of him to pity me, and to forgive me: a flood of bitter tears ensued. I thought I was going to die. These tears did me the greatest good, or to say better, they saved me my life. I continued to pray during two weeks, and I fell again, because I believed those of my friends who were always telling me, that the best thing I had to do, was to imitate them; that is, not to mind religion. But happily for me that I got acquainted with Serjeant Stanley; he advised me to pray often, and desired a good lady to give him a Bible for me. He brought it to me, and advised me to read three chapters a day, one in Genesis, one in Job, and one in the New Testament. I did as he told me; and in a few days I was so much changed in soul, that my body felt the stroke, and my friends perceived that the features of my visage were no more the same; they asked me the cause of it, and I told it to them; then they began by joking me and laughing at me, and spread all about the prison that I was becoming mad; most of the prisoners believed that I was really so. Two of those friends got up once, at one in the morning, called a turnkey, and they persuaded me to go to the hospital, where I stayed two days. But the doctor being a better judge, and a very humane man, did not use towards me any of the treatment which is usually used to madmen. So he sent me back among the other prisoners. Nevertheless my countrymen think on, that I become worse and worse every day. Would to God that I had always been the same man I am now. Is not this a very hard trial? he who never became a fool in the eyes of the world for Christ, is not yet made "wise unto salvation," through the faith of Christ. I am very far from thinking myself wise unto salvation, but I am well resolved to

do all I can in order to become so; let my friends and my enemies think and say what they will of me, when they have done speaking, they shall hold their tongues. Let the tongues of the impious and of the wicked distil all their venom against me, Jesus Christ is my shield, and he will secure me. Some of my countrymen have told me, that if I went on in the same way, they would use me ill; I told them I should certainly go on; they may hurt my body, they may bruise it with blows, but my soul shall remain unhurt. Since I have entered the race, I will not go out of it, I shall run it over. How happy I should be if my companions in miseries would do the same; my heart startles with joy when I think of it. But, alas! they will not. One day to come they shall repent, but it will perhaps be too late, for our life is so uncertain, that we cannot say we shall be alive to-morrow. May God keep you in good health; it is one of the most ardent wishes of, Your most grateful Servant,

GERMAN.

Mr. ETCHELLS,

Since it is you who have drawn me from my indifference to religion, I thank you with all my heart. Aforetime, I despaired ever to see the end of my captivity, and hence I found myself very unhappy: but for the last month, since I came to hear your sermons, and read your books, I learn to despise my sufferings; see the fruit that I have already drawn from my return to God. It gives me great pleasure to read your books, because they teach me how to suffer; and I am fully resolved to occupy myself in nothing so much as my salvation. The prisoners laugh at me, and say that religion will make me become all at once a fool; but I trouble myself so little with what they say, that they might as well say nothing: it were to be desired that they were all tainted with the same malady. I bless the Lord that he has deigned to send you into the prison to preach: I wish it had been ten years sooner, for it would have prevented a deal of sin. There are many of the prisoners who wish to hear you, but they dare not come, because their friends laugh at them. But as for me, I shall go to hear you whenever you come into the prison to preach; nothing in the world shall ever hinder me.

I am, with respect, Sir, your very humble Servant,

Stapleton Prison, June 29, 1813. CUILLARD.

Mr. ETCHELLS,

In consequence of the permission that you have kindly given me, to send you another of my ill-written letters, I have confidence that you possess so much mind, as not to be offended with the liberty that I take; a poor prisoner of war for the last ten years, and so simple and ignorant, though his intentions are pure, and he is sincere in what he writes. My desire is to live in Jesus Christ, that I may glorify his name for his goodness towards me, in condescending to direct me by his counsel and his wisdom. May he cover me with the cloud of his presence, that I may be enabled to place myself under the banner of his love, and that my soul may find the consolations of the divine Spirit. When I feel that I am nothing, and that God is all and above

all, the Creator of heaven and earth, then I am ready to take wing and fly to him, and to say to him, Lord, come to my aid,—teach me,—be *my* Prophet, that I may learn the lessons of thy grace! Shew me *the* secrets of thy love. O what easy access we should have, if we *lived* nearer to God! What sweet communion we might have with a God of love! My dear Sir, I pray you have the goodness to teach me the word of the gospel to the end, that I may find God to pardon all my sins; for I have no greater pleasure in this world, than to hear the word of God preached.

Sir, I must now tell you what happened to me on Sunday evening. After having read in my Bible a passage in Daniel, and retired to sleep, I had so happy a dream, that I believed myself to be with Jesus Christ. I saw four suns, and more bright in the midst of them, was our Lord Jesus Christ, who was come to judge all the people of the earth. I could have wished that this dream had continued the whole of my life; but a great noise raised in our prison awaked me, yet I saw, for some time, the light of God as in my dream, though the night was dark, nor was there any candle lighted. My dear Sir, I thank the Lord for having graciously sent you to me, for to teach me his word, and for this reason, I pray you, Sir, to continue.

July 30, 1813. I am, your Servant, CUILLARD.

P.S. As a substitute for class-meeting, till we can have it in the prison, I have given liberty to those men who are serious, to write me an account of their experience once a month: the above letters are the consequence. Should any in future be judged worthy the public eye, I shall very willingly send them.

OBITUARY.

DIED, at Castle-Donnington, in the county of Leicester, March 17, 1811, DOROTHY BAB, aged 69 years. She was a daughter of sorrow, and drank deeply of the water of affliction. She was *left* a widow, with ten small children; and had to combat all the distresses and sorrows of poverty. But God, who has promised to be a father to the fatherless, and a husband to the widow, made a way for her, time after time; disposing the hearts of those who had it in their power, to assist and relieve her, so that she brought up her family without the smallest relief from the parish. Her daughter was made the happy instrument of her conversion. Having experienced the power of renewing grace, she was earnestly desirous to communicate to her mother an account of what God had done for her soul. She thought that it would be an easy matter to convince her mother; but in this she found, to her grief, that she was mistaken. Resolved, if possible, to prevail on her mother to seek the Lord, she used every effort in her power for that purpose. At length her mother was convinced, by her earnest admonitions, seconded by a holy life, that there was a reality in religion, to which she felt herself a perfect stranger. She yielded to conviction, saw herself spiritually lost, and that she was without God, and without hope in the world. From this time she sought the Lord diligently, until she obtained a sense of her acceptance; and she continued to the end of her life, a space of twenty years, to walk with God, and to be a worthy member of the Methodist Society. But she no sooner espoused the sacred cause of religion, than new scenes of trial, persecution, and distress, arose. They who had been her friends, despised and forsook her; yet she was enabled to continue steadfast in the Lord, from whom having obtained help,

she endured, as seeing him who is invisible, to the latest period of her life. It would perhaps be unnecessary, as well as foreign to my design, to enumerate the various scenes of affliction and deliverance she passed through, during the years of her spiritual pilgrimage: they are no doubt registered in the book of God's remembrance, and will be brought forward to her advantage in the day of eternity. The storms are now past, the dark clouds are blown over, and her spirit has reached the peaceful and happy shore. It is not surprising, that one who had so long walked with God, should have a joyful and triumphant release from the body. The God who had protected her all her life long, was intimately near in the last closing scene. I had an opportunity of witnessing the grace of God in her, during her last sickness; and I have been informed, by others who were more frequently with her, that all was peace and joy. On closing her eyes on all below, a better world and brighter prospects opened to her sight. She seemed as one whose garments were white and clean, ready for the joyful nuptial day of her nearer espousals to the Lamb. The gloom of the grave was cheered by the light of heaven; she was enabled to conquer the last enemy, and to triumph over him, through the blood of the Lamb: for when she walked through the dark valley and shadow of death, the Lord was with her, and enabled her, in full confidence, to commit her spirit into his hands. May the few of her relations, and the many Christian friends she has left behind, be truly wise, trim their lamps, and prepare to meet their friend in the regions of eternal light!

ZACHARIAS TAFT.

ELEANOR BRATBY, a member of our society at Osmaston, near Ashbourne, departed this life, in the faith of Jesus, June 7, 1812. Her parents, who had been in good circumstances, were reduced to poverty, and died when she was very young. But she had a grandmother, a pious presbyterian, who brought her up, and was instrumental of much good to her. The conduct and conversation of that pious woman made deep impressions on her mind, which, though neglected in her youth, were never entirely forgotten.

Young people frequently marry before they seek the Lord. This was the case with Eleanor. She had a husband, and a home; but was without God in the world. It appears, however, that she conducted the affairs of her house with great order and with a high spirit. While many of her neighbours were easy and contented in dirt and rags, she, by industry and carefulness, made a decent appearance. Some called this pride; but I think it deserved a better name. That she was proud, is very probable, for she was unconverted; but her industry, cleanliness, and neatness, though objects of envy to many, were highly commendable qualities.

She was a member of the Methodist society about eight years. Mr. Mark Porter, of Borrowash, was the honoured instrument of awakening and alarming her guilty conscience; and, on that account, was highly esteemed by her to the day of her death.

Soon after this, she joined the Methodist Society, obtained peace with God, and boldly professed the *knowledge of salvation by the remission of sins*. At first, her husband opposed her; but, by her *chaste conversation coupled with fear*, she became the instrument of his conversion. He is now a member of our society, and is highly esteemed by his brethren.

It is a good thing to enter upon the christian life; it is better still to persevere to the end. Eleanor began, went on, and finished her course with joy. Her attendance on the means of grace was constant, and her *profiting* appeared *to all*. It is said, she excelled in prayer, but of this I cannot judge, as I never heard her pray. She pitied sinners, wept over them, and exhorted them to "flee from the wrath to come." Her liberality to the poor far exceeded her ability to relieve them; but she has been known to give the last halfpenny she had, and even the clothes off her back. With this disposition, had she been rich, she would have "caused the widow's heart to sing for joy;" but, no doubt, He who judges the heart, will reward her benevolent intentions.

She carefully trained her children for heaven, two of whom, through her repeated warnings, have turned out of the way of death into the way of life.

She died of a malignant fever; but truly happy in God. Christ, who was precious to her in life, was exceedingly precious in death. I do not wish it to be understood that she was without fault; but she was a sinner saved by grace. The only objection suggested to me was, that she was in debt, but this must be ascribed to poverty. Dishonesty, in my opinion, was a stranger to Eleanor Bratby.

J. EDMONDSON.

RELIGIOUS INTELLIGENCE.

TO THE EDITOR.

Dear Sir,

AMIDST the political revolutions and civil commotions of this eventful age, and the astonishing interpositions of Divine Providence in favour of our happy country, how interesting are the scenes which are presented to the attentive and pious mind. The *Lord* is doing wonders in the earth. His word has free course and is glorified. The holy Scriptures, which are able to make us wise unto salvation, through faith in Christ Jesus, are rapidly circulating: and, it is to be hoped, will soon appear in all languages, and enlighten all nations. And how gratifying to the feelings of a British Christian to see, at this important crisis, the *power* and *influence* of Britain, raised by late events to the highest pitch, subservient to that great design. Our princes, nobles, prelates, and clergy of all denominations; our merchants, many of whom are like princes; our tradesmen, mechanics, and labourers; our soldiers, and sailors; and, even little children, all co-operating in the benevolent and glorious plan! How many thousands of hands and heads and hearts are engaged in spreading abroad the savour of the knowledge of Christ! The pleasing prospects presented to your readers by the Review of the Rev. Mr. Steinkopff's Tour, are delightful; and such information cannot fail to be useful, as it tends to excite zeal for God's glory and love to mankind. With the same view, I take the liberty to transmit to you a speech delivered last Thursday at the annual meeting of the Auxiliary Bible Society in this city, by Dr. Hamel, a physician from Petersburgh, and member of the Bible Society in that city. Being previously requested to address the meeting, he prepared his speech, and after a short apology on the ground of his imperfect knowledge of our language, read the address, which I have transcribed from the Bristol Mercury. It is impossible to describe the effect produced at the time of delivery, which was increased by the interesting appearance and foreign accent and pronunciation, and the pious feelings of the speaker. I am persuaded, your numerous readers will be pleased and profited by the interesting information it communicates.

I remain, dear Sir, your's, &c.

Bristol, JOSEPH ENTWISLE.
Feb. 15, 1814.

Dr. Hamel's speech, delivered at the 4th anniversary of the Bristol Auxiliary Bible Society, Feb. 10, 1814.

"I feel great pleasure to be in the West of England at a meeting of the Bible Society, having witnessed the formation of such a Society in the North of Russia, established there by the endeavours of '*the British and Foreign Bible Society.*' I shall not attempt to say any thing upon the blessings resulting from Bible Societies in general—I am not equal to the task; but shall just state in a few words, that the affairs of the Bible Society are going on by far better than the most sanguine well-wisher could expect. The *whole nation* is convinced, that the Bible Society is *the wonder of the nineteenth century*, and that it is the greatest blessing for mankind. Wonderful was the beginning of that Society—it was established in a time so troublesome, so distressing to that country, that nobody could have foreseen whether it would succeed. But this we have seen, 'the Lord's thoughts are not our thoughts, nor his ways our ways.' At the very time of general distress, the minds of the people were, more than ever, turned to the consideration of their eternal happiness. At the same time that the most dreadful of all fires that the world had ever seen, destroyed at Moscow 30,000 houses, when 700,000 inhabitants of that city had lost their properties, and were exposed to the severities of a Russian winter, A FIRE WAS KINDLED BY THE LORD IN THAT EMPIRE, WHICH WARMED THE HEARTS OF THE PEOPLE, and filled them with zeal for the promotion of his cause.

"While all the powers of Europe were forming plans to carry on this arduous war, Alexander, my much-beloved sovereign, the great and good monarch, found leisure to establish a Bible Society in his dominions. While large sums were every where raised to support the tremendous contest, Alexander wrote a letter to the Bible Society just then

established, as follows: '*I grant towards the Society* 25,000 *rubles, subscribe annually* 10,000 *rubles, and beg you to elect me a member of the Bible Society.*' Is not this wonderful? Will not all of you be ready to say with me, 'It is the Lord's doing, and it is marvellous in our eyes.' If all sovereigns would but support Bible Societies in such a manner, 'all the ends of the earth would soon see the salvation of our God.' In order to shew that the people of Russia are zealous of imitating the example of their Sovereign, I will just state one fact. A peasant wrote a letter to the Bible Society of Petersburgh, enquiring whether peasants could be elected members. If so, he would subscribe 20 rubles annually; and besides that, *he begged permission to present a quantity of leather for bindings to the Bibles.* Is it not encouraging to hear a simple Russian Peasant speak in such a manner? You will certainly agree with me that the establishment of a Bible Society in Russia must be attended with the most important consequences, if you consider that this empire is as large as all the rest of Europe; that its frontiers extend from the Frozen Ocean to the Black Sea and China, and from the shores of the Baltic even to Kamtschatka; that there are, besides so many millions of Christian inhabitants, many hundred thousand heathens of different names, as Kalmucks, Tartars, Kirgises, Bashkirs, Nogaizes, Isherkesses, Carakalpakes, &c.; in short, there are besides the European languages, 24 different barbarous languages spoken. To give some idea of the great number of which some of these heathen tribes consist, I will here only mention the number of Kalmucks: 60,000 of them are living near Astrakan, other 65,000 families, or at least 250,000 souls, removed in the year to China, who of course speak and write the same language. The Burats in Siberia are nearly as numerous, and have almost the same dialect. What a blessing will it be when so many hundred thousand heathen, *in whose language nothing has ever yet been printed, shall read the Holy Scriptures*; and must it not fill the heart of every philanthropist with joy and thanksgiving before the Lord, when he hears that the Bible is now printing in that very language, which is so widely spoken, but which no one has ever yet sufficiently known to translate the Bible into it. We are indebted for this translation to Mr. Schmidt, a member of the church of the United Brethren at Sarepta, near Astrakan, who devoted three years of his life entirely to the study of the Kalmuck language, with a view to qualify himself for translating the Holy Scriptures: almost the whole of this time he lived among this uncivilized people, subject to great inconveniences, and accomodating himself to their rude manner of living. Being afterward the agent from Sarepta to Moscow, he had in the conflagration of that city the misfortune to lose the whole of his property; even the Kalmuck manuscript became a prey to the flames, in consequence of which another was procured. Mr. Schmidt is now at Petersburgh, treasurer to the Bible Society, and one of the most active members; but since the loss of his effects at Moscow, is in low circumstances. I feel it an act of justice to mention Mr. S. in this manner, as his name has not been introduced hitherto as translator of the Holy Scriptures into the Kalmuck tongue.

"There have been already in Russia (in the course of one year) seven different Bible Societies established; at St. Petersburgh, Riga, Dorpa, Mitau, Revel, Abo, and Moscow. The Bible is printing, besides the above Kalmuck version, in the German, French, Polish, Lithuanian, Finnish, Reval-Esthonion, Dorpat-Esthonion, and Armenian dialects: but it is still of greater importance, that the Bible Society lately got leave to print the Bible in the Sclavonian language, which had before been the exclusive privilege of the Holy Synod.

"In a letter I received only last night, the Rev. Mr. Steinkopff informs me, that at Moscow, where only in July last a Bible Society was established, many distinguished characters amongst the Russian nobility, clergy, and gentry, have come forward most handsomely with their subscriptions. The Countess Orloff sent a donation of 5000 rubles, and 1000 as an annual subscription. Some Roman Catholic Bishops and Priests in Russia, seem also well disposed to promote the circulation of the Scriptures.

"Thus every thing goes on very well, and far exceeds all expectations. The Rev. Mr. Patterson, who, as agent of the British and Foreign Bible Society, travels in Russia to form new societies, says in one of his letters, '*In every place I come to, the only recommendation I have is, that I come from the British and Foreign Bible Society; and I need nothing else in order to find open hearts and*

houses every where.' All these accounts are highly pleasing. The only thing to be regretted is, that so many of the lower classes in Russia cannot read the Scriptures, which England has procured for them; but I am glad to learn, that *England has found* a remedy for what was wanting in this respect. Dr. Bell's and Joseph Lancaster's wonderful system of education will enable *even the poor of Russia to read.*

"As the British system of education is scarcely known in Russia, I have drawn up an account of it both in the Russian and German languages, with a view to send it to *that most charitable person*, the EMPRESS DOWAGER, Maria Feodorowna, and the Minister of Education, Count Kazoumossky. I am sure it will be very easily introduced there, because the benevolent Alexander, or as an Englishman has this day called him, 'Alexander the Good,' takes great care to enlighten the minds of the people. Above a thousand parish schools are already established: some millions of rubles are granted yearly by him for their support: it is therefore only necessary to make the teachers in these schools acquainted with the new method of teaching, and then in a very short time not only Christians, but all the numerous heathen tribes in Russia, will read the Bible.

"So, I trust, England, which has in so many other respects given an example to other nations, will soon see the delightful system, which enables the people to read the Scriptures, producing its happpy effects upon the continent.

"BIBLE SOCIETIES, SYSTEMS OF EDUCATION, SCHOOLS FOR ADULTS, all brought forward in this island, will, by the Lord's blessing, rapidly better the world, and improve mankind.

"Ladies and Gentlemen, accept the warmest thanks of a foreigner, for your exertions in this cause. Be proud that you are instruments of such blessings."

After the above impressive speech, which drew tears from the eyes of most present, the Doctor was elected an honorary member of the Bristol Auxiliary Bible Society with unanimity and eclat. He made a grateful acknowledgement for the honour done him, and thought himself happy that he should be present at the annual meeting of the Bristol Bible Society; and present *at the formation of a Bible Association at Kingswood, on Monday, January* 31, 1814.

"THE BLACK PRINCE."

"At a meeting of a Bible Society at Honiton, Devon, last week, the presence of the Black Prince, the son of Toussaint, formerly Emperor of St. Domingo, gave unusual interest to the meeting. His figure is good, his manners and deportment truly engaging. A residence in England, and an acquaintance with his Bible for two years, have rendered him capable of speaking English well for a foreigner, and of giving the most striking evidences in favour of the Bible, and the pure doctrines it inculcates, to those who read it with a teachable spirit. After an introduction to the chairman, he stood up to give his testimony to the truth and power of the Bible: he spoke at considerable length with so much fluency, earnestness, and simplicity, as made the deepest impression on the meeting, and drew tears from every eye. His speech was one continued chain of Scripture sentences, which, as he sensibly feels, he knows well how to apply. He closed a beautiful address, with lifted hands and eyes to heaven, exclaiming—'*The angels in heaven are rejoicing this day over this assembly.*'

This young man, it appears, is to be placed under the tuition of a respectable divine in Cornwall, in order to qualify him to be a Christian Missionary to propagate the gospel in the heathen world. He is about 19 years of age, of eminent and unfeigned piety, and very interesting and communicative. He was sometime since a hostage to Bonaparte. On being asked what he would do to Bonaparte, if he had him in his power, he replied, "The punishment I would inflict on him would be, that he should be kept a close prisoner, till he could repeat *by heart* the Old and New Testaments." Bristol Mirror, Feb. 12, 1814.

A Letter from Mr. MARSDEN, New-York, to the Missionary Committee.

New-York, United States, Oct. 26, 1813.

Rev. and dear Fathers and Brethren,

IT is now nearly twelve months since I have had an opportunity of writing to England, or of hearing a single word from the venerable connexion to which I belong. Little did I think, when I left the island of Bermuda, to call for my wife and children at this place, that I should be detained for upwards of a year. How small a part do we know of the mind of Providence, as

it respects what may befal us in future life! I was in hopes the last spring to have embraced an opportunity by some cartel; but for some time past none has been allowed to go from the United States to Great Britain, nor indeed are any passports granted to leave the country. Most of the English are required to go back into the woods, sixty or seventy miles; I have been allowed to stay in New York, as a kind of favour, but I am a prisoner, under the care of the marshall, from whom I have to renew my permit every month. The society in this city has been very kind to me.

At present I am employed as a supernumerary preacher, at the request of the bishops, and by the consent and approbation of the trustees; but I am in hopes ere long to return to England, either by the way of Bermuda or Halifax. The present war is not favourable to religion in this country. Political discussions swallow up every other kind of conversation, and are the whole gospel and study of thousands, both in and out of the church of Christ. Alas! that the kingdom of this world, and the kingdom of the Redeemer, should be so intermixed, to the great detriment of religion! But notwithstanding those unfavourable circumstances, more than eighteen thousand, during the last year, have been added to the Methodist church in America; and in the western part of this immense continent the work is still extending. Those vast forests, and mighty rivers in the interior, are daily peopling the Redeemer's kingdom with new converts; and thousands in the wilderness are rising up to call Christ blessed.

The following is the account given in the Minutes for 1813, of the number in the different societies in the Methodist connexion.

	Whites.	Coloured.
Ohio Conference,	22,723,	561.
Tinnessee Conference,	20,633,	2,066.
South Carolina Conf.	23,966,	13,771.
Virginia Conference,	19,817,	6,334.
Baltimore Conference,	20,272,	7,990.
Philadelphia Conf.	23,873,	10,884.
New York Conference,	17,923,	1,121.
New England Conf.	11,768,	92.
Genesee Conference,	10,468,	40.
Whites - - - - -	171,448.	42,859.
Coloured - - - - -	42,859	
Total - - - - -	214,307.	

Number of Preachers 678.

The places where there has been the greatest increase, are the Ohio, the Muskingum, the Miame, and Kentucky Districts; also the Wabash, Nashville, Mississipi, and Illinoise Districts. Thus the Lord is raising a standard in the interior of the United States, and myriads are flocking to the cross of Christ.

Camp-meetings are still kept up, and well attended. I attended one upon the Hudson River, about six weeks since. Nearly eight thousand persons assembled upon the camp-ground; there were 212 tents, and perhaps near 100 waggons and wheel carriages. The exercises continued four days, during which time a number found peace with God, and many were awakened. Upon the whole, I am persuaded that camp-meetings in this country are for the interests of religion; and, perhaps may be considered as means of grace corresponding in their magnitude with the mighty rivers, lofty mountains, majestic lakes, and vast woods of the country. Should this cruel and unnatural war cease, America would display a grand theatre for the wonders of the Redeemer's power.

In this city the Methodists have 7 churches, 2 belonging to the Africans, and 5 to the Whites. For all denominations, there are 56 places of worship in New York. A great part of the community are professing people, but the present unhappy contest throws every thing into confusion. My earnest prayer is, that the Lord may speedily send peace to the two nations.

My way has been so blocked up since I came to the United States, first, by the embargo, secondly by the war, and thirdly, by passports to leave the country being refused, that I have sometimes considered my present detention as a punishment upon me, for being too impatient to leave Bermuda and return home. The Society of Bermuda have, in a number of letters which I have received from them, earnestly solicited my return; but it is nearly as difficult to get either to Bermuda or Nova-Scotia, as it is to get to England; so that I am at present completely shut up on every hand, and cannot stir from the spot to which Providence seems to confine me. O that I may know how to profit by every dispensation of the divine will.

Since we came hither, we have lost two children, and have had some considerable sickness besides; however, the Lord has been our support under the manifold trials of our peculiar situation; and to his tender care we still look up; hoping that the Committee

and brethren at home will remember us in their prayers.

I remain, dear fathers and brethren,
Your affectionate son and brother in the gospel of our common Saviour,
JOSHUA MARSDEN.

Extract of a Letter from Mr. MARSDEN to Mr. BENSON.

REV. AND DEAR SIR,

BY this letter you will understand that I am still a prisoner in the United States; I say prisoner, because I have to report myself at the marshall's office every month, and cannot move without permission from the above officer. I wish I could say that the present times were favourable to religion, but alas! this is not the case. War and politics, like Pharaoh's lean kine, eat up every thing that is well-favoured and beautiful. How much to be deplored is the present unhappy state of things, that involves two Christian nations in all the bitterness and calamity of war! My trials, from this quarter particularly, have not been small. The Lord, however, hath been a most gracious refuge to my soul, and under the shadow of his wings I dwell in safety. His presence has been my solace, and prayer my only resource. I still find that he is good, my heart cleaves to him, and his rich comforts delight my soul; so that the Lord being my helper, I will not fear what man can do unto me.

I hope my dear brethren in the ministry do not forget a poor prisoner, detained by various circumstances from his beloved native land. When the cartel sailed last summer, my dear partner was not in a state fit for a long voyage, so that we could not avail ourselves of that opportunity. Besides the difficulty of taking a wife and little children a long voyage in the midst of winter, I am informed that no more passports will be granted. I shall, however, by the blessing of God, make an effort this spring, if there be any possible opportunity, for I still hope to see my brethren by the ensuing conference.

The trustees of the New York Society, with an hospitality that reflects the greatest honour upon their character, still allow me to preach among them; their bounty has supplied my wants, and kept me from being burthensome to the connexion at home: may the ever-blessed God reward them a thousand fold for their attention to a poor stranger!

From the fewness of the Methodists in old settled places, one is surprised to be told that there are upwards of 200,000 in the United States; many of these are in the new settled countries, and are scattered up and down an extent of nearly 2,000 miles in length, and 1,000 in breadth. The bishops are at present on their southern tour. Mr. Asbury is nearly worn down by age, labours, and infirmities; yet the good old veteran seems determined to die in the work. His memory, his voice, and his talents for preaching and presiding, seem very little diminished; his hair is as white as snow: and the venerable furrows on his aged face strongly remind one of the simplicity and gravity of a primitive bishop. I wrote to you a little while ago, by way of Cadiz, but perhaps you did not receive the letter. That the gracious Saviour may preserve your life many years, is the wish and prayer of, dear Sir,

Your affectionate son in the gospel,
New-York, JOSHUA MARSDEN.
Jan. 8, 1814.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. GEORGE JOHNSTON, to the Secretary of the Missionary Committee.

St. Kitt's, Basse-Terre, Oct. 30, 1813.

REV. AND DEAR SIR,

OUR societies here seem to prosper in divine things, especially at Basse-terre, where the chapel is crowded with attentive hearers; and many in the society make progress in sound Christian experience. Since Mr. Dixon's departure, brother Whitehouse and myself have constant labour; but thanks be to God, neither of us think it hard. As for myself, I am able to undergo more bodily fatigue than when I left England; and I find labour the best means of restoring my mental powers, which received such a shock from my peculiar trials while in Jamaica.

I hope to have less responsibility during the ensuing year than the last, and I am resolved to give up myself to God, and the good of his church, on this, or any other island in which I may be appointed to labour. I am

Your obedient servant in the gospel,
GEORGE JOHNSTON.

Extract of a Letter from Mr. CROSSCOMBE, to the Secretary of the Missionary Committee.

Granville, Nova-Scotia, Dec. 31, 1813.

DEAR SIR,

Through boundless mercy I am still labouring on my extensive circuit. Now and then a few, on hearing the gospel preached, return to their pardoning God. We have lately had some backsliders restored, and a few have been awakened. O Lord, revive thy work!

We are making the necessary preparations for building two new chapels in this circuit, as early in the spring as the snow shall be removed. Another chapel, which was partly built by different denominations, has lately been settled on the Conference plan: it is to be opened in the spring.

I believe that the preachers are all well, except dear brother Bennett, whose constitution is very much injured by his hard labours in this severe climate. I do not think he will be able to travel much longer.

There have been two letters sent to the superintendant of this colony, from a Methodist Society at Quebec, informing him, that in consequence of the war, their Missionary has returned to the United States; that they are entirely destitute of a preacher, and request that a Missionary may be sent to them from this country. If they cannot be supplied from this District, they intend to write to Dr. Coke on the subject. I doubt not that the Committee will see the importance of attending to the voice of a people who are situated, as it were at the entrance of a new world, the Canadas. I have lately conversed with a member of our society, recently come from the Canadas, and he informed me that there are many pious Methodists left there as sheep without a shepherd.

I am, dear Sir, your's, &c.

W. CROSSCOMBE.

The Committee are aware of the importance of sending a Missionary to Quebec, as soon as possible; and therefore take this opportunity of requesting any single travelling preacher, who may feel himself disposed to go on that mission, to signify his intention to them without delay.

Extract of a Letter from Mr. BUSBY to Mr. BLANSHARD.

Carbonear, Newfoundland, Jan. 4, 1814.

DEAR SIR,

IN a former letter I gave you an account of our voyage, our reception at St. John's, (where we were obliged to stop some time,) and of the work of God in this island. After Mr. Taylor's departure I was removed to this place, where I found the people in general much depressed in spirit on several accounts. But, blessed be God, peace and love begin to prevail, and the Lord is owning the labours of his servants. We have the happiness of seeing sinners converted to God; and their upright and holy lives are consistent with their Christian profession. My colleagues, Messrs. Ellis and M'Dowall, are men of faith and prayer: the success of their labours for six years, speaks aloud in behalf of their piety and zeal. We join in inviting some of our young brethren to "come over and help us" in the work of the Lord.

The following extract contains some account of the country and its inhabitants.

"This island is of considerable extent, and seems to have been designed by Providence for a fishery. It is locally fit for this end, and can scarcely be appropriated to any other without herculean labour and pains. The coasts swarm with fish, and the country abounds with wood. To the agriculturist Newfoundland promises nothing. The soil is bad and superficial, vegetation is rapid, but confined, owing to the humidity of the atmosphere, the sudden transitions to which the climate is subject, and the transient duration of the season. Common hortulan plants grow very well, because soon matured. The country is of an irregular surface, and so covered with wood and intersected by morasses and large ponds, as to defy the courage of him who would explore it. The aborigines have never been civilized, but remain in their original state of barbarism and independence. The settlers are absorbed in the fishery; it is the exclusive trade of the island, and is the object of universal pursuit. The interests of individuals ultimately terminate in the interests of the fishery. As an establishment of this kind, it is the first in the world, and is pregnant with advantages to individuals and the nation. St. John's may properly be called the metropolis of Newfoundland. Here the principal business of the island is transacted. From this place the greatest part of the people through the whole island draw their supplies; and at certain seasons of the year it is visited by most for the settling and winding up of their annual concerns."

In this country, where there are upwards of 70,000 civilized inhabitants, there is a wide field for missionary exertions. In some of the most populous parts there is an opening for four additional Missionaries, where they would meet with a supply of their wants, and prove an unspeakable blessing to many who do not enjoy the glorious privilege of hearing the gospel preached.

I am, dear Sir, your's &c.

S. BUSBY.

Extract of a Letter from Mr. LE SUEUR to the Secretary of the Missionary Committee.

Saltash, Feb. 25, 1814.

REV. AND DEAR SIR,

They who have not been eye-witnesses of the dreadful state of hardened wickedness in which the prisoners in general of this depot were plunged, cannot form an adequate judgment of the subject. Hundreds of those wretched creatures, huddled together in each ship, with nothing to do for years but to corrupt one another, devoted their sabbaths, more than any other days, to dancing, fencing, &c. and yet were so puffed up with the notion, that theirs is the best religion, that they would have *thought it a sin* sufficient to seal their damnation, to listen to what any one, not of their religion, would advance. It is astonishing, that they had not the least idea of the divine authority of the Holy Scriptures; the liberties which they took in their remarks upon them surprised me, together with their maintaining that our Scriptures and theirs were different. Hence I had to use every effort in my power, both in conversation and in my sermons, to convince them, that the Scriptures put into their hands were faithful translations *from* the originals; but many of them were so ignorant as to imagine that their church and the Latin language were *more* ancient than the Scriptures. I had to exert myself to the utmost, in order to convince them of the antiquity and divine authority of the Sacred Writings, and that they were the foundation of the Christian religion. On account of the almost universal contempt poured upon the books, not excepting the Scriptures, I have been obliged to remove the libraries from one or two of the ships; and yet, even in these there are a few constant hearers, who groan to see the evils remedied of which they complain. The prisoners in other ships, borrow, read, and return the books pretty regularly; and I believe improve and profit by them.

This being a receiving depot, there are such constant arrivals, changing, and sending away of prisoners, as greatly embarrass the mission. A prisoner on the Brave, and who, I believe, is truly sincere, said to me, "This ship looked like a convent, whole rows were reading the Scriptures, and other religious books." After some time these were sent to Stapleton, Dartmoor, &c. and others came in their place, who, he tells me, now read as much as those who were removed. In the ships which have been lately put in commission, (there are now 15 of that description,) and where the prisoners have not had time to corrupt one another, the congregations are very numerous and attentive. So desirous are they of books, that they cannot obtain the loan of one quarter of what they want. In all, but more especially in those new ships, where there are thousands of new conscripts, one in ten of whom, perhaps, cannot read, but who are all anxious to learn; there is such an opportunity of doing good, by means of schools, as cannot easily be conceived by any who are not on the spot.

As I had orders from the Bible Society to sell Bibles and Testaments, at reduced prices, I have sold several; and as I have regularly supplied such prisoners as were returning to France, and who appeared well-disposed with copies of the Scriptures, and bound tracts, many of them have, of course, found their way into that country. By the kind attention of Henry Gandy, Esq. Secretary of the Plymouth Auxiliary Bible Society, I have always a tolerable supply of French Bibles and Testaments, Doddridge's Rise and Progress of Religion, and Testaments, in Italian; beside Bogue's Essays, Doddridge's Rise, &c. and many tracts, in French. If the catalogues of our libraries were cast up, I suppose they would amount to about 50 or 60 Bibles, 200 Testaments, 60 Bogue's Essays, 150 Spelling-books, and as many hymn-books; beside Kempis's Christian Pattern, and Fletcher's Sermon on the new birth.

Our congregations may be reckoned at from 40 to 300, and the number of those who are apparently under divine impressions, and whose constant attendance and upright life manifest a divine change, may amount, one with another, to nine or ten in each ship. Some who make the Scriptures the rule of their faith, experience, and practice, speak

very freely concerning the errors of Popery. Several in the old ships, who once ran well, have, through the scoffs and persecutions, to which they were exposed, from their comrades, turned out of the way, and returned to gambling, that bane of prisoners of war. In many instances, when new ships were filled with fresh prisoners, who imagined that I was a popish priest, they came in crowds to hear me: but on finding their mistake, they ceased to attend: however, some always wish to hear and judge for themselves. Sometime ago, I overheard a dispute concerning me, in which one of the disputants said, "Let him be who he may, it is the word of God he preaches."

A Mr. Q—, after relating to me his wicked and extravagant conduct, said, with tears in his eyes, "Since I have heard you preach, I can find no pleasure in my former practices, and I have no delight now, but when alone reading your books," &c.

A Mr. Cochain said to me, "In our country we have no such books as Doddridge's Rise, &c. O! what have I felt in reading that book!" A Mr. V. said "Since I have heard you, and read Bogue on the New Testament, I am a new man." A Mr. Goss has written me two letters, which breathe the spirit of piety. A Mr. Bourgois writes, "I know that it is only by following the road which you point out, that I can be saved; and I am determined to follow it." I might mention my good friends T—, G—, and many others equally steady and loving, whose conversion to God I have no reason to doubt.

A circumstance, which gave me pleasure, occurred lately. On account of the severe weather, I had been prevented a few times from visiting one of the worst of the ships; in consequence of which a report prevailed that I was drowned; a strong sensation pervaded the whole ship; and when I went on board, a universal joy was very discernable, and the congregation which was enlarged, heard me with great attention.

I am, &c. PETER LE SUEUR.

[We have been favoured with interesting accounts of the formation of two Methodist Missionary Societies, one at Wakefield, and the other at Bridlington-Quay; both of which we intend to insert in our next Number. In which also shall appear a circumstantial account of a very extraordinary revival of religion, at Redruth, Cornwall, and a most interesting letter from Mr. Gill, our Missionary at Gibraltar, respecting the ravages of the yellow-fever, and the merciful interpositions of Divine Providence in his, and Mrs. Gill's behalf.]

POETRY.

TO THE EDITOR.

THE following hymn appeared in the Royal Magazine 48 years ago. That volume is now scarce, and probably not in the possession of any of your readers. However that may be, if you judge those lines to be in unison with your plan, I shall be pleased to see them inserted in the Methodist Magazine. Your's sincerely,

Bristol. J. S. B.

TO SPRING.

Ever-pleasing, lovely Spring,
Waving soft thy balmy wing,
Fairest glory of the year,
On our longing plains appear!
Sweet inspirer of my song
On a sun-beam glide along;
Shedding round, in mingled showers,
Verdant herbs, and flagrant flowers.

See! the beauteous nymph appears,
And a crown of roses wears;
Pinks and lillies mix'd are seen
On her robe of flowing green.
Welcome, welcome to these plains!
Welcome to the longing swains!
Thee with ravished voice I sing,
Bounteous, all-reviving Spring!

Now the mornings fairer rise,
Gayer light now gilds the skies;
Now a gentle whispering gale
Softly steals along the vale.
Now the husbandmen prepare
To improve the coming year;
Flinging free the gen'rous grain,
Hoping pleasure, bearing pain.

Living verdure clothes the hills;
Wild along the crystal rills,
Gilliflowers and daisies spring,
And invite the muse to sing.
There the swelling blossom see,
Bursting forth from every tree;
Music wakes throughout the grove;
All is harmony and love.

Pouring forth their am'rous song,
See the tuneful feather'd throng!
While from every bloomy spray
Swells the sweetly-various lay.
Lowing herds, and bleating flocks,
O'er the dales and mossy rocks,
As with gladden'd hearts, they rang
Speak all nature's grateful change.

See yon verdant sylvan bower
Strew'd with many a fragrant flow
Health and beauty breathe around
From the gay-enamelled ground.
Smiling nature's bounteous God
Sheds his blessings all abroad,
Let us taste, and tasting, sing
Every pleasure of the spring.

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Ag



Bloed sc.

Mr. David Rogers.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MAY, 1814.

BIOGRAPHY.

LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(Continued from page 250 of our last Number.)

Mr. Swartz paid great attention to the due celebration of divine worship. The church at Tritchinapoly was ninety feet by fifty, and the new one at Tanjore was built on the same scale. Beside the church at Tritchinapoly, which was occupied chiefly by the garrison and Europeans, the Malabar congregation used to assemble in the large Fort, where Major Stevens, a worthy friend of Mr. Swartz, who was killed before Pondicherry, prepared a very convenient place for their worship. But the spot on which he built belonged to a Bramin family, which Major Stevens endeavoured to discover, that he might secure a right to it; but in vain. The family, however, returned, at length, to the Fort; and, refusing to sell the spot, "we were in conscience obliged," says Mr. Swartz, "to let them possess their own property." He soon procured a gift from the Rajah of a more convenient situation; and, with the aid of his friends, raised a suitable place of worship for his Malabar congregation. It lay on a rising ground, about a mile from the Fort. The inhabitants lived around it. All circumstances concurred to render this house of prayer convenient: the situation was healthy, and it was remote from noise. "Blessed be God," exclaims Mr. Swartz, "that we are so agreeably placed! May he graciously vouchsafe his blessing, that many thousands of the poor heathen may hear, embrace, and practise the truth preached in the midst of their habitations!"

The years 1781, 1782, and 1783, were years of famine and of complicated distress and misery. War raged in the Peninsula, and was attended and followed by such devastation and ruin, that all former wars seemed trifling in comparison. Some little interval occurred, but the famine soon returned.

In September 1783, Mr. Swartz writes:

"The last three years have been years of sorrow and anxiety. Yet we have no reason at all to murmur, or to find fault with God's ways, which are ever just and equal; and the judgments which have befallen us may, perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service."

His congregations greatly increased at these times; many being compelled, he feared, by the famine to come to him for aid.

"Yet, (says he) I have given them the necessary instruction, and this for the space of several months, during which I also have procured them some provision, though not quite sufficient for their wants, for that was beyond my power. The teaching of them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers: yet I could not persuade myself that it would be consistent with the will of God to abandon these poor people, many of whom afterward died.

"The famine was so great, and of such long continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarce to be met with. In outward appearance men are like walking skeletons."

Apprehensive of the renewal of war, Mr. Swartz bought a quantity of rice while the price was moderate, and God inclined the heart of some Europeans to send him a portion monthly. With this food he preserved numbers from actually perishing, who were lying about in the open roads.

His own feelings on these trying dispensations are expressed in the following letter.

"Dear Sir— *Tanjore, March* 4, 1784.

"Hitherto a gracious God has preserved, guided, and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left! But God has hid us under the pavilion of his kind providence. The 103d Psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it; *our goodness extendeth not to him!*

"I heartily wish to see you; and I entertained a lively hope, that, in my return from the Mysore country, I should meet you. But God has been pleased to lead me by another road. You

know that I was desired to go to Seringapatam to join the commissioners. I accepted the offer.

"But I was stopped and detained eleven days. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killadar was ordered to let me go back. So I was conducted by thirty horses back to Daraburm, where our people were. To this day I know not the true reason why I was not permitted to proceed. One said, it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and providence over me. I should have been very glad, if I could have been an instrument in that great work of peace-making. But who knows but there might have been temptations too great for me! I entreat God to bless our commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas! we ourselves are so divided; so much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief, and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousness! A thousand times I think with myself—'Oh, my God! must all these people die? Must they all appear before the tribunal of Jesus, the Mediator and the Judge? How little do they mind their end, and the consequences of their lives!'

"My sincere wish and prayer is, that you and I may be found true disciples of Jesus; and so, at last rejoice with him eternally.

"I am, your sincere friend, C. F. SWARTZ."

In April 1784, he writes: "We adore the divine goodness, which has preserved my fellow-labourers and me in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accomodated with all necessaries. May we never forget the various mercies which God has bestowed on us!"

The Fort of Tritchinapoly afforded an asylum to many of the surrounding inhabitants, who fled thither to escape the unrelenting cruelty of the enemy. Daily did Mr. Swartz labour with these people, to turn them from idolatry to the living God.

"It were to be wished (he says) that the country people, having suffered for several years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labour in conjunction with me. They readily own the superior excellence of the Christian doctrine; but remain in their deplorable errors for various frivolous reasons. Still I am happy in being made an instrument of Divine Providence to instruct some, and to warn others. Who knows but there may come a time, when others may reap what we have been sowing?"

How admirable the personal piety, sound discrimination, and disinterested zeal, discovered in the two following letters!

"My Dear Friends— *Tanjore, July* 10, 1784.

"I have been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this! Age comes upon me: therefore I have no reason to wonder at weakness. If the mind be sound, all is well: the rest we shall quit when we enter into the grave. That will cure all our indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

"I know, I feel, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the blood of Jesus Christ cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a blind corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a Christian!—these cheer and strengthen the heart! these glorify God!—these entitle and qualify us for heaven! Let us daily, therefore come before God through the blessed Jesus. But let us, at the same time, not neglect the second point, viz. our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best?——Farewell! May grace, peace, and divine mercy, follow you at all times.

"I am, my dear friends, your affectionate friend and servant,

"C. F. Swartz."

"DEAR FRIENDS— *Tanjore, Dec.* 30, 1784.

"AT present, I am so far established in health, that my labour is rather delightful than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy!

"We are not only allowed indeed, but we are commanded to *rejoice in the Lord.* No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are *blessed with all spiritual blessings.* But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ, and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be, imperfect: we shall, therefore, always have reason to confess before God; *If thou wilt mark what is amiss, Lord, who shall stand before thee?* Let us, therefore, seek for pardon, peace, and joy in Jesus; and, having found them, let us be grateful and obedient. But, though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

"In this fundamental article of true Christianity, I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life; but he lays first the foundation, in a true and lively trust in Christ, after the example of Paul; read Philippians, ch. iii. In the explanation of holiness, Archbishop Tillotson is excellent: but he does not so well, so clearly establish the foundation as Beveridge; and, more particularly, as the first reformers.

"As to the Malabar church which I have been building in the suburbs, General Munro encouraged me, by giving me 50 pagodas. But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill for want of water. But the Rajah having given me some golden clothes from the time of Lord Pigott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished

me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favourite chapter of Isaiah, xlix. ver. 4, 5, 6, 7, 18, 19, 20. I cheerfully believe that God will *build the waste places of this country.* But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain. I am constantly, dear friends,

"Your obedient humble servant, C. F. SWARTZ."

In February, 1785, Mr. Swartz gratefully acknowledges the assistance rendered to his designs by Mr. John Sullivan, the resident at Tanjore. On the suggestion of this gentleman, he zealously entered into a plan of establishing Provincial English Schools throughout the country, in order to facilitate the intercoure of the natives with the Europeans; that the principal natives, learning in some tolerable degree the English language, might escape the impositions practised on them; and that, by establishing good men as teachers, they might, by degrees, instil into the minds of their pupils the salutary doctrines of the gospel. He forsaw great difficulties in the execution of this plan, particularly from the want of suitable teachers; but, trusting in God, he entered on the scheme. Several of the native princes, with the King of Tanjore, assisted him in this design. Schools on this plan were soon established at Tanjore, Ramanadaburam, and Sivagenga; and a fourth afterward, at Cumbagonam, in 1792. They consisted chiefly of children of Bramins and merchants. "Their intention doubtless is," says Mr. Swartz, "to learn the English language with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ, though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

The East-India Company directed the Government of Madras to pay 100*l.* annually toward the support of each Provincial English School, and the same sum to every other which might be established. The Government inquired of Mr. Swartz in what manner he purposed to apply these annual grants. He conferred, in consequence, with the vestry, and sent their minutes to Government, which were highly approved. His assistants, Mr. Pohle and Mr. Kolhoff, were proposed by him as superintendants. This suggestion was made by him, not because he intended to withdraw himself, but in consideration of his own advanced age, and with the benevolent view of rendering the circumstances of his brethren more comfortable.

Of these Provincial English Schools, the present Dean of Westminster thus speaks in his address to the Rev. Mr. Jœnicke, on his departure for India. "The school for teaching the English language, which Mr. Swartz has recommended to the Society, as a plan of useful tendency, and which he has already begun to establish with the concurrence of the native princes, presents a prospect of better hopes, and increasing means for the extension of the gospel.

"Some doubt has been entertained, how far, as Christians, we are authorised to adopt a system which, though mediate, is not the immediate method of dispensing Christian knowledge. This is no time for discussing that question: but if the thing is done, and the natives understand it, as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly, and the first moral principle of religion is good faith."

These Provincial Schools, as well as the English and Malabar Schools, were attended with the happiest effects. The Provincial School at Tanjore, in particular, was much frequented by children of the first families; and the improvement made by the scholars was very observable. These different seminaries furnished young men who were employed at Madras as writers, with handsome salaries; and others who obtained considerable employments.

The following letter was written in this year, to a gentleman whom Mr. Swartz was anxious to win over to the habits of a Christian life. It discovers, at once, the delicacy and the faithfulness of a Christian counseller.

"DEAR SIR— *Tanjore, Sept.* 28, 1785.

"I am happy to hear that you will not come by yourself; you know the consequences attending a batchelor's life.

"But, being now in a lawful state instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other divine graces: then will he be able to govern his family wisely to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house; make it a house of God, and it will be a house distinguished by divine blessings.

"At present, people read all sorts of novels, and other trash; if you wish to be happy, and to act wisely, I entreat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage originating from it.

"Make my best respects to Mrs. ———, and tell her that I heartily wish she may be like Sarah, Abraham's wife; like Hannah, Samuel's mother; and like those excellent females, who were not ashamed to follow Jesus even when he was crucified. My best wishes attend you and your family—being,

"Dear Sir, your most obedient humble servant,

"C. F. SWARTZ."

January 23, 1787, was one of the most solemn days ever celebrated at Tranquebar. On that day the senior of the Danish mission, the Rev. John Balthasar Kolhoff, observed his jubilee; and had the inexpressible satisfaction of seeing his eldest son ordained in the Mission Church, to be assistant to Mr. Swartz. The several Missionaries, both English and Danish, proposed to the candidate questions in divinity, which he answered to their great satisfaction, proving how well he had employed his youthful years under the tuition of Mr. Swartz, who had undertaken the care of him from his eighth year. The Danish Governor, and all the European families of the settlement, together with a great number of Malabar Christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, preached by Mr. Swartz, from 2 Tim. ii. 1, *Thou, therefore, my son, be strong in the grace that is in Christ Jesus.* After the ordination, the young missionary entered the pulpit, and preached a Malabar sermon with such graceful ease, that it delighted every one who understood it.

Mr. Swartz speaks very feelingly of this event in the following letter; which bears testimony, also, to the high estimation in which he was held by the native princes.

"MY DEAR FRIENDS— *Tanjore, March* 31, 1787.

"As Mr. Kolhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was Jan. 23d, the sight of the young man and his aged father sitting near the altar, melted down my heart, so that I could not refrain from shedding tears. I know how you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of God be his guide and comforter. According to the course of nature, I shall soon leave him and the world. May a gracious God lead me so that I may not be afraid of passing through the valley of death.

"You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th the Rajah called for me in the afternoon. He shewed me his newly adopted son, saying, 'This is not my, but your, son. Into your hands and care I deliver the child.'

"I replied, 'You know, Sir, my willingness to serve you according to my scanty ability. But this your last wish and

desire is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child perhaps, once or twice in a month. What good can this *do* to the child? I am afraid that the life of the child will be *in* danger, and your country brought into a state of confusion. You must fall upon some other method.'

"He said, 'What method do you mean?' I answered, 'you have a brother: deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means, you save the child's life, and preserve your country in a state of tranquillity.' The Rajah said he would consider all, so I left him. The Rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the Rajah's brother his father. The next morning Mr. Huddlestone, and the Colonel, and I myself were called. The Rajah's brother and the child were sitting under a pavilion. The Rajah spoke after the following manner: 'I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child. He is to govern the country; but when the child is grown up, he is to act as father to the child. I hope the Honourable Company will confirm this my last will. You, gentlemen are witnesses to what I have said.'

"May you both be kings and priests before God.

"I am, dear friends, your's, &c. C. F. SWARTZ."

We add to the information contained in this letter, that when Mr. Huddlestone promised to send a faithful account to Government, the Rajah said, "This your assurance comforts me in my last hours."

Ameer Sing, the brother thus appointed by the Rajah, "promiseth," said Mr. Swartz, "to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants.—He hopes to be confirmed, by the Governor-General, according to the last will of his brother.—If so, certainly *he will not hinder the progress of the Christian Religion*, but, at least externally, '*further it.*"

In compliance with the promise of his deceased brother to Mr. Swartz, Ameer Sing delivered to him a written document, sealed by himself and his chief ministers, in which he made an appropriation for ever of a village of the yearly income of about five hundred pagodas, for the school, and more especially for the orphans. Mr. Swartz purposed to give it to the government of Tranquebar, on condition that five hundred pagodas annually should be paid to the school.

In this year, 1787, Mr. Swartz observes, respecting the garrison at Tanjore, "with much pleasure, that the soldiers not only attended Divine Service on Sundays, but also the working-day evening lectures, which were frequented by great numbers, and encouraged by the officers, who all confessed, that corporal punishments had ceased, from the time that the regiment began to relish religious instructions."

Sir Archibald Campbell, being appointed Governor of Madras, arrived at a time of great distress, and both himself and his lady became blessings to the country. Mr. Swartz expresses his obligation to them in very strong terms.

"The Tanjore country (says he) appeared to be in a melancholy situation. The inhabitants felt and resented oppression so as to emigrate. Whole towns and villages were left quite empty. In the months of June and July, the country was blessed, as usual, with fresh water: the rivers were full, but there were few inhabitants to turn it to their advantage. Sir Archibald, fearing that this emigration might cause a famine, ordered a committee of four persons to inspect the management of the country; of which I was desired to be a member. The Rajah, in his present state of infirmity, being unable to bear much fatigue, desired me to assure the inhabitants, in his name, of justice and equity. I did so: the inhabitants believed the promise given them, and 7,000 came in at once; others followed; and though the best season for cultivating the ground was elapsed, the poor people, anticipating better days, exerted themselves to such a degree, that the harvest of this year seems to become more plenteous than that of the preceding one.

"In these transactions I had the best opportunity to converse with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better, that is, with more justice, managed, it is to be hoped, that it will have a good effect upon the people. As Sir Archibald Campbell shewed the kindness of a father to this country, so Lady Campbell has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who hitherto have been miserably neglected; or, if they were educated in private schools, they were, however, left without protection, and consequently often fell into the hands of destroyers. Lady Campbell's plan has the sanction and protection of government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The Nabob has given a very spacious house, which he bought for 8,000 pagodas, for that purpose. Twelve ladies form the Vestry, and each of them is to inspect a month. Lady Campbell hopes that a similar institution, for the education of boys, particularly soldiers' sons, will

soon be made. She is, however, of opinion, that gentlemen will soon find proper means of having their children educated here, without being obliged to send them to Europe.

"Tho' this account is but short and imperfect, yet I am confident it will be highly pleasing to the SOCIETY. The plan has often been made, but never put into execution till now. Every one, who takes a delight in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some order, I hope, as her Ladyship has invited me to be an eye-witness, I shall then be able to transmit to you a fuller account of this matter.

"As to the provincial schools, which were to be erected according to Mr. Sullivan's plan, in the principal places of the provinces, I heartily wish they may be established. One such school is kept in Ramanadaburam, and is carried on with tolerable success: but as to the establishment of others, the external circumstances of the district, do not seem favourable. The petty lords of districts feel too much oppression, which, it is to be hoped, will be removed, and then those institutions will be admitted without impediment. They would facilitate the connexion between the Europeans and natives, and would open a door to the Missionaries, who visited them, to converse freely with the principal people of the country; by which means, divine knowledge might be conveyed to the natives in the easiest manner. It would not be expedient to appoint the Missionaries teachers in such schools, for by that regulation they would be too much hindered in their proper office of conversing with and instructing the natives, and of training up young people for these schools; and the same plan is here pursued, where ten European children and four natives learn English."

It having been sometimes objected, that few of the heathen, except those of the lower castes, were ever converted to the Christian faith, Mr. Swartz writes from Tritchinapoly:—

"Both at Tranquebar and here, are nearly an equal number of the higher and the lower. Here, the men and women of the higher caste sit on one side, and on the other those of the lower. I have carefully avoided all coercive measures, and thus have met with fewer difficulties. Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive, and it has not been taken much notice of. If you were to visit our church on a Sunday, you would with surprise observe the clean appearance of those of the lower caste, so that one might often take them for the higher. One particular

which renders those of the lower caste so contemptible, is their feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and declared that I would suffer no such practice; and, accordingly, I hardly know any instance thereof here. The country priests and catechists are of the higher caste. The Catechist Gabriel, indeed, is of the lower; but he speaks freely to people of the higher, as he takes care to keep himself very clean in his dress; but in the country, such conversation is not so easy. A month ago, when I was at Timpalating, in the house of a heathen of the higher caste, the Parriar-Catechist came to me. I called to him, 'Stop, I will come to you; the Suttirer,' (that is the people of the higher caste,) 'have not yet learned to be humble; they are proud sinners yet: we must bear with them!' This they were not willing to admit of, and accordingly shewed great kindness to the Catechist. In another place, in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had divine service there on Sunday. The owner of the house sat near, and paid attention. We preach to high and low, 'Christ Jesus, made of God unto us wisdom, and righteousness, and sanctification, and redemption,' 1 Cor. i. 30.

(To be continued in our next.)

DIVINITY.

To the Editor of the Methodist Magazine.

Very dear Sir,

The following Sermon has no claim to learned criticism, or embellishment of style, but is to be considered as delivered from the pulpit *ad populum;* and while addressed to the understanding, intended more deeply to affect the heart. Such as it is, I send it for insertion in your valuable Publication, if you deem it worthy of that honour. I am, very dear Sir,

Your's, affectionately,

Deptford, Jan. 8, 1814. Thomas Wood.

Matthew vi. 33.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you.

Days, and months, and years, are rolling on apace, and carrying the numerous tribes of Adam towards a boundless and eternal world. Though designed for a state of pure and endless felicity, they are strangely amusing themselves with vain recreations, or influenced by fruitless cares, spending their precious

time in pampering a body, destined soon to be the prey of worms, or in seeking wealth, which to obtain is both difficult and uncertain, which the flames may destroy, the sea swallow up, or unjust and rapacious princes or robbers seize as their spoil; and which, after being possessed for a short season, must be left with pain, and relinquished for ever. Let all, therefore, that have ears to hear, attend to the command of the Son of God. the great lover of souls, who is able to make them wise to salvation, and resolve, after many other fruitless pursuits and distressing anxieties, now, at last, to begin to seek, in the first place, *the kingdom of God, and his righteousness.*

When our blessed Lord gave this excellent precept, he was preaching to his disciples, and a great multitude of other persons, who came either to be healed or instructed by him. And having delivered to them several truths of the greatest importance, in the context he dissuades from an anxious carefulness for the things of this life, which is needless, unprofitable, and distrustful; and then, in the text, directs them to the *kingdom of God*, in which they might, with much greater certainty, seek riches, honour, and a glorious immortality.

Have you, for several years past, employed the greatest part of your time and thoughts in seeking the riches of this world, and, perhaps, without any great success? Now act a wiser part for yourselves: seek, with the greatest diligence and earnestness, the kingdom of God, and your labour shall not be in vain. He will confer on you all needful blessings in this life, and, beyond it, heaven shall be your eternal home. Leave the men of this world, who have no hope of blessedness on the other side the grave, to grasp at the bubble of honour, heap together a little shining wealth, and spend their days and nights in pursuing lying vanities, which will soon produce no little *vexation of spirit*. You are called, by the Captain of your salvation, to a much more noble and worthy pursuit, to become candidates for a kingdom, even the *kingdom of God*; and to seek after that *righteousness*, by which alone you can be prepared for the peculiar and exalted privileges of it. Dare not to cast contempt on the Saviour's call, nor to slight the glorious object. If ambition ever influenced your heart, here is presented to your choice what is calculated to call it forth, and by one whose veracity you cannot doubt.

In his name, and by his authority, I shall now endeavour to press this exhortation upon you. Here then let us consider, I. What is this *kingdom of God*. II. What is *his righteousness*. III. What is implied in *seeking* the one, in order to obtain the other. IV. And what *motives* urge this duty upon us. May unerring wisdom be our guide, and excite us to seek, that we may lay hold on eternal life.

I. What is this kingdom of God? Not such perishing things as silver and gold, not the pleasures that arise from sense, nor the honours that men can give: but a kingdom, the kingdom of God.

The holy and blessed Jesus, who not only understands perfectly your highest interest, but is most solicitous to promote it, calls off your thoughts and cares from sublunary things, to seek a *kingdom*. And while I am addressing you on this unspeakably interesting subject, I cannot but expect to engage your closest attention. There are several kingdoms mentioned in the sacred Writings, and it is not a trivial matter which of these you seek.

1. The prince of the power of the air has not only a kingdom in the lower regions, over which he reigns, but also in our world he has set up his throne, and exercises a cruel dominion, leading vast multitudes of unhappy persons captive; who yield him a willing obedience, fight under his black banner against heaven, are faithful to his infamous cause, and hearty in supporting, and diligent in carrying on his destructive schemes in the world. Thus is it with all of you who yet remain in a state of depraved nature, and practical impiety; you are promoting the devil's kingdom, which is in direct opposition to the kingdom of God; and if you be not translated from under the dominion of this infernal prince, into the kingdom of God's dear Son, you will inevitably be miserable for ever. It is therefore both your imperious duty, and your incalculable advantage, most strenuously to endeavour, by all possible means, to be delivered out of this kingdom of vassalage, degradation, and ruin, and constantly and resolutely to oppose its interests to the utmost of your power.

2. There are the kingdoms of this world, for the gaining and possessing of which, the princes of the earth have consumed immense treasures, exposed their lives to the greatest perils, waded through rivers of blood, and sacrificed the lives of many thousands of their subjects. Nay, are there not persons in every age, who, to gain a very small part of the riches or honours of this world, wound their own consciences, deny the faith, dishonour their profession, barter heaven for earth, and give up their hope of salvation? With this bait the god of this world boldly attempted to ensnare our blessed Saviour, having used it with great success in alluring and ruining many others. For, from the summit of "an exceeding high mountain, he shewed him all the kingdoms of the world, and the glory of them, saying, All these will I give thee, if thou wilt fall down and worship me," Matt. iv. 8, 9. But as he despised the offer, and rejected it with abhorrence upon these terms, so should all those who call themselves his disciples. The kingdoms of this world very rarely fall to the share of the children of God, their heavenly Father having reserved something infinitely better for them. And therefore

these are not what our Saviour commanded his followers to seek. But, on the contrary, in order to mortify them to the world, its greatness, pomp, riches, and honours, assured them that they should meet with tribulation in it, and bade them arm themselves with patience, imitate him in humility and poverty of spirit, and take up the cross and glory in it. The kingdom which you are invited to seek, far excels all the secular kingdoms upon earth. For,

3. It is the kingdom *of God.* He has a *providential* kingdom, which is extended over the whole creation, of which angels, men, and devils, are the subjects. For thus the inspired Psalmist says, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all," Psalm ciii. 19. Angels are his ministering servants, satanic spirits tremble before him, and all the dwellers upon earth, and the inhabitants of all the orbs around us, (if there be such,) have their constant dependence upon him, and are subject to his sovereign control. Animate and inanimate creatures obey his powerful voice, fulfil his pleasure, and are either the ministers of his mercy, or the executioners of his righteous vengeance. But this kingdom God has committed to his Son alone, whom he has invested with all power both in heaven and earth, to fit him for the government thereof; and the regal honour exclusively belongs to him.

4. God has also a kingdom of *grace* in this world, of which his saints, or renewed and sanctified persons only, are the subjects; and over which he has constituted his eternal Son as head and ruler, having "set him as king upon his holy hill of Zion," i. e. his church, Psal. ii. 6. To this, the Son of God, when he came and dwelt on earth, laid a peculiar claim, and called it *his* kingdom. He is the only lawgiver in it. He is present in the midst of it, and constantly presides over it. He commissions his ministers to carry on its interests, his power gives efficacy to their labours, and his hands confer the royal rewards. This is called the kingdom of *grace,* because all the divine dispensations towards its subjects, proceed from unmerited grace and goodness. The privileges, the promises, and the rewards, do all flow from the fountain of free and royal bounty and divine mercy. It is by grace, that all the subjects of this kingdom are translated into it out of that of Satan, and are eternally saved.

5. God has likewise another kingdom, called the kingdom of *glory,* and the kingdom of *heaven.* For in the upper world of light, the eternal and immortal King displays all his glorious perfections. He sits upon a splendid throne, that is high and lifted up. Heaven is filled with the glory of his presence and of his majesty, ten thousand times ten thousand angelic spirits stand around his throne, and are constantly employed either in humble adoration at his footstool, or in celebrating his perfections and

praises, or in executing his just commands; and every thing there is suitable to the dignity, the majesty, and the excellence of this King of glory. And this illustrious kingdom, in which he himself dwells and reigns, he has "prepared from the foundation of the world" for all his *children*, Matt. xxv. 34; he gives them a present title to it, Luke xii. 32; and he will, when this short life is finished, receive them to himself, to enjoy all its honours, felicity, and glory. It is true, the church of God on earth, and that above, are, properly speaking, but one kingdom under different administrations, and therefore both are called the kingdom of heaven. Thus we sing,

"Thee, in thy glorious realm, they praise,
And bow before thy throne!
We, in the kingdom of thy grace,
The kingdoms are but one."

There is no essential difference between them, but they are inseparably connected. Grace is glory begun, and glory is grace perfected. The church on earth, and that in the heavenly world, are different provinces of the same kingdom; this on earth the lower, that above the upper region.

"Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven are one.
One family we dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death:
One army of the living God,
To his command we bow;
Part of his host hath cross'd the flood,
And part is crossing now."

This then is the kingdom which you are exhorted, in the text, to seek; to secure an interest in the privileges and immunities of the church of God on earth, and a title to, and meetness for, the felicity and glory of the heavenly world. And there is no seeking aright one of these without the other; for he that seeks after heaven as he ought, will also seek a qualification for it. And he that does this sincerely, shall assuredly find eternal glory in the end. Which brings me,

II. To consider what is meant by *his righteousness*.

1. By the righteousness of God, in this place, we are not to understand that infinitely perfect rectitude of the divine nature, which is the glory of Godhead, by which he governs, and will at last judge the world, and render to all rewards or punishments

according to their works; every thing that he does being exactly conformable to the eternal reason of his own mind, and to the strictest rules of equity and justice. Nor that righteousness which God has displayed in setting up his kingdom in this world, in dethroning the prince of darkness, who had usurped an unjust dominion over his subjects, and in redeeming apostate man in a way perfectly agreeable to his own infinite justice and rectitude. The former of these is inherent in the Divine Mind: the latter is the manifestation of it in the glorious mystery of our salvation. Both which are objects of infinite importance, and to be contemplated with humble reverence, high admiration, and profound homage.

2. But a righteousness resulting from the mediation of Christ. Such is the infinite purity and rectitude of God, that after men had violated his holy law, rebelled against him, and thereby cast contempt on the wisdom and authority by which he governed, he could not, with honour to his glorious perfections, receive them again into his favour, except some way could be devised for repairing the honour of his broken law, and answering the demands of his injured justice. By the appointment of his Father, the Son of God undertook to do all this; and accordingly came down to our world, assumed human nature, and, as it became him, as Mediator, fulfilled all righteousness. He paid a sinless obedience to the law as a covenant of life, and he bore the penalty and curse of it as a broken covenant: and by "making his soul an offering for sin," Isa. liii. 10, he has "brought in everlasting righteousness," Dan. ix. 24. The virtual efficacy of his sufferings renders him able to save to the uttermost, all those that believe in him and obey his gospel. Therefore he is called, "The Lord our righteousness," Jer. xxiii. 6, as he has by his obedience and sufferings obtained righteousness for us. "As by one offence judgment came upon all men to condemnation: even so by one righteousness, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous." Rom. v. 18, 19. God "hath made him to be sin (a sin-offering) for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21.

3. Hence it is through the merit of Christ's death that we obtain forgiveness of sins, or a justifying righteousness. "He was delivered for our offences, and was raised again for our justification," Rom. iv. 25. As he "himself bare our sins in his own body on the tree," 1 Pet. ii. 24, and "shed his blood for the remission of sins," Matt. xxvi. 28; so we are "accepted in the Beloved, in whom we have redemption through his blood, the

forgiveness of sins," Eph. i. 6, 7. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus, hath made them free from the law of sin and death. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who therefore shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 1, 2, 32, 33, 34.

4. This righteousness, obtained through Christ as the lamb slain, is put in opposition to our own righteousness, which consists in obedience to the law of works. No righteousness of our own can give us a title to the kingdom of Heaven, because the best obedience that we can perform is defective and needs forgiveness. "We know, (says St. Paul,) that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Having thus fully asserted the only plan of obtaining forgiveness of sins, and acceptance with God, he asks, "Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law." Rom. iii. 19—28.

5. Faith in Christ is essentially necessary, that we may receive the forgiveness of sins, and be constituted righteous in the sight of God. The case of Abraham when *in uncircumcision*, is in point. "If he were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. David also describeth the blessedness of the

man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," Rom. iv. 2—8. "The righteousness which is of faith, speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above) or who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. x. 6—10.

6. There is also an inherent righteousness, which consists in the conformity of our will, affections, and actions, to the holy will and law of God, according to the measure of the grace of Christ. Is the virtual application of the atoning blood of Jesus necessary to our justification in the sight of God? In this indwelling righteousness consists our sanctification. Is the former the free gift of divine grace conferred on us? This is the work of the Spirit of God wrought in us. Does the former give us a *title to heaven*? This latter is necessary to fit us for the society, exercises, and enjoyments of that eternal world. And this is called by Christ, *our* righteousnesss. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. v. 20. It is ours, as it is seated in the heart, and the act is performed by us. But it may also be called the righteousnesss of *God*, as it is effected in us by his Spirit, as it is what he requires in all that shall inherit his glory, and as it tends to advance his honour, and the interest of his kingdom.

7. And that this righteousness, or holiness of heart and life, is recommended by our Saviour in the text, as well as remission of sins, will appear evident to any unprejudiced person, who reads the whole of his sermon on the mount; in which he has in the most pathetic manner recommended to all his followers, poverty of spirit—mourning for sin—meekness—peaceableness of temper—a merciful and forgiving disposition of soul—heavenly mindedness—a strict regard to truth and justice in all their dealings with men—purity of heart, &c. All of which are several branches of righteousness or holiness, inward and outward; and, in the universal and conscientious practise of these, we shall be conformed to God our heavenly Father, according to our imperfect degree, in goodness, and righteousness. The infinite rectitude of the Divine Nature, is the reason why we should

be transformed by the renewing of our minds. Union between God and man must be formed on the ground of moral resemblance. The mediatorial scheme is intended and calculated to produce this effect. "Our Saviour Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. ii. 13, 14. He "loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish," Eph. v. 25—27.

8. This now is the righteousness of God which we are to seek, and no man can be a proper subject of the kingdom of grace, or be received into the kingdom of glory, who has not an interest in it. Under the Jewish dispensation, the language of saints was, "In the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory," Isa. xlv. 24, 25. It was St. Paul's most ardent desire, to "be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. iii. 9. And a true believer in Christ now sings,

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds in these array'd,
With joy shall I lift up my head.
Bold shall I stand in thy great day;
For who aught to my charge shall lay?
Fully absolv'd through these, I am,
From sin and fear, from guilt and shame."

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

UPWARDS of twenty years ago, when, from an ardent love of metaphysical disquisitions, and a proneness to demand reasons in proof of such intuitive truths as are the foundation of all human knowledge, I was in imminent danger of renouncing some of the essential doctrines of Christianity, a perusal of Beattie's Essay on Truth contributed, through the divine blessing, to establish my religious principles. I soon discovered, that the author, by a clear, rational, and manly appeal to common

sense, destroyed the grounds of scepticism, and laid such a foundation for legitimate reasoning as ought to endear him to all the friends of humanity and religion. Such were my sentiments so long ago, and such, after the experience of so many years, they still continue.

The following extracts from that justly celebrated work, if admitted into your interesting miscellany, will, no doubt, be highly acceptable to your readers in general; and their insertion will oblige

1813. AN OLD CORRESPONDENT.

THERE is but one way in which it is possible for a sceptic to satisfy us, that he is equally doubtful of all doctrines: he must assert nothing, lay down no principles, contradict none of the opinions of other people, and advance none of his own; in a word, he must confine his doubts to his own breast, at least the grounds of his doubts: or propose them modestly and privately, not with a view to make us change our mind, but to shew his own principles. For from the moment that he attempts to obtrude them on the public, or on any individual, or even to represent the opinion of others less probable than his own, he commences a dogmatist; and is to be accounted more or less presumptuous, according as his doctrine is more or less repugnant to common sense, and *himself* more or less industrious to recommend it.

Though he were to content himself with urging objections, without seeking to lay down any principle of his own, which, however, is a degree of moderation that no sceptic ever yet arrived at, we would not, on that account, pronounce him an inoffensive man. If his objections have ever weakened the moral or religious belief of any one person, he has injured that person in his dearest and most important concerns. They who know the value of true religion, and have had any opportunity of observing its effects upon themselves or others, need not be told, how dreadful to a sensible mind it is, to be staggered in its faith by the cavils of an infidel. Every person of common humanity, who knows any thing of the heart of man, would shudder at the thought of infusing scepticism into the pious Christian. Suppose the Christian to retain his faith in spite of all objections; yet the confutation of these cannot fail to distress him; and a habit of doubting, once begun, may, to the latest hour of his life, prove fatal to his peace of mind. Let no one mistake or misrepresent me; I am not speaking of those points of doctrine which rational believers allow to be indifferent; I speak of those great and most essantial articles of faith; the existence of a deity, infinitely wise, beneficent, and powerful: the certainty of a future state of retribution; and the divine authority of the gospel. These are the articles which some late authors labour with all their might to

overturn; and these are the articles which every person who loves virtue and mankind, would wish to see ardently and zealously defended. Is it bigotry to believe these sublime truths with full assurance of faith? I glory in such bigotry: I would not part with it for a thousand worlds: I congratulate the man who is possessed of it; for, amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him. Calamities, did I say? The evils of a very short life will not be accounted such by him who has a near and certain prospect of a happy eternity. Will it be said that the firm belief of these divine truths did ever give rise to ill-nature or persecution? It will not be said by any who is acquainted with history, or the human mind. Of such belief, when sincere, and undebased by criminal passions, meekness, benevolence, and forgiveness, are the natural and necessary effects. There is not a book on earth so favourable to all the kind, and all the sublime affections, or so unfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as that very gospel against which our sceptics entertain such a rancorous antipathy. Of this they cannot be ignorant, if they have ever read it; for it breathes nothing throughout but mercy, benevolence, and peace: if they have not read it, they and their prejudices are as far below our contempt as any thing so hateful can be: if they have, their pretended concern for the rights of mankind is all hypocrisy and a lie. Nor need they attempt to frame an answer to this accusation, till they have proved that the morality of the gospel is faulty or imperfect; that virtue is not useful to individuals, nor beneficial to society; that the evils of life are most effectually alleviated by the extinction of all hope; that annihilation is a more encouraging prospect to virtue, than the certain view of eternal happiness; that nothing is a greater check to vice, than a firm persuasion that no punishment awaits it; and that it is a consideration full of misery to a good man, when weeping on the grave of a beloved friend, to reflect, that they shall soon meet again in a better state, never to part any more. Till the teachers and abettors of infidelity have proved these points, or renounced their pretensions to universal patriotism, their character is polluted with all the infamy that can be implied in the appellation of *liar* and *hypocrite*.

I wonder at those men who charge upon Christianity all the evils that superstition, avarice, sensuality, and the love of power, have introduced into the Christian world; and then suppose, that these evils are to be prevented, not by suppressing the criminal passions, but by extirpating Christianity, or by weakening its influence. In fact, our religion supplies the only effectual means of suppressing these passions, and so preventing the

mischief complained of; and this it will ever be more or less powerful to accomplish, according as its influence over the minds of men is greater or less; and greater or less will its influence be, according as its doctrines are more or less firmly believed. It was not because they were Christians, but because they chose to be the avaricious and blood-thirsty slaves of an avaricious and blood-thirsty tyrant, that Cortez and Pizarro perpetrated those diabolical cruelties in Peru and Mexico, the narrative of which is insupportable to humanity. Had they been Christians in any thing but in name, they would have loved their neighbour as themselves; and no man who loves his neighbour as himself, will ever cut his throat, or roast him alive, in order to get at his money.

[The author, after justifying his zeal in favour of moral and religious truth, proceeds to answer the following objection.]

"But why engage in the controversy at all? Let the infidel do his worst, and heap sophism on sophism, and rail and blaspheme as long as he pleases; if your religion be of God, or founded in reason, it cannot be overthrown. Why then give yourself any trouble with your attempts to support a cause, against which it is said that hell itself shall not prevail?"—This objection has been made, and urged too with confidence. It has just as much weight as the following: Why enact laws against, or inflict punishment upon, murderers? Let them do their worst, and stab, and strangle, and poison, as much as they please, they will never be able to accomplish the final extermination of the human species, nor perhaps to depopulate a single province.—Such idle talk deserves no answer, or but a short one. We do believe, and therefore we rejoice, that our religion shall flourish in spite of all the sophistry of malevolent men. But is their sophistry the less wicked on that account? Have we reason to hope, that a miracle will be wrought, to save any individual from infidelity; or even any believer from those doubts and apprehensions which the writings of infidels are intended to raise? And is it not worth our while, is it not our duty, ought it not to be our inclination, to endeavour to prevent such a calamity? Nor let us imagine, that this is the business of the clergy alone. They, no doubt, are best qualified for this service; but we of the laity, who believe the gospel, are under the same obligation to wish well, and, according to our ability, to do good to our fellow-creatures. For my own part, though the writing of this book had been a work of much greater difficulty and labour than I have found it to be, I would have cheerfully undertaken it, in the hope of being instrumental in reclaiming even a single sceptic from his unhappy prejudices, or in preserving even a single believer from those horrors of scepticism. Tell me not, that those horrors have no existence: I know the contrary. Tell me not, that the good ends

proposed can never, in any degree, be accomplished by performances of this kind. Of this too I know the contrary.

Suppose a set of men, subjects of the British government, to publish books setting forth, That liberty, both civil and religious, is an absurdity; that trial by jury, the *Habeas Corpus* Act, *Magna Charta*, and the Protestant religion, are intolerable nuisances; and that Popery, despotism, and the inquisition, ought immediately to be established throughout the whole British Empire: suppose them to exhort their countrymen to overturn, or at least to disregard our excellent laws and constitution, and make a tender of their souls and consciences to the Pope, and of their lives and fortunes to the Grand Seignior;—and suppose them to write so cautiously, as to escape the censure of the law, and yet with plausibility sufficient to seduce many, and give rise to much dissatisfaction, discord, and licentious practice, equally fatal to the happiness of individuals, and to the public peace: with what temper would an Englishman of sense and spirit set about confuting their principles? Would it be decent, or even pardonable, to handle such a subject with coolness, or to behave with complaisance towards such adversaries? Suppose them to have specious qualities, and to pass with their own party for men of candour, genius, and learning; yet the lover of liberty and mankind, would not, I presume, be disposed to pay them any excessive compliments on that account or any other. But suppose these political apostates to appear, in the course of the controversy, chargeable with ignorance and sophistical reasoning, with evasive and quibbling refinements, with misrepresentation of common facts, and misapprehension of common language; more attached to hypothesis than to the truth, preferring their own conceits to the common sense of mankind, and seeking to gratify their own exorbitant vanity and lust of paradox, though at the expense of the happiness of millions;—with what face could their most abject flatterers, and most implicit admirers, complain of the severity of that antagonist, who should treat both them and their principles with contempt and indignation? With what face urge in their defence, that though perhaps somewhat blameable on the present occasion, they and their works were, notwithstanding, entitled to universal esteem, and the most respectful usage, on account of their skill in music, architecture, geometry, and the Greek and Latin tongues! On this account would they be in any less degree the pests of society, or the enemies of mankind? Would their false reasoning be less sophistical, their presumption less arrogant, or their malevolence less atrocious? Do not the men who, like Alexander and Machiavel, and the author of La Pucelle d'Orleans, employ their great talents in destroying and corrupting mankind, aggravate all their other crimes by the dreadful addition of ingratitude and breach of trust? And are not their characters, for this very reason, the more obnox-

ious to universal abhorrence? An illiterate blockhead, in the Robinhood tavern, blaspheming the Saviour of mankind, or labouring to confound the distinctions of vice and virtue, is a wicked wretch, no doubt; but his wickedness admits of some shadow of excuse; he might plead his ignorance, his stupidity, and the still more profligate lives of those, whom the world, by a preposterous figure of speech, is pleased to call his betters; but the men of parts and learning, who join in the same infernal cry, are criminals of a much higher order; for in their defence, nothing can be pleaded that will not aggravate their guilt.

Infidels take it upon them to treat religion and its friends with opprobrious language, misrepresentation, undeserved ridicule, and divers other sorts of abuse. Some of them assert, with the most dogmatical assurance, what they know to be contrary to the common sense of mankind. All this passes for wit, and eloquence, and liberal inquiry, and a manly spirit. But whenever the friends of truth espouse, with warmth, that cause which they know to be agreeable to common sense and universal opinion, this is called *bigotry*; and whenever the Christian vindicates, with earnestness, those principles which he believes to be of the highest importance, and which he knows to be essential to the happiness of man, immediately he is charged with want of temper, enthusiasm, and the spirit of persecution. But if a man were to obtain a patent for vending poison, it would be very hard to deny his neighbour the privilege of selling the antidote. If their zeal in spreading and commending their doctrines be suffered to pass without censure, our zeal in vindicating our's has at least as good a title to pass uncensured.

[The author, after briefly touching upon the impudent claims of infidels to superiority of genius and learning, and observing that Spinoza, Hobbes, Collins, and Woolston, were, in their time, accounted a contemptible brotherhood, proceeds thus:]

If the enemies of our religion would profit by experience, they might learn, from the fate of some of their most renowned brethren, that infidelity, however fashionable and lucrative, is not the most convenient field for a successful display of genius. Ever since Voltaire, stimulated by avarice, and other dotages incident to unprincipled old age, formed the scheme of turning a penny by writing three or four volumes yearly against the Christian religion, he has dwindled from a genius of no common magnitude into a paltry book-maker: and now (Voltaire was then living) thinks he does great and terrible things, by retailing the crude and long-exploded notions of the free-thinkers of the last age, which, when seasoned with a few mistakes, misrepre-

sentations, and ribaldries of his own, form such a mess of falsehood, impiety, obscenity, and other abominable ingredients, as nothing but the monstrous maw of an illiterate infidel can either digest or endure. Several of our famous sceptics have lived to see the greater part of their profane tenets confuted. I hope, and earnestly wish, that they may live to make a full recantation. Some of them must have known, and many of them might have known, that their tenets were confuted before they adopted them: yet did they adopt them notwithstanding, and display them to the world with as much confidence, as if nothing had ever been advanced on the other side. So have I seen a testy and stubborn dogmatist, when all his arguments were answered, and all his invention exhausted, comfort himself at last with simply repeating his former positions at the end of each new remonstrance from his adversary.

[In the following passage, zeal in a good cause is ably vindicated.]

If we were not permitted to answer the objections of the infidel as plainly, and with as little reserve as he makes them, we should engage him on unequal terms. And many will be disposed to think most favourably of that cause, whose adherents display the greatest ardour; and some, perhaps, may be tempted to impute to timidity, or a secret diffidence of our principles, what might have been owing to a much more pardonable weakness. Nay, if we pay our sceptical adversaries their full demand of compliment and adulation, and magnify their genius and virtue, while we confute their atheistical and nonsensical sophisms; and speak with as much respect of their pitiful conceits and wranglings, as of the sublimest discoveries in philosophy; is there not reason to fear, that our writings will do little or no service? For may not some of our readers question our sincerity? May not many of them continue the admirers and dupes of the authors whom we seem so passionately to admire, and whose merit will not appear the less conspicuous, that it is acknowledged by an avowed antagonist? And, lastly, will not the adversaries themselves, more gratified than hurt by such a confutation, because more ambitious of applause than concerned for truth, rejoice in their fancied superiority; and, finding their books become every day more popular and marketable by the consequence we give them, be encouraged to persist in their malevolent and impious career?

REVIEW of "The HISTORY of an Old POCKET BIBLE, as related by itself: containing faithful Characters taken from real Life of different Persons, into whose Hands it is supposed successively to have fallen; interspersed with various Observations and Re-

flections, intended to impress upon the Reader the Value of the HOLY SCRIPTURES, and the Nature of real Religion." By the Rev. ROBERT COX, A. M.

IN this eventful era of the world, the numerous and well-directed efforts of many thousands, for the purpose of promoting the present and eternal interests of mankind, cannot fail to afford the most sincere pleasure to every religious mind. The teachers and conductors of Sunday-Schools, with a disinterestedness highly creditable to their Christian profession, are assiduous and successful in their endeavours to instruct the children of the poor; and Missionary and Bible Societies are multiplying to an unprecedented extent. Nay, so ingenious is our age in plans of beneficence, that an institution has been recently formed for teaching adults to read the Holy Scriptures. The press, too, which is equally subservient to the benefit or injury of the Public at large, is contributing, in no ordinary measure, to promote the spread of *pure and undefiled religion*. Works truly evangelical, and of various descriptions, are daily issuing from it; and even in works of fancy, a species of writing peculiarly pleasing to many readers, the grand doctrines and precepts of Christianity are ably inculcated. Among works of this description, we scruple not to rank "The History of an Old Pocket Bible."

The supposed historian, after being sent from London to a country bookseller, lay for some time neglected. But "at length, (saith he,) a lady, of a very mild and pleasing appearance, entered the shop. I was struck with her at first sight; and, O! how was I delighted, when I heard her say, in a mild tone, 'I'll thank you, Mr. Bookseller, to shew me some Pocket Bibles.' I was now, for the first time, taken from the shelf, carefully dusted, and, with five others, was immediately sent to my new mistress's house. If I was struck with the first view of the lady, how much more deeply was I impressed with her excellency, after I became acquainted with her. She was indeed no common Christian.

"She was in her fortieth year, rather tall than otherwise, and had been a widow four years. From her childhood she had felt a *reverence* for religion, but had never experienced the comforts and support afforded by Christianity, till the death of her beloved husband. He was cut off without a moment's warning, and his sudden removal sounded in her ears like a voice from heaven, 'Prepare to meet your God!' She was enabled, by grace, to obey this solemn call: her devotions, which before were too much like the long and formal prayers of the pharisee, now proceeded from her inmost soul. David's language was her's: 'With *my whole* heart have I sought thee; O let me not wander

from thy commandments.' At first, indeed, her affliction seemed to be increased by her religion; for she now learned that her best duties were defective, that her repentance needed to be repented of, and her tears for sin to be washed away in the blood of the Redeemer. Having, however, earnestly sought, as an unworthy and helpless sinner, an interest in Jesus Christ, the only friend of sinners, she at length found him whom her soul loved.

"The cheerfulness of religion was now strikingly exemplified in all her conduct. Her worldly friends, who objected to follow her example, lest it should make *them* gloomy, were constrained to acknowledge that it made *her* truly happy. O what delightful scenes have I witnessed in her house! Conversations were often like ordinances, and her very meals as sacraments. O religion! how awful art thou, yet how delightful! How solemn, yet how lovely!

"But my readers will form a very incorrect opinion of my dear mistress, if they suppose that her attention to religious duties unfitted her for paying a proper regard to her family concerns, or the welfare of her neighbours. A habit of early rising, which she conscientiously attended to, enabled her to spend two hours in secret devotions before many persons, even in her own house, had left their beds. Hence, when breakfast and family prayer were ended, which were always at an early hour, she had all the morning before her, which was spent in attending to domestic concerns—in writing instructive letters to absent friends—and in visiting the cottages of her poor neighbours. Her holy and benevolent disposition, through means of a large fortune, which was increased by the greatest frugality in her own personal expenses, led her to be the LADY BOUNTIFUL in her own parish, and to contribute with a princely generosity to almost every pious and charitable institution in the kingdom." (p. 4—6.)

This pious lady, so well described, sent the "Pocket Bible," and three others, with twice the number of New Testaments, to an excellent clergyman, in order to his distributing them among proper objects.

"He had just left his study, and with a mind deeply impressed with the solemn truths he was about to deliver the ensuing sabbath, was sitting down to a frugal meal with his true yoke-fellow. 'These Bibles,' said he, with a grateful smile upon his countenance, 'are sent at a most suitable time, for in a fortnight will be the annual examination of our Sunday-School children, and we are rather short of rewards for them this year.

"Saturday evening always afforded to this family a *spiritual* feast with their frugal meal, but on this occasion their conversation seemed uncommonly sweet; and indeed my arrival did not a little contribute to this. Taking me up in his left hand, and then happening with his right to open me in the midst of the

Psalms, the good man remarked, in what glowing language did David frequently speak concerning my contents. 'And yet,' added his dear partner, 'David had but a small portion of the Scriptures to what we have, and certainly not the most interesting portion.' 'O then, my love,' rejoined the husband, 'let us endeavour, as we have life and immortality more clearly brought to light by the gospel, even to excel the royal Psalmist, in wonder, love, and praise.'

"They now discoursed in a delightful way about the wondrous events, and all-important information contained in my inspired pages. The fall of man,—redemption by Christ,—the sacred influences of the Spirit,—the promises made to God's people, both for this world and the future, furnished matter for two hours conversation: at length they slowly rose to retire to rest. As they gently withdrew from the room, it seemed to me that as much as they had prized my contents before, they never had felt such a glowing sense of my value as on this evening. I could not help contrasting the happy hours of this pious couple, with the noisy, frothy joy, which is experienced in public scenes of amusement. Yea, even the domestic hours of the most loving pair, who are not the happy possessors of the grace of God, seemed insipid, when compared with their sweet conversation, so heightened with the charms of exalted piety." (p. 8—10.)

An interesting account follows of the clergyman's illness, the anxiety of his congregation for his recovery, and how he improved the subject of his affliction, in his next address to his people.

"Private and family devotions were no sooner finished on the Monday morning, than my worthy master took a short walk in the village, partly that he might enjoy the refreshing air, and partly that he might be made the honoured instrument of pouring the balm of consolation into the heart of a poor contrite sinner, who of late had been humbled under a sense of her unworthiness; but through the remains of criminal unbelief, had not been able to cast her burden on the Lord Jesus Christ.

"'What still in tears, Mary,' said my master, as he entered the poor woman's cottage; for it was evident from her appearance that she had been weeping. 'Oh! Sir,' she exclaimed, 'the tears which I am now shedding, are tears of joy, and love, and gratitude. Oh! what a gracious Saviour is the Lord Jesus Christ!' 'And how, Mary,' inquired my master, 'came you by this blessed change in your experience? Let me see—it was, I think, but the day before my illness that I called upon you, and no promise that I then read to you, no account of God's gracious dealings with poor penitent sinners in all ages, could afford you any comfort.' 'Oh! Sir,' replied the poor woman, 'amidst all my fears and doubts when you last called upon me, I had a sort of

faint hope, that surely I should at length find mercy, and indeed those sweet promises you pointed out to me in the Scriptures, and the kind advice and encouragement you gave me, were, I hope, made a real blessing to my soul. No sooner had you left the house, than I bolted the door, and on my bended knees, and with a bleeding heart, I begged most earnestly of the Lord, to lift up the light of his countenance upon me. Whilst at prayer, I felt my heart unusually softened: 'Save, Lord, (I cried,) or I perish. Thou Lord must begin, thou Lord must carry on, thou Lord must perfect the gracious work in me. I cast myself, as a poor, undone, ruined sinner, into the arms of thy mercy. Hast thou not said, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened?' Hast thou not promised, 'Though your sins be as scarlet, they shall be made white as snow; though they be red like crimson, they shall be as wool?' Now, O Lord God Almighty, make me to know, from blessed experience, that thou art a God true to thy engagements, and that thou art ready to do exceeding abundantly unto thy praying people, above all that they can ask or think; O hear me, and bless me: Oh save me for the alone sake of Jesus Christ, who shed his precious blood for the vilest of the vile!'

"'I now turned to those gracious promises, which you pointed out to me in the Bible, and I seemed, as it were, to behold them with new eyes. Surely, said I, as I went along, they are all for *me*; so suitable, so precious, so encouraging! It was at first a sore trial for me to hear of your illness, and to find that I could not enjoy the privilege of a preached gospel, now that I had got such a desire after it. However, dear Sir, I hope that even this was all in mercy. It led me to pray with more fervency for you, and I felt some how, whilst earnestly pouring out petitions for you, that the Lord seemed to return them all into my own bosom. I was led too, from my not being able to hear public preaching, necessarily to spend more time in private meditation, prayer, and reading the Scriptures. Thus did the Lord seem to shew me more plainly, than if I had heard the most excellent discourses, that the whole work was *his*, and that to *him* must be all the glory.'" (p. 20—23.)

The effects of divine grace upon the youthful mind are well described in an account which follows, of a boy of seven years of age, whom the clergyman visited, and to whom he made a present of the "Pocket Bible." "This dear child (says the author) died at the age of seven, young in years, but ripe for glory!" A little time before his death, he delivered his new gift into the hands of his brother, a fine lad of fourteen: 'Here, (said he,) my dear Benjamin, receive from my dying hands this blessed book;—it is my last gift to you. O value it for my sake: O value it'—he would have said,—'for its divine author's sake;' "but

here his tender and emaciated frame sunk under the exertions he had already made, and his little head fell senseless on the pillow."

Benjamin, who, through the recommendation of a kind friend, had obtained an appointment as midshipman on board a man of war, took the "Pocket Bible" with him; but being hurried about the time of his departure from the inn, the morning after he left home, forgot the sacred volume. Then, for the first time, the "Pocket Bible" fell into unworthy hands.

"He had scarcely left the inn half an hour, when the chambermaid entered the room. She immediately espied me, as I lay on the table; and, with no small degree of pleasure in her looks, seized me as lawful plunder. No sooner, however, had she glanced at my title, than her countenance betrayed her disappointment, whilst with a contemptuous sneer and sudden jerk, she whirled me to the ground. This was a new and trying scene to me. Hitherto I had been treated not merely with decency, but with reverence. How distressing then to be now tossed aside by a poor female servant! I soon, however, reflected, that He, who was 'the brightness of his Father's glory, and the express image of his person,' was treated in the same way, by the very persons he came to save. They saw no form nor comeliness in him, but despised and rejected him.

"I soon found that this young woman, whose property I might now be considered, was passionately fond of reading novels and romances, and that more than once, a book of that description had come into her possession, through the guests having negligently left it behind them. Hence, whilst her pleasure was at first great in having found, as she supposed, a book agreeable to her taste, her disappointment was proportionably acute, when she afterwards perceived that it was only—*a Bible*. She did not, however, permit me to remain long on the floor; for on seeing an old woman enter the inn, with a basket under her arm, she ran hastily down with me, and at length, though not without some persuasion, induced her to receive me in exchange for a ribband.

"The change I had now made in mistresses, I soon found was evidently for the worse. My former one was indeed thoughtless respecting eternal things; but my present one was grown hoary in wickedness. In her youth she had been a prostitute, and a pick-pocket; in her old age she was a pander to other vices, and a receiver of stolen goods. Alas! how dangerous is it to take a single step from the path of duty! There was a time when this poor old abandoned creature was virtuous, and justly respected for her integrity. Had some one then been commissioned to foretel her future vices, she doubtless would have exclaimed with indignation, 'What! is thy servant a dog, that she should do this great thing?' Whereas now, to use my strong and inspired

language, she had 'sold herself to work evil.' O that the important caution of the writer of Ecclesiastes, were deeply engraven on every heart; 'He that contemneth little things, shall fall by little and little.'" (p. 39—41.)

After being exposed for some time to sale, the "Pocket Bible" was purchased by an humble dependent, or rather an humble friend of the late justly-celebrated Mr. Whitefield. From this incident, Mr. Cox represents the "Pocket Bible" as giving the following account of the manner in which that eminently zealous and successful minister of Christ preached the gospel.

"The place of worship, though spacious, was filled at a very early hour. Instantly a solemn silence pervaded the whole assembly, whilst every eye was fixed upon the venerable servant of God. The manner of his ascending the pulpit was truly impressive. There was a certain significance in his countenance, which seemed to indicate that he had something of the utmost importance to declare, and that he felt exceedingly anxious respecting the effect it should have on his hearers. Surely, thought I, whilst with a look of tenderness he cast his eyes around the congregation, if an angel were commissioned from heaven to declare the best of things to perishing sinners, his action, his expression would be the same.

"Mr. Whitfield's subject this evening led him to treat of the sufferings of the Saviour; and such a natural display of what may be properly termed sacred oratory, was never perhaps exhibited. Other ministers might have perhaps been found, who could have said the same things, but no one who could have said them in the same way. There was such a liveliness in his action, such a tone in his voice, and such an expression in his countenance, as made his audience almost think they saw what he described.

"In one part of his sermon, as though Gethsemane were actually within sight, he stretched out his hand, and with a voice and countenance admirably adapted to the occasion, he exclaimed, '*Look yonder! what is it that I see?—it is my agonizing Lord!*' And then, as if the voice of his Saviour praying had in reality reached his ears, he added, '*Hark! hark!* do not you hear?' Towards the conclusion of his sermon, in reference to a trial at an assize, which had lately excited a great degree of interest in the neighbourhood, he exclaimed, in a slow and solemn tone, with his eyes filled with tears, and his heart almost too big for utterance, '*Sinner, I am now going to put on my condemning cap: sinner, I must do it; I must pronounce sentence upon you!*' And then, in a tremendous strain of eloquence, he recited our Lord's words, 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels;' whilst, to give a greater effect to the whole, he added a most powerful description of the curse.

"A chilly horror now thrilled through every heart, and many wept aloud; and indeed the terrors of the day of judgment were little short of being realized. Mr. Whitefield now made a solemn pause, as if to give his impressive remarks an opportunity of operating, and to enable the imaginations of his hearers to picture before them unutterable things.

"At length he again exclaimed, 'The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' He then stamped loudly with his foot, and lifted up his hands and eyes to heaven, and with gushing tears cried out, 'Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!' He then concluded by describing the Saviour's dying love to lost man, in such simple, but energetic language, that almost the whole assembly was melted into tears. After all, it will be readily acknowledged, by those that have attended upon his ministry, that none but those who heard him preach, and beheld his attitude and his tears, can form a suitable idea of the effect. It was impossible but that solemnity must surround him, who, under God, became the means of making all his hearers solemn." (p. 47—51.)

The next possessor of the "Pocket Bible" was a pious female, who, after enduring a tedious and most painful affliction, finished her course with joy. This suffering servant of Christ bequeathed it, as a token of her Christian respect, to the late Countess of Huntingdon. This circumstance affords an opportunity to the author, in strict consistency with his design, of representing the "Pocket Bible" as giving an account of that truly pious and excellent lady. The account of her ladyship is, as far as we can learn, strictly accurate, as well as highly interesting. The following extract will, we are persuaded, be acceptable to our readers.

"Lady Huntingdon was the second daughter of Washington Shirley, Earl of Ferrers. From her childhood, she entertained a reverence for religion, and experienced pleasure in private devotions, though it was not till after her marriage, that she possessed distinct views of my (the Bible's) declarations.

"Her first religious impressions were derived from her attending the funeral of a child about her own age. As she grew up, she was gradually introduced into the world. But neither the splendour of the court, which she occasionally attended, nor the gaiety of fashionable circles, had, even at that time, any peculiar attractions in her eyes. She still loved retirement, and prayed, that if ever she changed her condition in life, she might

marry into a pious family. Few in that day were more attentive to outward propriety of conduct,—too often mistaken for real religion,—than the house of Huntingdon: with the head of that noble family she became united.

"Her Ladyship still retained her respect for religion, and at the same time manifested her ignorance of its real nature, by attempting to recommend herself to the divine favour by the number of her devotional exercises, and acts of liberality.

"At this eventful period she was brought, by a dangerous illness, to the brink of the grave, when the following evangelical sentiment, which Lady Margaret Hastings, a truly pious sister of her husband, had a short time before uttered in her presence, suddenly darted into her mind;—'Since I knew and believed in the Lord Jesus Christ for life and salvation, I have been as happy as an angel.' Convinced that she was an equal stranger to this appropriating faith, and its happy consequences, her Ladyship instantly lifted up her heart to God in fervent prayer, and renouncing every other refuge, she sought and found a sense of pardon and acceptance in the atoning blood and perfect righteousness of the Redeemer.

"No sooner was her Ladyship restored to health, than she dedicated herself in the most solemn manner to God, expressed her decided purpose of living to his glory, who had died for her salvation; and to the utmost of her influence, patronized all those who were engaged in disseminating my divine truths. A conduct so singular for a person in her elevated situation, first excited the wonder, and then the derision of the fashionable world. But 'the world's dread laugh' made no impression on her mind: she knew in whom she believed, and was confident, that whoever might frown upon her, Jesus smiled.

"At this interesting crisis, some of his Lordship's friends advised him to exercise his authority over the countess: to such advice, however, he was too generous to listen. He merely begged that she would consult Bishop Benson, who had formerly been his tutor; with which reasonable request her Ladyship gladly complied. The bishop accordingly was sent for, and attempted to convince her of the unnecessary strictness of her sentiments and conduct. But she pressed him so hard with my divine contents, brought so many arguments against him from his own articles and homilies, and urged so faithfully upon him the responsibility of his office, that he found it much easier to express his regret at having ordained Mr. Whitefield, (to whom, though without cause, he imputed the change in her Ladyship,) than to refute her arguments. Their conference was ended by Lady Huntingdon solemnly saying to the bishop, 'My lord, mark my words; when you come upon your dying bed, Mr. Whitefield's will be

one of the few ordinations you will reflect upon with complacence.' The bishop's conduct at that solemn season verified the declaration. On his dying bed he sent ten guineas to Mr. Whitefield, as a token of his veneration for his character, and requested that he would bear him on his heart at a throne of grace."—(p. 69—73.)

Referring the reader to the work itself, for a farther account of Lady Huntingdon, as well as for many other interesting particulars, we shall close this article with the just character which the author gives of the late venerable Mr. Wesley. He represents that eminent minister of Christ as paying a visit, in his old age, to Lady Huntingdon; and, through the medium of the "Pocket Bible," proceeds thus:

"But to return to my reverend mistress, and her reverend guest. Never do I again expect to see two such venerable characters. Both, in their different spheres, abundantly active, and honoured by their Master! Both far advanced in years, and yet strong to labour! The portrait which I have drawn of the venerable Jewish legislator,—'His eye was not dim, nor his natural strength abated,'—was not more characteristic of Moses, than of each of these aged saints.

"Mr. Wesley was a few years older than my mistress, but still retained a freshness of complexion, seldom if ever seen at such an advanced age. Though low of stature, there was a dignity and venerableness in his appearance, which could not but strike his beholders. The happiness of his mind beamed in his countenance, whilst the gracefulness of his manners shewed, that the most refined courtesy might be blended with the most exalted piety. His zeal in the cause of his divine Master was a constant flame, which neither obstacles nor old age could extinguish. For upwards of fifty years he rose regularly at four, frequently rode from thirty to fifty miles a day, and generally preached twice, and frequently thrice, or even four times in that period; besides reading, writing, visiting the sick, and arranging the multifarious concerns of his immense society. Had he been a candidate for literary fame, his fine and well-stored understanding would have ensured him success: or had riches been his idol, he had opportunities and talents which must have ensured their possession; but learning, influence, and wealth, were regarded by him merely as instruments of usefulness. For the public good he voluntarily relinquished every prospect of private honour and preferment. Instead of being the genius of the age, he became the friend of men; and his name, instead of being registered in mortal annals, is inscribed in conspicuous characters in the book of life." (page 78, 79.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

At a period like this, when we entertain sanguine hopes respecting the gathering in of the so long dispersed Hebrew church; especially from the circumstance of attempting a copy of the New Testament in the Hebrew tongue; I thought it might tend to excite the prayers, and assist the faith of your numerous readers for the success of the above-mentioned laudable undertaking, should you insert the following short extract made from Bishop Horsley's Fourth Sermon on the 45th Psalm. Should you think so too, its insertion in your useful Miscellany will oblige,

Your's, &c.

Ludlow, February 13, 1812. B. W.

Dr. H., in the beginning of his Sermon, having made many learned and profitable remarks upon the rich perfumes said to be sprinkled upon King Messiah's garments, and given some critical information upon the ninth verse, makes the words to speak thus: 'King's daughters are among the bright beauties of thy court;" then follows his illustration, page 129.

"The beauty certainly is mystic; the beauty of evangelical sanctity and innocence. But who and what are these king's daughters, the lustre of whose beauty adorns the great monarch's court? King's daughters, in the general language of holy writ, are the kingdoms and peoples which they govern, of which, in common speech, they are called fathers. The expression may be so taken here; and then the sense will be, that the greatest kingdoms and empires of the world, converted to the faith of Christ, and shining in the beauty of the good works of true holiness, will be united, at the season of the wedding, to Messiah's kingdom. But, inasmuch as Messiah's kingdom is not one of the kingdoms of the world, and that secular kingdoms will never be immediately, and in their secular capacity, vassals of his kingdom, I rather think that the kings' daughters mentioned here, are the various national churches fostered for many ages by the piety of Christian princes, and now brought to the perfection of beauty, by the judgments which shall have purged every one of them of all things that offend: for they may well be called kings' daughters, of whom kings and queens are called, in the prophetic language, the fathers and the mothers.

"From these the Psalmist turns our attention to another lady, distinguished above them all by her title, her place, and the superlative richness of her robes:

'Kings' daughters are among the bright beauties of thy court.
At thy right hand the consort has her station,
In standard gold of Ophir.'

"Some expositors have imagined, that the consort is an emblem of the church catholic in her totality; the kings' daughters, typical of the several particular churches, of which that one universal is composed. But the queen consort here, is unquestionably the Hebrew church,—the church of the natural Israel, reunited, by her conversion, to her husband, and advanced to her high prerogative of the mother church of Christendom. And the kings' daughters are the churches which had been gathered out of the Gentiles, in the interval between the expulsion of this wife, and the taking of her home again; that is, between the dispersion of the Jews by the Romans, and their restoration. The restoration of the Hebrew church to the rights of a wife—to the situation of the queen consort in Messiah's kingdom upon earth—is the constant strain of prophecy. To prove this, by citing all the passages to that purpose, would be to transcribe whole chapters of some of the prophets, and innumerable detached passages from almost all. In addition to those which I have already cited, in my former discourses upon this subject, I shall produce only the latter part of the second chapter of Hosea. In that chapter, Jehovah, after discarding the incontinent wife, and threatening terrible severity of punishment, adds, that nevertheless the time should come, when she should again address her offended Lord by the endearing name of husband. 'And I will betroth thee to myself for ever. Yes, I will betroth thee to myself with justice, and with righteousness, and with exuberant kindness, and with tender love. Yes, with faithfulness to myself I will betroth thee.' These promises are made to the woman that had been discarded, and cannot be understood of mercies to be extended to any other. The prophet Isaiah speaks to the same effect, and describes the gentile converts as becoming, upon the reunion, children of the pardoned wife. And I must not omit to mention, that St. Paul, in his Epistle to the Romans, to clear up the mystery of God's dealings with the Jews, tells us, that 'blindness is *in part only* happened unto Israel, *till* the time shall arrive for the fulness of the Gentiles to come in; and then all Israel shall be saved: for the gifts and calling of God are without repentance.' To expound these predictions of the ancient prophets, and this declaration of the Apostle, of any thing but the restoration of the natural Israel, is to introduce ambiguity and equivocation into the plainest oracles of God. (page 133.)

"The Psalmist, beholding the queen in her costly robes, on the King's right hand, interrupts the progress of his description with a word of momentous advice addressed to her:

'Hearken, O daughter, and consider;
Incline thine ear, and forget
Thine own people, and thy father's house;

So shall the King set his heart upon thy beauty;
Truly he is thy Lord; therefore worship thou him."

"If a princess from a distant land, taken in marriage by a great king, were admonished to forget her own people and her father's house, the purport of the advice would easily be understood to be, that she should divest herself of all attachment to the customs of her native country, and to the style of her father's court, and learn to speak the language, and assume the dress, the manners, and the taste of her husband's people. The 'father's house,' and 'own people,' which the Psalmist advises the queen consort to forget, is the ancient Jewish religion, in its external form,—the ceremonies of the temple service,—the sacrifices and the typical purgations of the Levitical priesthood. Not that she is to forget God's gracious promises to Abraham, nor the covenant with her forefathers, (the benefit of which she will enjoy to the end of time,) nor the many wonderful deliverances that were wrought for them; nor is she to forget the history of her nation, preserved in the Scriptures of the Old Testament; nor the predictions of Moses and her prophets, the full accomplishment of which she will at this time experience. And historically, she is never to forget even the ceremonial law; for the Levitical rites were nothing less than the gospel itself in hieroglyphics: and, rightly understood, they afford the most complete demonstration of the coherence of revelation with itself in all its different stages, and the best evidence of its truth; shewing that it has been the same in substance in all ages, differing only in external form, in the rites of worship, and in the manner of teaching. But, practically, the rites of their ancient worship are to be forgotten, i. e. laid aside; for they never were of any other importance, than in reference to the gospel; as the shadow is of no value, but as it resembles the substance. Practically, therefore, the restored Hebrew church is to abandon her ancient Jewish rites, and become mere and pure Christian; and thus she will secure the conjugal affections of her husband, and render the beauty of her person perfect in his eyes. And this she is bound to do, for her royal husband is indeed her Lord: Moses was no more than his servant; the prophets after Moses, servants in a lower rank than he. But the authority of Christ the husband, is paramount over all; he is entitled to her unreserved obedience, he is indeed her God, entitled to her adoration. (page 135.)

"This submission of the consort to her wedded Lord, will set her high in the esteem of the churches of the Gentiles.

'See the daughter of Tyre with a gift;
The wealthiest of the people shall entreat thy favour.'

"The 'daughter of Tyre,' according to the principles of interpretation we have laid down, must be a church either literally at Tyre, or in some country held forth under the image of Tyre.

Ancient Tyre was famous for her commerce, her wealth, her excellence in the fine arts, her luxury, the profligate, debauched manners of her people, and the grossness of her idolatry. The 'daughter of Tyre' appearing before the queen consort 'with a gift,' is a figurative prediction that churches will be established, under the protection of the government, in countries which had been distinguished for profligacy, dissipated manners, and irreligion. It is intimated in the next line, that some of these churches will be rich; that is, rich in spiritual riches, which are the only riches of a church, in the mystic language of prophecy: rich in the holy lives of their members, in the truth of their creeds, and the purity of their external forms of worship, and in God's favour. But notwithstanding this wealth of their own, these churches will pay willing homage to the royal consort, their eldest sister, the metropolitical Church of Jerusalem." (page 136, second Edition.)

THE WORKS OF GOD DISPLAYED.

SULPHUR MOUNTAIN.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

THE Sulphur Mountain in Iceland, visited in the summer of the year 1810, by Sir George Stuart Mackenzie, Bart. may be considered as one of the wonders of the Creator's hand. The heavens declare his glory, and the earth also testifies of the greatness of his power. Should the subjoined account obtain a page in your valuable Miscellany, its insertion will oblige,

Rev. and dear Sir,

Kettering, Your's, most respectfully,
March 8, 1814. W. CONSTABLE.

"At the foot of the mountain was a small bank, composed chiefly of white clay, and some sulphur, from all parts of which steam issued. Ascending it, we got upon a ridge immediately above a deep hollow, from which a profusion of vapour arose, and heard a confused noise of boiling and splashing, joined to the roaring of the steam, escaping from narrow crevices in the rock. This hollow, together with the whole side of the mountain opposite, as far as we could see, was covered with sulphur and clay, chiefly of a white or yellowish colour. Walking over this soft and steaming surface we found to be very hazardous; and we were frequently very uneasy when the vapour concealed us *from* each other. The day, however, being dry and warm, the surface was not so slippery as to occasion much risk of our falling.

The chance of the crust of sulphur breaking, or the clay sinking with us, was great; and we were several times in danger of being much scalded. Mr. Bright ran at one time great hazard, and suffered considerable pain from accidentally plunging one of his legs into the hot clay. From whatever spot the sulphur is removed, steam instantly escapes; and, in many places, the sulphur was so hot that we could scarcely handle it. From the smell we perceived that the steam was mixed with a small quantity of sulphurated hydrogen gas. When the thermometer was sunk a few inches into the clay, it rose generally to within a few degrees of the boiling point. By stepping cautiously, and avoiding every little hole from which steam issued, we soon discovered how far we might venture. Our good fortune, however, ought not to tempt any person to examine this wonderful place without being provided with two boards, with which every part of the bank may be traversed with perfect safety. At the bottom of this hollow we found a cauldron of boiling mud, about fifteen feet in diameter, similar to that on the top of the mountain, which we had seen the evening before; but this boiled with much more vehemence. We went within a few yards of it, the wind happening to be remarkably favourable for viewing every part of this singular scene. The mud was in constant agitation, and often thrown up to the height of six or eight feet. Near this spot was an irregular space filled with water boiling briskly. At the foot of the hill, in a hollow formed by a bank of clay and sulphur, steam rushed with great force and noise from among the loose fragments of rock.

"It is quite beyond our power to offer such a description of this extraordinary place, as to convey adequate ideas of its wonders or its terrors. The sensations of a person, even of firm nerves, standing on a support which feebly sustains him, over an abyss, where, literally, fire and brimstone are in dreadful and incessant action; having before his eyes tremendous proofs of what is going on beneath him; enveloped in thick vapours; his ears stunned with thundering noises: must be experienced before they can be understood."

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Continued from page 284.)

ACCIDENTAL causes, or what are usually termed chance and accident, have a large empire over human affairs: not that chance and accident, properly speaking, can do any thing; for whatever is done, has some proper cause which does it; but the thing

which we call accidental causes are such a concurrence of different causes, as produces unexpected and undesigned effects. It is well known to every man, who has made any observations on his own life and circumstances, or on those of others, that much of the good or evil which happens to us in this world, is owing to undesigned, surprising, accidental events. "I returned, (saith Solomon,) and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happen to them all," Eccles. ix. 11. Some unusual and casual events change the fortunes of men, and disappoint the most proper and natural means of success. What should conquer in a race but swiftness? or win in a battle but strength? What should supply men's wants, and increase riches, but wisdom and understanding in human affairs? What more likely way to gain the favour of princes and people, than a dextrous and skilful application and address? And yet the preacher observed in his days, and the observation holds good still, that it is not always thus; *time and chance*, some favourable conjuncture, and unseen accidents, are more powerful than all human strength, or art, or skill.

Now what an ill state were men in, did not a wise and merciful hand govern what we call chance and fortune? How can God govern the world, or dispose of men's lives and fortunes, without governing chance, all unseen, unknown, and surprising events, which disappoint the counsels of the wise, and in a moment unavoidably change the whole scene of human affairs? Upon what little unexpected things do the fortunes of men, of families, of whole kingdoms turn? And unless these little unexpected things are governed by God, some of the greatest changes in the world are exempted from his care and providence.

This is reason enough to believe, that if God governs the world, he governs chance and fortune; and that the most unexpected events, how casual soever they appear to us, are foreseen, and ordered by God. Such events as these are the most proper objects of God's care and government, because they are very great instruments of providence; many times the greatest things are done by them, and they are the most visible demonstration of a superior wisdom and power which govern the world. By these means God disappoints the wisdom of the wise, and defeats the power of the mighty; "frustrateth the tokens of liars, and maketh diviners mad; turneth wise men backward, and maketh their knowledge foolish," Isa. xliv. 25. Did strength and wisdom always prevail, as in a great degree they would, were it not for such unseen disappointments, mankind would take less notice

of Providence, and would have less reason for noticing it, since they would be the more absolute masters of their own fortunes, and a powerful combination of sinners would govern the world. But the uncertain changes of fortune keep mankind in awe, make the most prosperous and powerful sinners dread an unseen vengeance, and give security to good men against unseen evils, which cannot befall them without the order and appointment of God.

That there are many accidental and casual events which happen to us all, and which are of great consequence to the happiness or miseries of lives, all men see and feel: that we cannot defend ourselves from such unseen events, which we know nothing of till we feel them, is as manifest as that there are such events; and what so properly belongs to the divine care, as that which we ourselves can take no care of? As far as human prudence and foresight reach, God expects we should take care of ourselves; and if we will not, he suffers us to reap the fruit of our own folly; but when we cannot take care of ourselves, we have reason to expect that God will take care of us; in other cases human prudence and industry must concur with divine providence; in matters of chance and accident, providence must act alone, and do all itself; so that all the arguments for providence most strongly conclude for God's government of all casual events.

And the Scripture does as expressly attribute all such events to God, as any other acts of providence and government. In the law of *Moses*, when a man killed his neighbour by accident, God is said to deliver him into his hands. Exod. xxi. 12, 13.

By how many seeming accidents and casual events was *Joseph* advanced in Egypt? His dreams, by which God foretold his advancement, made his brethren envy him, and watch some convenient opportunity to get rid of him, and so confute his dreams. Jacob sends Joseph to visit his brethren in the fields, where they were keeping their sheep; this gave them an opportunity to execute their revenge, and at first they intended to murder him; but the Ishmaelites accidentally passing by, they sold Joseph to them, and they carried them into Egypt, and sold him to Potiphar. Potiphar's wife tempts him to uncleanness, and being denied by Joseph, she accuses him to his lord, who cast him into the king's prison: whilst he was there, the king's butler and baker were cast into the same prison, and dreamed their several dreams, which Joseph expounded to them, and the event verified his interpretation. The butler, who was restored to his office, forgot Joseph, till, two years after, Pharaoh dreamed a dream, which none of his wise men could interpret, and then Joseph was sent for, and was advanced to the highest place of dignity and power next to Pharaoh. The years of

famine brought Joseph's brethren into Egypt to buy corn, where they bowed before him, according to his dream: this occasioned the removal of Jacob and his whole family into Egypt, where Joseph placed them in the land of Goshen, by which means God fulfilled what he had told Abraham: "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years," Gen. xv. 13. How casual does all this appear to us? but no man will think that prophecies are fulfilled by chance, and therefore must confess, that what seems chance to us was appointed by God.

God intended to deliver Israel out of Egypt by the hands of Moses: Moses was born at a time when the king of Egypt had commanded that every son that was born to the Israelites should be cast into the river. His mother hid him three months, and not being able to conceal him any longer, exposed him in an ark of bulrushes among the flags by the river-side: Pharaoh's daughter comes down to the river, and finds the ark with the child in it; puts him to his own mother to nurse, whereby he came to know his own kindred and relations, and to be instructed in the knowledge and worship of the God of Israel. Afterwards Pharaoh's daughter takes him home, and breeds him up as her own son, whereby be was instructed in all the learning of Egypt, and in all the policies of Pharaoh's court, which qualified him for government. When he was forty years old, he had lived long enough in Pharaoh's court, and God thought fit to remove him into better company, and to accustom him to a more severe life; and this was done by as strange an accident. He slew an Egyptian in defence of an oppressed Jew, and was betrayed by his own brethren, and forced to flee from Pharaoh to save his own life, till the time was come for the deliverance of Israel; and then God sent him back into Egypt, to bring his people out from thence, with signs and wonders, and a mighty hand.

Thus God had foretold Ahab, by the prophet Micah, that if he went up against Ramoth-Gilead, he should perish there, and this was accomplished by what we are wont to call a very great chance: for "a certain man drew a bow at a venture, and smote the king between the joints and harness;" of which he died, 1 Kings xxii. 34. The blood which came from his wound ran into the chariot, and "one washed the chariot in the pool of Samaria, and the dogs licked up his blood;" which was a very casual thing, and little thought of by him that did it, and yet fulfilled God's threatening against Ahab: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine," 2 Kings xxi. 29.

Another remarkable example of this nature is, God's delive-

rance of the Jews, in the days of Esther, from the wicked conspiracy of Haman.

Can we doubt that the world is governed by a divine wisdom and counsel, when we see as many visible marks of wisdom, goodness, and justice, in what we call chance, as in any other acts of providence? Nay, when the wisdom of providence is principally seen in the government of fortuitous events? When we see a world wisely made, though we did not see it made, yet we conclude that it was not made by chance, but by a wise Being; and by the same reason, when we see accidental events, nay, a long incoherent series of accidents, concur to the producing of the most admirable effects, we ought to conclude, that there is a wise invisible hand which governs chance, which of itself can do nothing wisely. When the lives and fortunes of men, the fate of kingdoms and empires, the successes of war, and the changes of government, are so often brought about by the most visible accidents; when chance defeats the wisest counsels, and the greatest power; when good men are rewarded, and the church of God preserved by apparent chances; when bad men are punished by chance, and the very chance whereby they are punished, carries the marks of their sins upon it, for which they are punished; I say, can any man, in such cases, think that all this is mere chance? When, how accidental soever the means are, or appear to be, whereby such things are done, there is no appearance at all of chance in the event; but the changes and revolutions, the rewards and punishments of chance, are all as wisely done, as if there had been nothing of chance or accident in it. This is the great security of our lives, amidst all the uncertainties of fortune, that chance itself cannot hurt us, without a divine commission: this is a sure foundation of faith, and hope, and trust in God, how calamitous and desperate soever our external condition seems to be, that God never wants means to help; that he has a thousand unseen ways, a whole army of accidents and unexpected events at command, to disappoint such designs, as no visible art or power could disappoint, and to save those whom no visible power can save.

This is an undeniable reason for a perpetual awe and reverence of God, and an entire submission to him, and a devout acknowledgment of him in all our ways, that we have no security but in his providence and protection; for whatsoever provision we can make against foreseen and foreknown evils, we can never provide against chance; that is wholly in God's hands, and no human wit or strength can withstand it; which may abate the pride and self-confidence of men, and teach the rich, and great, and mighty, a veneration of God, who can, with so much ease, *pull down the mighty from their seats, and advance those of low degree.*

(To be continued in the next.)

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

Rev. and dear Sir, *Leighton Buzzard, Feb.* 24, 1812.

I TAKE the liberty of transmitting you the following short account of a very pious young woman of our society, who departed this life in the full triumph of faith, the latter end of the last year. Probably it may be thought worthy a place in your very excellent Magazine. I remain,

Your's, very respectfully, W. THEOBALD.

MRS. MARY HODGINS, of Leighton, Beds, whose maiden name was Dawson, appears to have been visited by divine influences at a very early period of her life, particularly about the age of 14, when her mind was more powerfully drawn out after heavenly things; but not being favoured with religious conversation, (although she occasionally attended both the Baptist and Methodist chapels) she did not experience any deep work of grace, but continued sinning and repenting, until she arrived at the age of 18. At that time she became more deeply impressed with the importance of eternal things, and her desires to obtain the salvation of the gospel were greatly increased. Under these impressions, she constantly attended the Methodist chapel; and the truths of the Gospel delivered by the preachers, were applied with power to her heart, and through their instrumentality, she was more clearly convinced of the necessity of experiencing that divine change, which our blessed Lord so fully describes in his conversation with Nicodemus. The language of her soul now was, "What must I do to be saved?" Conscious of her guilt, and danger, she became diligent in using the means of grace: and believing that a closer union with the people of God would, through the divine blessing, prove of considerable advantage to her, she applied to sister Norris (one of our leaders) for permission to meet in class. Sister N. understanding that she was now on the point of marriage, conversed freely with her upon the subject, recommended her to signify her intention to the person to whom she was about to be united, and at the same time advised and encouraged her to persevere in the ways of God. This advice was thankfully received, and readily complied with. On mentioning her intention to the young man, she requested him, if he had any objections, to state them freely; and added, that, as she was fully determined to seek the salvation of her soul; if he objected to her joining the society, she would think no further of their marriage. His answer was, "You are at liberty to act in that respect as you think proper;" and he assured her that he

would not prevent her. The result of this interview she immediately communicated to sister Norris, and was accordingly allowed to meet in her class upon trial. She met, for the first time, the day before her marriage; and was only absent four times until prevented by her last sickness.

Sister Hodgins had not at this time received the great gospel blessing of justification, through faith in the Lord Jesus, but she was earnestly seeking it; and so zealous was she for the spiritual interests of her husband, that by her conversation and prayers, she prevailed upon him to unite with her in seeking the salvation of God; and he is now a steady member of our society. Our sister did not long seek before she obtained redemption through the blood of Christ, even the forgiveness of sins, and was enabled to rejoice in hope of the glory of God. About this time she was made useful to her aged mother, who, I believe, is now following her to the kingdom of eternal glory. In the beginning of the last year, our sister's health began to decline, and consumptive symptoms soon appeared. In the latter end of May, 1811, she was confined to the house, and shortly afterwards to her bed. From the commencement of her affliction, she was persuaded that it would terminate in death; but death to her had lost his terrors. Knowing in whom she had believed, she was perfectly resigned to the will of her heavenly Father; and not a murmuring word escaped her lips. During the whole of her affliction, she appeared to be evidently ripening for eternal glory; she enjoyed in the general a comfortable sense of the divine presence, and frequently expressed herself in the most triumphant language.

The love of the Lord Jesus, the glories of heaven, the happiness of its inhabitants, and the beatific vision which those happy spirits enjoy; were subjects upon which she dwelt with peculiar pleasure. The last time I visited her, she expressed the most cordial acquiescence in the divine will, and was thoroughly persuaded that to die would be her eternal gain. She requested that her death might be improved, from the confession of holy Job, chap. xix. 25—27; declaring that she could, from experience, adopt the language as her own. In this happy frame of mind she continued, until, on Dec. 5, 1811, her happy spirit, in the 21st year of her age, took its flight to glory. Her request was complied with; and our small chapel was crowded on the mournful occasion.

W. THEOBALD.

A SHORT ACCOUNT OF MRS. MARY KERRY.

MRS. KERRY, the subject of the following narrative, was born at Great Humby, in the county of Lincoln, of reputable parents, who strictly attended the service of the Church of England. She

often said, that she believed her father was a genuine Christian, although, at that time, little, if any, of the pure gospel was preached in the church.

By the pious example and instructions of her father, a foundation for her early piety was laid: hence she had divine impressions upon her mind from a state of infancy: and if at any time her mind departed from the path of duty, she felt a sense of guilt. In this state she lived, adhering to, and sometimes deviating from the light which God had graciously given, until she entered into the marriage state.

About the time of her marriage, a Baptist minister came to Normanton, the village in which she then lived, and preached; she heard him, and on her return home, said to her husband, "I have learned two things which I never clearly understood before, viz. the fall of man, and his recovery by Jesus Christ." From this time, her views of the plan of salvation by faith in Christ, became correct, and she rested not until she found peace with God. This blessing she soon obtained. Having tasted the good word of God, and felt in her soul the powers of the world to come, the degree of the love of God that she now enjoyed, created in her mind enlarged desires for more: which led her to look out (as she often expressed it) "for pasturage where her hungry soul might feed." This happy enjoyment was at no less distance than 12 miles; but this distance was trivial in her account, when contrasted with the advantage of hearing the gospel preached in its purity. Not willing to eat her morsel alone, she prevailed upon her husband and a few of her neighbours to accompany her. Perhaps her husband and neighbours were more inclined to go with her, on account of having opportunities of hearing the Rev. Mr. Key, a pious clergyman, who not only preached the pure gospel, but lived according to the doctrines which he taught. Their going Sabbath after Sabbath, to hear Mr. Key, in preference to their own parish minister, (who, by the bye, neither preached nor lived the gospel,) gave umbrage to this gentleman, who thought himself slighted, and feared the contagion might infect the rest of his parishioners. To prevent this, he had recourse to the steward of the farm which Mr. Kerry occupied; who, with the clergyman, came to Mrs. Kerry, whom they believed to have been the sheep who had led the rest astray. They used threatenings and promises to induce her to give up what they were pleased to term *this new religion*, and to attend *only* upon their own parish church. Upon this condition only, they should be allowed to keep their farm. After a little pause Mrs. K. replied, "Gentlemen, the earth is the Lord's, and the fulness thereof." Not being able to get any other answer, they turned away in much anger: and not long after came the threatened discharge to quit the farm they occu-

pied. I am sorry to say that, even now, some of the clergy have recourse to such pitiful shifts, where their influence extends; thinking by such steps to suppress Methodism, and thereby support the church, and keep up her repute: whereas such measures have a direct tendency to produce contrary effects.

About this period (which is now 40 years ago) the Methodists, through the influence of Mrs. K. came to Normanton; where, by the blessing of God, they continue to preach to the present time.

The introduction of the Methodist preachers to Normanton, occasioned a fierce persecution; the tenants belonging to the same landlord, from whose farm Mr. K. had been turned out, were informed by the steward, that if they should have any dealings, in the way of trade, with Mr. K. they also should quit their farms. Many now were the temporal hardships through which Mrs. K. had to pass; but she endured them with the fortitude and patience of a Christian. In spite of all opposition she continued to receive the preachers into her house, for upwards of 30 years. During this time she was the leader of a class. She often recommended to those under her care, to rise early and spend the time, too often devoted to sleep, in prayer, meditation, and reading the Scriptures.

It was her usual custom for many years, to rise at 4 o'clock, and spend from 4 to 5 in prayer, and reading the Scriptures, before she entered upon the business of the day. Her morning devotions she was wont to term her "heavenly breakfast:" by this spiritual meal, she often said, "I find strength of soul through the troubles of the day." It is most undoubtedly a good plan to get the heart and affections raised to heaven, before we enter upon our worldly concerns.

Mrs. K. was instant in season and out of season, recommending evangelical religion, both by word and example. She had very clear ideas of the gospel plan of salvation, and a ready and happy turn for communicating her ideas. She also had a happy talent for casting light upon several passages of Scripture; in the use of which the late Rev. Mr. Pew, and the Rev. Mr. Dodwell frequently heard her with pleasure and profit.

Many of the societies in the neighbouring circuits frequently pressed her to visit them, for the purpose of giving a word of exhortation; and many have expressed the great benefit which they derived from her occasional visits. Her love to God produced such love to her fellow-creatures, as led her, even beyond her ability, to relieve the distressed. If in this she erred, there is no danger of her example being generally followed. Often did she beg from the affluent, that on visiting the abodes of wretchedness, she might be able to supply the wants of such as were ready to perish. In her visits to the poor, she took a lively interest in

their spiritual concerns, and to many of them she was made a special blessing.

In consequence of a nervous debility, to which Mrs. K. was occasionally subject, her mind was sometimes depressed. But when under depression of spirit, instead of seeking relief from the poisonous joy of the world, she sought it from God by humble, fervent prayer: and when she obtained deliverance, she was wont to say, "Now my poor soul is once more out of prison, and I can praise the Lord day and night; and I shall one day appear before the Lord in Zion, and see him face to face."

She spent the last six years of her life at Nottingham, where she buried her husband, but not without hope of meeting him in a better world. Not long before her death, on paying her old friends at Normanton a visit, she was much grieved to find that a shyness had crept in between two of her former charge; and she exerted herself to the utmost in order to effect a reconciliation. On seeing them shake hands in token of being reconciled, she said, "Do your *hearts* now meet in friendship?" She earnestly besought the Lord to unite them in Christian love, and enable them, as brethren, to dwell together in peace, unity, and concord.

When taking leave of her only daughter, to return to Nottingham, she said, "I have ten children with their father in glory,"—and with much emotion pressed her daughter's hand, and added, "Nothing can give me more pleasure than to see you and your brother live to and for God: this is all that is worth living for here below." Her daughter having said to her, "Mother, the nearer you come to your journey's end in life, your path seems to be the straiter;" she replied, "In outward things it is so; but I bless the Lord, my confidence in him is strong, and I am persuaded that he will stand by me to the last. Many deep waters have I passed through, and many a fiery trial has the Lord supported me in; and by and by he will bring me safe home, where I shall praise him for all his providential dispensations." In all her trials, which were not a few, her daughter says, "I never heard her murmur, but in all her sufferings, her language invariably was, 'O let me kiss the rod, knowing the hand that guides it.'"

Such was the state of Mrs. Kerry's mind, when she took leave of her daughter to return to Nottingham. At a love-feast, not long before her death, she edified all that were assembled on the occasion, by giving them a summary of her experience, from her first setting out in the Christian course, till that time. Shortly after she had borne this public testimony for God, she was seized with a pleuretic fever, which in four days put an end to her valu-

able life. A little before her departure, she said, "I know that my Redeemer liveth, and I shall soon be with him in paradise!" Thus died Mrs. K. in the 74th year of her age, and after having been between forty and fifty years a steady and uniform member of our society.

Lincoln, October 6, 1813. J. FURNESS.

MEMOIR OF MR. ROBERT BUCKNELL.

THE subject of this Memoir was born at Hockworthy, a village near Tiverton, in the year 1726. In the morning of his days, he was remarkable for sobriety, retirement from the world, and uprightness of conduct. As he was naturally of a reserved temper, he never associated with those "workers of iniquity," who, by the influence of their pernicious example, encourage sin, and strengthen the hands of evil-doers. But though kept back from "presumptuous sins," he nevertheless remained utterly unacquainted with the depravity of his heart, and the consolations of religion, nearly twenty-one years.

After this night of intellectual darkness, it pleased God to enlighten the eyes of his understanding. By the sacred operations of the Holy Spirit, and the powerful influence of divine truth on his conscience, he saw and felt his guilt and danger, and longed for deliverance. In vain did the ungodly family with which he then lived, unite to laugh him out of his seriousness, and silence the voice of truth in his heart. Conscience awakened, brought to his recollection his past unimproved moments, and set before him, in battle array, the terrors of the mighty God. His convictions for sin were most distressing; but what he must do to be saved, he knew not. As a member of the Established Church, he imagined that he should acquire peace of mind by a more regular attention to her services; by communicating with others at the Lord's table, and by reading his Prayer-Book, together with his Bible. It is true, by these means his judgment became better informed, but it is also true, that as he trusted in them, so he remained a stranger to peace for a considerable time. Convinced, however, that he was called to obtain the knowledge of salvation by the remission of sins, he determined to set apart some time to call upon God for this invaluable blessing; and retiring to a field late in the evening, he poured out his soul to his heavenly Father, and continued in prayer till near midnight; when, to his inexpressible comfort, he received power to believe in Christ as his Saviour, and obtained a sense of the divine favour.

Having now obtained an evidence of his interest in Christ, he expressed his gratitude to God in joyful acclamations of praise. Filled with divine love, he immediately besought God to remove him from earth, that he might for ever enjoy him whom his soul

loved; but Providence saw fit to exercise his faith and patience for upwards of 65 years; during the whole of which period, he retained his confidence in God, and walked before him in all well pleasing.

For several years, our deceased brother continued unacquainted with the Methodists. Methodism, at that period, was little known, and its adherents much persecuted. Our friend had injudiciously imbibed all the prejudices prevailing against them, and sincerely believed what he was taught, namely, that the preachers were the false prophets spoken of by Christ. His sister and her husband, who were Methodists, had opened their house for divine worship at Holcombe, near Tiverton. This so much exasperated his prejudiced mind, that he determined never to visit them again; but God, whose ways are unsearchable, by a very singular providence, brought about an interview, which ended in a union of sentiments and hearts. His pious sister was taken dangerously ill; medical aid proved ineffectual to restore her to health; after many fruitless efforts to prolong her useful life, the physician pronounced her disorder incurable. She was now apparently hastening into a world of spirits, and expected in a few days to be launched into eternity. In this situation, she longed to see her brother, that she might give him her last advice and benediction: but though he was solicited again and again to visit his dying sister, he was with difficulty brought to comply with her request. After repeated solicitations from his brother-in-law, he at length consented to pay her a visit the following Sabbath morning. When he came to the house, and had seen his sister, he began to examine their Bible; for he had no idea that the Methodists' Bible resembled his own. Mr. Wesley's Hymns also lying on the table, caught his attention; he read a few of them, and found that they corresponded with his own experience. This happened to be the day when Mr. Roberts, late of Tiverton, was expected to preach at Holcombe, who came at the usual time; and as the congregation was larger than the house would contain, he took his stand without doors. Mr. Bucknell's prejudice kept him within doors; he would not be seen with the crowd without; but his curiosity conducted him to the window, to hear the Methodist Preacher. The hymns, the prayers, the sermon, all affected him; all his prejudice vanished; he was much ashamed of his past conduct toward his relations; he firmly believed that the Methodists were a people of God, and he resolved to live and die with them. What is very remarkable, his sister, who was considered by the physician as utterly irrecoverable, was, without any human means, almost instantly restored to perfect health; and she lived many years to praise God for his astonishing mercy manifested to her.

In the year 1765, Mr. Bucknell entered into the marriage state with a Mrs. Mary Bray, shopkeeper in Tiverton. This very excellent woman had been a member of the Methodist Society some years, and so renowned for piety, that she was appointed to the office of a class-leader, which office she filled with credit to herself, and satisfaction to others, till within a few months previous to her dissolution. Her name is to this day as "ointment poured fourth;" it can scarcely be mentioned without tears. This happy pair continually lived in each other's affections; they walked in the fear of the Lord, and enjoyed the comforts of the Holy Ghost. Their house was opened for the reception of the preachers, who received from them every mark of attention and respect. They liberally contributed, according to their ability, to support the cause of truth; and God so prospered their temporal concerns, that they realized property sufficient to support them comfortably in the decline of life.

Mrs. Bucknell died in the full triumph of faith, about four years since, in the 86th year of her age, and after having been above half a century an upright Methodist. Mr. Bucknell also continued a steady member of our society in Tiverton till the day of his death. As he was particularly fond of retirement and reading, he was seldom seen out of his room, except when he attended the means of grace. He had learned the happy art of living in habitual communion with God, and of sitting loose to all terrestrial objects. In his last affliction, which took place but a few weeks before his death, he displayed such dignity of mind, resignation to the divine will, and fortitude under all his sufferings, as could proceed only from an unshaken confidence in the Lord, and a hope blooming with immortality. On my asking him the state of his mind, he exclaimed, "My soul is fixed on the Rock of Ages: I know in whom I have believed: I have no fear of death: He will never leave me nor forsake me!" When we united in prayer to God for him, his loud amens to many petitions manifested the fervour of a soul absorbed in God. He retained his senses to the last moment, and continued to breathe out prayer and praise to his Redeemer, until on Friday, April 2d, 1813, and the 87th year of his age, he took his flight to glory.

Such was the uprightness of conduct maintained by our deceased brother for upwards of 65 years, that envy itself could find nothing in it whereon to fasten reproach. A funeral sermon was preached on the evening of his interment, to a large congregation in the Methodist chapel, Tiverton, from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright, for the end of that man is peace."

RICHARD MOODY.

MISCELLANEOUS.

Letters to a Friend, on the Religious Instruction of Youth.

(Continued from page 298.)

LETTER VI.

Dear Sir,

IN the preceding Letters, we have considered the obligations Christians are under to impart religious instructions to their children, and examined what it implies. If these observations be just, and religious instruction implies a tender solicitude for the salvation of our families; such a solicitude, as leads to serious inquiries after the best means to promote it; serious resolution and diligence in the constant use of these means; if it implies such a concern, as engages our understandings, our affections, our time, and our labour, to promote their good; if the motives urged, and directions laid down by those holy men, (whose writings we have cited,) be the criterion to judge by; where shall we find religious instruction properly attended to, throughout the Christian world?

It is my design, in this Letter, to examine (at least in a cursory manner,) the degree of attention that appears paid to the care of youth, amongst the various denominations of Christians. And though there are numerous instances of Christian parents, and Christian ministers, who, in this respect, are burning and shining lights, yet it may be doubted, that there are few communities whose practice will bear a scrutiny respecting it.

Let us, however, glance at such facts as are most obvious.—Perhaps the Romanists, notwithstanding the destructive errors and gross superstitions of their church, excel, as a body, the Protestants, in their attention to youth. However Christianity may be disfigured by their tenets, yet is there not ground to say, that whether we examine the families of the Roman Catholics, or the labours of their ministers, they are more diligent in catechising and training up their children, than the Protestants are?

Amongst the various Protestant sects, the Society of Friends, or Quakers, appear least distinguished for their attention to the creeds and externals of religion: yet their rules imply a great concern for their young people. In their Quarterly Meetings, certain questions are proposed respecting their discipline, which are replied to, on behalf of each district, by its Representative. These replies are communicated to the Annual Meeting, who, by this means, preserve a constant attention to the state of the whole community. Many of their questions shew a strict attention to moral duties, and are probably one great means of preserving that body of people so free from open immoralities. The following comprise their directions respecting the religious instruction of their youth. "Do Friends endeavour, by example and

precept, to train up their children and their servants, and those under their care, in a religious life and conversation, consistent with our Christian profession, in the frequent reading of the Scriptures, and in plainness of speech and behaviour?"

In their advice from their Yearly Meetings to their societies, they say,—

"We earnestly entreat, that it may be the constant care of all masters and mistresses, properly to *teach*, restrain, and example* those whom Providence hath placed under them, for their help, direction, and preservation, and for whom an account must be rendered; bringing them up in the fear of the Lord, and in that sobriety, moderation, and plainness of speech, apparel, and deportment, which become a people professing to be followers of our Lord Jesus Christ." Again: "We advise and exhort them that are masters of families, parents, tutors, and guardians to children, that they would frequently put in practice the calling together of their children and household, to wait upon the Lord in their families; that receiving wisdom and counsel from him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord, to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended. That they begin, as early as possible, to instil into their tender minds the principles of truth and virtue, and instruct them in the nature and necessity of being born from above, without which no man shall see the kingdom of God."

Again: they advise that "mothers, (as well as fathers,) as they have frequently the best opportunities, would take particular care to instruct their children in the knowledge of religion, and the Holy Scriptures; because it has been found by experience, that good impressions early made on the tender minds of children by means of instruction, have proved lasting means of preserving them in a religious life and conversation.

"It is our Christian and earnest advice and counsel, to all Friends concerned, to provide school-masters and mistresses, who are faithful Friends, to teach and instruct their children; and not to send them to schools, where they are taught the corrupt ways, manners, fashions, and language of the world." Again: "It being under consideration, how Friends' children might be disposed of, that are trained up in the way of truth, and fit to be put forth apprentices, it is the advice and counsel of Friends, that special care be taken to put them apprentices to honest Friends, that they may be preserved in the way of truth."

We learn then from these extracts, that the constant care of each Annual and Quarterly Meeting, amongst the Society of Friends, is, to enforce, in the most affectionate manner, on heads

* They mean, set before them a good example.

of families, the care of their charge. But how generally these excellent counsels are regarded through their community, is not easy to ascertain. Doubtless, in proportion to the real piety of individuals; for however desirable good rules are, nothing but the inward principles will long enable any description of people to walk by them.

If we examine the state of the Establishment, we may observe, that at the Reformation great care was taken, 1, That children should be dedicated to God in baptism. 2, That they should be taught the nature of the Christian covenant; especially the Creed, the Lord's Prayer, and the Ten Commandments. 3, That at a suitable age, they should be publickly confirmed in their profession, and afterwards be admitted to the communion, as members of the Church.

There are numerous pious individuals and clergymen, who conscientiously endeavour to abide by the design of the Reformers. Children are regularly *catechised*, and instructed by their parents in the meaning of the Catechism. The Christian covenant is explained to them. Pious ministers unite their labours with Christian parents, and numbers of serious youth, it is hoped, are confirmed, with minds informed and impressed with sacred truths. Perhaps many have to date their sincere conversion from this period. But how few, compared to the whole! Admitting five or six millions of persons, by profession united to the Establishment: suppose *one fourth* part of that number of families; concerning how many of these can we say, their children are regularly instructed, and piously educated? Is it uncharitable to say, that perhaps not one of these families in a hundred has regular family worship; and that a much less proportion have serious regular catechising? Are there not to be found whole parishes, where the minister never catechises; and where parents and children remain equally uninformed of the first principles of Christianity? Hundreds attend no place of public worship, and of those who do attend, few *understand* what they hear. Happily for this country, much of the time of public service is employed in reading the Scriptures, and the Liturgy, so consonant to the Scriptures; or, in many places, the very name of Christianity might perish, did its existence depend on family instruction. Thousands of thoughtless beings are living without prayer, without reading the Scriptures, without catechising their children, and, in the most awful sense, without God in the world. An exceedingly small proportion of those families, who are said to belong to the Establishment, *profess to practice family religion*, except they sit under the ministry of those who are reproached for Methodism, though they may never have been in a Methodist chapel, and possibly are seriously opposed to the economy of Methodism.

And if family religion is so low in the Establishment, what

degree of it subsists amongst the Dissenters? We will distinguish these into Socinians, Presbyterians, Independents, and Baptists. The Socinians, I suspect, are, in most instances, *too rational* to worship even their God in their families. The other three sorts of dissenters, may be divided into two classes.

1, Those who have little but the form of godliness. 2, Those who have both the form and power of it. 1, Among those who are nearly sunk into a form, without the power of godliness, there is great degeneracy respecting family religion. Perhaps it is not too much to say, that a vast crowd of old dissenters, who have some light into the doctrines of the gospel, are living totally without family worship; have no morning or evening worship, perhaps not even on the sabbath evening, nor any stated times for the religious instruction of their youth. Where the head of a family is openly immoral, we cannot expect family religion. It is true, they have excellent creeds and catechisms, and many godly books. Their ministers oft dwell on the most important truths of Christianity, with much clearness. But if they can drink, and sport, and trifle with their ungodly hearers, we cannot look for better fruit.

But all are not lost. There remains amongst the other parts of the dissenters, a godly seed, both of ministers and people. The holy flame is burning, nay, we trust it is increasing in strength and clearness through this favoured land. Holy Presbyterians, Independents, and Baptists, (one in Christ,) unite to teach, to warn all they can. *Amongst them, and amongst eminently pious churchmen is probably to be found, the most conscientious attention to domestic duties.* Watched over by zealous and affectionate pastors, they are instructed in relative duties with great minuteness. They are regular in reading the Scriptures, and in family prayer; their sabbaths are sacredly appropriated to public, family, and closet devotion. Youth, placed in such families, enjoy great privileges. Happy those who improve them!

But to what number such families amount, who can tell? Here and there they cast their light, on villages, congregations, or towns. Here and there their influence diffuses itself to the profit of a whole neighbourhood; but when compared with the crowds who walk in a contrary road, they are few; they are as a lodge in a garden, as a few berries on the top of the uppermost boughs: they are, however, as salt in the earth, and tend to preserve it from destruction. It need not be observed, that all remarks of this kind must be very general: but the serious fact is, that "wide is the gate, and broad the way that leadeth to destruction, and many there be that go in thereat;" whilst "strait is the gate, and narrow the way which leadeth to life, and few there be that find it."

I am, dear Sir, your's, &c.

Letter VII.

Dear Sir,

Having glanced at the attention paid to the religious instruction of youth in other communities, I would now consider it as it respects ourselves.

The number in our societies amounts to 207,798, and in our congregations to probably *four* times that number. Is there not a great attention to family religion found amongst these?

The venerable Founder of Methodism felt its importance. He studied the subject, preached and wrote upon it, and enforced it with all his influence. In his Sermon on Family Religion, from Josh. xxiv. he says, "How much is it to be wished, that all who have tasted that the Lord is gracious, would adopt this wise resolution. *Then* would the work of the Lord prosper in our land. *Then* would his word run and be glorified. *Then* would multitudes of sinners, in every place, stretch out their hands unto God, until the glory of the Lord covered the land, as the waters the sea." Whoever compares Mr. Wesley's Journals, and the different Minutes of Conference published during his life, with this Sermon, will see the solicitude which he had in this matter. Since his death, the preachers, assembled in Conference, have repeatedly published excellent directions for the religious instruction of youth. Great has been the fruit of his and their labours. For, 1st, If we estimate the number of families in this empire, the heads of which are Methodists, at 50,000, how few of these are living without daily family prayer! 2d, In how many instances are the Scriptures regularly read! 3d, There is, in many families, much attention paid to their instruction. Yet are we not, as a community, seriously defective in acquainting our families with the doctrines and precepts of revelation? Are not our children very imperfectly instructed? Are the heads of families amongst us sufficiently acquainted with their duty, as it respects religious instruction. Are they suitably impressed with its nature and consequences? Do they devote that thought, time, and labour to it which they ought? Is it not a serious fact, that the Methodists, as a community, do not catechise their children? Has not *catechising* been so long neglected amongst the Methodists, that few, comparatively, consider it a duty?—Are catechisms, or substitutes for them, used in one-fourth of the families belonging to the Methodist Societies? Are they generally used in the immense crowds which attend their Sunday-Schools?

If three fourths of the children belonging to the Methodist congregations, and a majority of those in their Sunday-Schools, are not regularly instructed by catechising, is it not manifest,

that the Methodists, as a community, do not catechise their children? If they are not taught by catechising, in what manner are they taught? Take the general method used in Sunday-Schools as an instance. The general method (as far as I can learn) is, not to teach by regular catechising, but to exhort, either in greater or lesser numbers. Is this the most excellent way? Does one in twenty of the children understand what a preacher or exhorter says to them? Let those who have made the trial determine. Will they not say, it is very difficult to familiarise the truths of the gospel so far, to a company of children, as to interest them in what is said? And if they do not understand what is said, what probability of usefulness? Were they to have affectionate exhortations given them, on subjects they understand, the speaker would be assisted, and the children profitted.

Because children are not catechised, it is to be feared that to many of them exhortations are often useless: they do not understand them. Methodist Sunday-Schools have been important for more than twenty years; much good has been done in them. Yet much more would have been done, *had personal instruction generally preceded or accompanied exhortation, for that period. What God hath joined together, let us not separate. Let us unite doctrine and exhortation. Let us train up children in the knowledge of the Scriptures, that they may become wise to salvation.* If after we survey the general method of imparting religious instruction in the Sunday-Schools, we advert to the practice of most families, we shall find reason to fear that the children are often exhorted to what they do not understand. In many of our families, is not *information* almost lost sight of? Should the enquiry be made of those best acquainted with the Methodist Connexion, "How many of the Methodists conscientiously devote a part of the Lord's day regularly, to catechise their children?" What reply should be given to it? Might it not be justly said, "The Methodists, as a community, do not consider catechising a duty. They pray with their families, they read the Scriptures in them, they occasionally converse with their children on religious subjects, but they do not use the means, which most religious people judge best, to bring their children acquainted with scripture truth. They do not catechise. No hours appear set apart for such a purpose. It is rarely noticed in their social interviews. Had all religious communities acted as the great body of Methodists appear to do, religious instruction of youth, as catechumens, would scarce have been known in the Christian church." As it cannot be the judgment of the Methodists, that parents are under no obligations to *inform* their children respecting revealed truth, how shall we account for their not manifesting the same solicitude on this subject, as in many others?

If instruction is to be communicated by the parent, ought he not to feel a serious concern how to do it most effectually? Should he not set apart the most suitable seasons for it? Should he not suit his instructions to the circumstances of his family? Should he not persevere in such labours, whilst his charge continues? So far, then, as Methodists, at the heads of families, do not feel solicitude for the instruction and salvation of their children, or fail to use the best means in their power to promote these ends, so far there is a defect in the family religion of the Methodists. To conclude these observations: the writer cannot but observe, that whatever may be said respecting other branches of family religion, it is to be feared, that there is a manifest defect, as it respects religious instruction; and that, (to say the least) "we are less eminent for acquainting our children with the Scriptures, than we are for almost any other branch of practical godliness."

As a community, we stand distinguished for our zeal in almost every thing that is excellent, except this. We are liberal of our time, our counsels, our labour, our property, to support a christian ministry, to send abroad missionaries, to build chapels, to spread the Scriptures, to promote schools, to diffuse religious knowledge. We are diligent in promoting prayer meetings, in opening new places for preaching: and beside these, which relate chiefly to Methodism, we are generally amongst the most active in every good work. The benevolent influence of Methodism is felt in Dispensaries, Infirmaries, Benevolent Societies, and almost every established or occasional public charity. We are not the last, in attempting to break down the party walls of bigotry, and labouring to unite with all that love our Lord Jesus Christ in sincerity, to spread his kingdom. Our pious brethren in the Establishment, and among the Dissenters, we are persuaded, now look upon us as sincere friends to vital godliness, wherever it is found. They know that whilst we are firm to our own principles, we can rejoice to strengthen the hands of Baptists, Independents, Presbyterians, or Churchmen, in their attempts to spread the truth. We have, in the most effectual manner, held out the right hand of fellowship, to our Lord's servants of other denominations, and have rejoiced together with them in the light of his countenance.

But whilst we are thus examples of so many things that are of good report, have we not to mourn the loss our own housholds are sustaining by a want of a well-directed zeal for them? For all our defects towards them, may be traced to this cause. Holy zeal, well-informed, and properly directed, like fire unquenched, will remove whatever prevents the increase of family religion.

All difficulty will yield to a sober, steady, and zealous endeavour to remove them.

I shall, in my next, consider some of the evils which result from the neglect of family religion.

I remain, dear Sir, your's, &c.

RELIGION RECOMMENDED TO YOUTH.

To the Editor of the Methodist Magazine.

Dear Sir,

A wish to promote the best interests of youth, by aiding them in making their calling and election sure, has induced me to transmit you the following observations. Should they meet with your approbation, you will have an opportunity of giving them publicity through the medium of your excellent repository of divine and useful knowledge. Your's respectfully,

Kettering, 1812. T. Dowty.

"*Religion's all.*" Young.

"Who will shew us any good?" is frequently the inquiry of youthful minds. And no sooner is an object presented under the idea of contributing to their happiness, than they eagerly join in the chase, and though delusion and disappointment accompany their steps, yet still the same enquiry occurs, and a similar mode of conduct is pursued. Thus they in general proceed, till at length being sorely wounded with the pieces of the "broken cisterns," which they foolishly attempted to frame, and weary with being tossed from "vanity to vanity" on life's tempestuous sea; they are tempted to arraign the plans of Providence, and to ask, "Why hast thou made all men in vain?" But hush your murmurings, and bid your agitated minds "be still." There is a *good*, of heavenly origin and celestial growth, the possession of which will make you glad that ever you existed; will abate your too ardent thirst after terrestrial things, and will tune each of your hearts to sing:

"What am I, O thou glorious God,
And what my father's house to thee,
That thou such *mercies* hast bestow'd
On me, the vilest reptile, me:
I take the *blessing* from above,
And wonder at thy *boundless love*."

And be it known to my young readers, that *this good* is Religion. Behold its excellencies.

1. It is *constant* in its *pleasures*. And herein it materially differs from the gay scenes of this present evil world: seeing it is

only *now and then they* can impart pleasure to the mind, though they are capable of infixing a *lasting* pain. And this pain is not unfrequently augmented in the breasts of voluptuous characters, by a persuasion, that they must wait till a certain portion of time is elapsed before they can possibly taste of pleasure again. But the pleasures of Religion may be compared to an overflowing river, or to a fountain supplied by a never-failing spring. Its limpid streams accompany the Christian pilgrim through this howling desart, to regale, replenish, and satisfy his mind.

2. It is *cheering* in its *influence*. Those who wish to scandalize religion, and bring it into disgrace, endeavour to represent it as something which has a tendency to ingender melancholy, and that can give birth to nothing but sadness and gloom. But having never beheld its beauties, nor tasted its delicious sweets, they are utterly incompetent to judge in the matter; they know not what they say, nor whereof they affirm. What they call religion, is a scarecrow of their own making; a dismal thing of their own forming; but not the religion of the Bible: because that, wherever it is enjoyed, cheers the mind with a conscious sense of the divine favour, and with a pleasing prospect of future joys. Permit me to remind you,

3. That it is *satisfying* in its *nature*. The world makes many fair and flattering promises to its votaries; but those who follow it most, can assure you that the world is a cheat; that it presents them with nothing but empty shadows; that their hopes of obtaining happiness therefrom are continually blasted; and, that they have learnt from bitter experience, that "all is vanity and vexation of spirit." But "the fear of the Lord," or true religion, not only "tendeth to life," but he that hath it "shall abide *satisfied*," in all the changing scenes of life through which he is called to pass, being in possession of that treasure,

> "Which nothing earthly gives, nor can destroy,
> The soul's calm sunshine, and the heart-felt joy."

In fine, the *good* of which we speak is *eternal* in its *duration*. Soon will those who are married be as though they were not: and those who have possessions as though they had none. The world, with all its contents, is passing away; the fashion thereof will soon vanish like a dream. Yea, "whether there be tongues, they shall cease; whether there be prophecies they shall fail; whether there be knowledge, it shall vanish away. But charity (religion) never faileth." Its blessed influence will be increasingly felt through the boundless ages of a future world. It will introduce its possessors into his presence, where there is fulness of joy, and place them at his right hand, where there are pleasures for evermore.

This, my young friends, is the *good* we would persuade you

to *seek*, the *principle thing* we would advise you to *get*, and the *one thing needful* we would recommend to your *choice*. And we shall accompany our recommendation with a quotation from an author of great celebrity, and of ancient date; whose language cannot be improved, and whose imagery cannot be exceeded. For thus he writes: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

After perusing the above-cited passage, you need not be informed, that, among other things, the *good* we recommend is a *hidden treasure*: and that it must be *sought* by all those who would entertain a rational expectation of enjoying it. And how inexpressibly great is your mercy, in being favoured with a sacred clue, to aid you in the search. For, having the Bible in your hand, you may "run and read," that "in him (Christ) are hid all the treasures of wisdom and knowledge;" and that from "his fulness" the saints, in all ages, "have received, and grace for grace." And how full of kindness is his language to you; well may you wonder at the gracious words which proceed from his lips: for, instead of upbraiding your youthful follies, or telling you to go and seek happiness where you have sought it before, like the "Friend of sinners," in accents of mercy he cries, "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live." And can you be deaf to such kind entreaties? Can you slight such amazing goodness, or be unaffected by such unmerited love? Are you resolved still to trust to a "refuge of lies?" Determined to persist in hewing out "broken cisterns," which may hurt and wound, but can never yield you the genuine waters of comfort? Or will you continue to lean for support on the broken reed of the present world, which at length will prove a spear to pierce you to the heart? Nay, my young friends, do not so wickedly. Forbear to wound that heart afresh, which has already bled on your account. No longer despise the riches of his forbearing mercy, but now, while it is called to-day, listen to the Saviour's voice. Flee! O, flee for refuge to the extended arms of him, who is waiting to receive returning prodigals, and bid them welcome to their father's house. Then shall you taste that the Lord is gra-

cious, feel the virtue of his blood applied; and, while possessing that happiness which he alone can impart, you will be enabled to look with becoming indifference on the *fading toys* of this present world; knowing, from what you already experience of his goodness in yourselves, that there is reserved for you in heaven a *better* and a more *enduring substance.*

PLAGUE AT MALTA.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

If the following details of the effects of that dreadful malady, the Plague, which are extracted from letters received from Malta, by a mercantile house in Manchester, be deemed proper for insertion in your periodical Work, they are at your service.

Your's, most truly,

Chester, October 27, 1813. W. Hill.

The letters bear date the 19th and 31st of July, 1813, and narrate as follows:—"I wrote to you by the Montague packet, the 22d ult. giving you an account of the deaths occasioned by the plague, and new infections, within the 24 hours of each day for some time preceding. A government notification is put up every morning, with the names and residences of the dead, and attacked, the foregoing day. The Maltese doctors, who, I informed you in my last, did not believe it to be the plague, have since then made a public proclamation, that it really is that disorder, and now no doubt exists on the subject. The malady has been, in a great measure, confined to the lower classes—to such as either could not, or would not avoid communications. A great majority of the deceased were women. There has not been more than four or five instances, where a person once attacked has recovered; and they seldom survive more than twenty-four hours after the first seizure. So penetrating is the infection, and so susceptible is the human frame of it, by contact only either of a sick person, or something he has touched, &c. &c. that when it has once made its appearance in a house, it generally takes off the whole family! Its first symptoms are violent head-aches, or violent purgings, swellings, or buboes on the neck, arm-pits, and about the membra secreta: I understand they do not suffer much, but appear somewhat stupified. From the rigid precautions which have been adopted, it cannot continue long. All business is entirely suspended. The town is divided, by wooden partitions in the streets, into districts; no one can go out of his district, without a pass from the governor of it. These passes have been entirely withheld from the lower classes; and to prevent, as much as possible, the necessity of going out, markets of all kinds of provisions are established in each district. Subscriptions have been raised, chiefly by the English, for the poor, to prevent the necessity of their working, and having too much communication among one another. Soup, bread, &c. are sent round and distributed daily among the lower orders gratis. All money paid, &c. is obliged to pass through vinegar. The streets

are swept every day, in order that no pieces of paper, rag, &c. should be left there, which might have come from some infected hand. About houses in which are some sick, a guard is stationed, to prevent any one going out or in. Where all in the house are dead, or have been removed, the furniture is taken to the burial-ground and burnt, and the doors and windows all secured. All dogs and cats found in the streets are killed, as it is ascertained, they will convey the infection from one body to another, though the distemper affects them not, only the human species. For all provisions we receive, we have a tub of water, with a portion of vinegar in it, into which they are thrown. For paper, and things which will not bear the water, we have a fumigator, where they are thrown an hour or so, enveloped in smoke of brimstone and nitre. Our servant we never allow to put his foot out of doors. In walking the streets, the order of the day is, *Touch me not!* The method of removing dead bodies, and infected furniture, is as follows:—Eight or ten criminals, condemned to imprisonment for life, have had their freedom offered when the plague is finished, if they will convey and bury these infected corpses, remove sick, burn furniture, &c. They are dressed in waxed cloth, covering the whole body, except the face. A large cart goes round the town once or twice a day, guarded by a great number of health-officers; and when they come to a house where there is a dead body, two of these criminals enter, bring out the deceased, unshrouded, uncoffined, and toss it into the cart, where, perhaps, are eight or ten more already. Such a sight! The deceased, peradventure, is a father, his widow and orphans looking out of the window at the hard burial of their protector, and dreading that, in all probability, the same may be their fate on the morrow! When they have collected all the dead, they go about a mile into the country, where a hole is dug every day, into which the whole are rolled, and then covered with quick-lime, to destroy the bodies the sooner. Two of these criminals, in some way or other, took the plague and died. There have been many instances where people have dropped down dead in the streets, and innumerable ones where persons have found themselves a little ill, and died in the course of an hour or two after they were sensible of being indisposed. Such sights! A whole family of eight persons residing near us, we saw carried off! One day one died, next day two, and so on, till the house was cleared, except one infant of a few months old, which was taken to the Lazaretto, and there remains well. A woman and child died under our lodging-room, which room goes over part of another house. In fact, since I wrote to you before, it has been quite in our nighbourhood. All precautions that can be devised, have been put into practice; but the ignorance and obstinacy of the lower ranks of the people cannot be overcome: they either will not, or cannot take precautions. It was ordered by the Board of Health, to allow nobody out of their houses, except those officially employed, and provisions to be taken up and down, to furnish every house; however, the measure was found to be impracticable. We have from six to ten o'clock, A.M. to go out of doors and buy provisions, one person from each house only; and, excepting those four hours, we are not allowed to be in the streets. There is a foreign regiment here, De Roll's, Germans,

Swiss, &c. By some neglect or other it got among them; they were speedily separated from one another, about ten having died; but they are now considered clear of danger. Not more than four or five English people, (ordinary gentry,) have fallen victims to it. The weather was never known so cool in Malta, at this season of the year. The thermometer is ten degrees below what it was this time last year, and last year there was a very cool summer."

In his letter of the 31st of July, the writer says, "We are in the same state as when I wrote you last, surrounded by the dead and dying. I cannot send you a daily account of the dead, for two men having died in the printing-office, the notifications have since been discontinued; but to-morrow they are again to be continued. The deaths are full 50 per day. We are going to be put under stricter regulations. In our district nobody is allowed out of his house, except on very urgent business; provisions are now brought round to our houses: this plan is to be universally adopted. Several more men have died in De Roll's regiment, as well as from some of the other corps. The weather is getting very hot, when it is said the human frame does not communicate or receive the infection so easily. A famous plague doctor, with 16 attendants, has arrived here express from Smyrna; he is plague proof: he attends all the sick, feels their pulses, and puts his finger into their mouths with impunity. He makes some cures, while a number of Maltese surgeons, who did not take half such liberties, have died of the disorder."

OF THE YELLOW FEVER AT GIBRALTAR.

Letter from Mr. Gill to Mr. Blanshard.

THROUGH the rich mercy of our good and gracious God, we are still spared in the land of the living, as monuments of his protecting care, whilst hundreds have been hurried into an awful eternity. The public prints have informed you, that Gibraltar has been visited with that terrific scourge, and awful calamity, the yellow fever; and, no doubt, our friends have felt much anxiety respecting our welfare in this very distressing season. Your last letter found me and my Catharine in the same bed, recovering from the disease.

My wife took a severe cold, on the 10th of September, which confined her principally to her room for a fortnight; and just when we were in hopes of her entire recovery from a feverish cold, on the 28th of September, she was seized with the yellow fever. The attack was violent, her pain severe, and the fever left her extremely weak. Her stomach was so debilitated by the disease, and so irritable, that it rejected every thing which was given of nourishment; hence, a blister was applied to her stomach, nourishment administered in small quantities, by a tea-spoon, and to support her under her extreme weakness, half a glass of sherry wine was given every two hours. This irritability of stomach, which caused painful retchings, rendered her life precarious, and occasioned great doubt of her recovery.

On the 3d of October, my mind was greatly exercised, and filled with painful apprehension of losing her; with an aching heart I went into the chapel, and pleaded earnestly with God, the 15th verse of the 50th Psalm, when my mind was somewhat relieved from it's heavy burden. It is very remarkable, that in about 3 or 4 hours afterwards, all on a sudden, she began to cry out for milk, and was extremely anxious to obtain it. We procured her some milk, warm from a goat; and from that instant her stomach was settled, and retained the nourishment which she received, of which milk made a principal part.

During the affliction, her mind was wonderfully supported, and kept in peace. Her faith was strong, firmly fixed on the Lord Jesus, and her consolations greatly abounded, and she manifested great patience under extreme pain and weakness. At one time she called me to her bed-side, and informed me that she wished to spare my feelings as long as she could, but that now she thought it almost impossible for her to recover; and she wished me to read to her some funeral hymns. The valley of death, she said, appeared to be cold and dark, but her mind was happy, and her confidence strong. I read to her some of the hymns she desired; when she broke out into raptures of praise and rejoicing, at the prospect of seeing that blessed Redeemer whom her soul loved.

Our exercises of mind were considerable, for want of help in this distressing season: which it was very difficult to obtain. The same day my wife was attacked with the fever, our servant girl was also seized with it, and obliged to go home; hence I was left alone. Our friends in the south with their families, were ordered into the dock-yard, to prevent their communication with the garrison, and the soldiers' wives being prohibited going into the house of an inhabitant, I could receive no assistance from them: and persons in health were afraid of approaching the sick. Mr. Caulfield, (that good man, who took Mr. and Mrs. M'Mullen into his house, in 1804, at the risk of his own life,) came to offer me every assistance in his power; and Mrs. Caulfield's sister very kindly offered to assist me, which was a great acquisition in my situation. She sat up three nights, and assisted us in the house six days, about the conclusion of which, she was taken with the fever. I procured females to sit up three other nights, but could obtain no more, which rendered our case peculiarly distressing. A young man belonging to society, of the name of R. Gillfilany, came to my assistance, whom I introduced to my wife; and afterwards he aided me in giving her nourishment and medicine day and night, for about a week. The want of a female to keep house, dress food, wash linen, wait on my Catharine, and make beds, was acutely felt. For want of female assistance, she was obliged to wear dirty linen considerably too long; to lie without the bed being shaken up; and to be subject to the great inconvenience of not obtaining that kind of food she required; all of which, in her condition, was very painful.

While my Catharine was confined to her bed, on the 12th of October, the fever seized upon me. The attack was less violent than that of my wife's, but it left me much debilitated; and since the fever, I have had four several attacks by spasms in the chest, at-

tended with symptoms similar to those of an ague; which retarded considerably my recovery: however, through infinite mercy, I was enabled to preach once on the 12th of December, and twice the last Sunday, Dec. 19th.

The very day I was confined to bed, we providentially procured a young girl about 15 years of age, (who was motherless, and whose father died of the fever,) to come into the house. This was a valuable supply of assistance, in this time of necessity; for Mr. Caulfield could only sit up with me one night, as Mrs. Caulfield's sister and mother now both had the fever, and were in want of help; and brother Gillfilany could not attend to both my Catharine and myself. On the 18th of October, my wife began to sit up, and on the 19th I sat up a little myself.

We have seen great and sore troubles, but blessed for ever be the name of God, we have experienced many and great mercies. One great blessing was, we had the best medical assistance the garrison could afford. This our God provided for before we left England, by the loss of our passage in the ship in which we first intended to sail. How little do we frequently know of the ways of Providence! And when we cry, "these things are against us," these very things are often working together, by the providence of God, for our welfare; which was evidently the case in this instance. By the loss of our passage, we were obliged to obtain one in another vessel, on board of which T. Gilpin, M. D. accompanied by his lady, came out to Gibraltar, as Deputy Inspector of His Majesty's Hospital, in the garrison. On the passage we contracted a friendship for each other, which has continued to the present time. Medical assistance could not be obtained by many families, on account of the great number of sick, and the small number of medical practitioners; but Dr. Gilpin, notwithstanding the great pressure of business upon him, in receiving daily reports of all the sick, directing the medical gentlemen, and medical affairs, &c. in the garrison, and visiting himself also a great many families; yet he regularly attended us through the whole of our affliction. I called in a medical gentleman, of the name of Mr. Walters, a near neighbour, in the beginning, by the doctor's consent, that, as the doctor had so much business, he might be relieved from attending us so very often: and as this gentleman saw the doctor every day, he could inform him respecting my wife's situation; but Mr. Walters visited my wife only three times, before Mrs. Walters and he took the fever, of which they both died in a very short time. We are under great obligations to Dr. Gilpin, for his very great attention and kindness in this peculiarly trying affliction: and have the greatest cause of gratitude and thankfulness to God, for providing this kind friend for our help in the time of need: to his great name be ascribed praise, and honour, and glory, by us, for ever. Amen, and amen!

The great distress which the garrison experienced during the fever, no pen can describe. The following detail, however, will furnish some faint idea of the sufferings which have been felt. All business was stopped, hence the poor were in distress for want of employ. Fresh animal food was scarce in the beginning; for some time, no beef

could be procured by the inhabitants: the very small quantity of poor beef there was, was sent to the hospitals; the mutton was scarce and poor; and fowl, a very useful article for the sick, very scarce, and at 17s. each. In the height of the disease, many could obtain no medical assistance, nor any person to sit up with, or wait upon the sick. Several in a family were sick at the same time, and in some cases the whole family. The healthy were afraid to approach the sick, and indeed not without reason, as the disease was evidently infectious. The infectious nature of the disease, and the multitudes sick at the same time, prevented the sick or dying from receiving any word of spiritual advice in their last moments. The streets were no longer crowded with passengers; and sad melancholy sat upon every face. The general conversation, (when persons did meet) turned upon the number of persons taken sick for the day—the number of deaths—and distress of families—the great number of carts going (the only carts employed) with the sick to the Lazaretto or Hospital, and with the dead to the grave. All was truly terrific; and, to complete the whole, there was a famine of the word of God; for as the places of public worship were shut up, we had no preaching, prayer-meetings, or class-meetings, for thirteen weeks. Our harps were hung on the willows, no sound of harp or viol, no musical voice to be heard either in the streets, houses or tabernacles of thanksgiving. Our situatiou was exactly similar to that passage, during the period of affliction, Rev. xviii. 22. Such a season of distress I never witnessed, and I trust I never shall witness such another. What reason have we to bless God, and give up our hearts to him, for sparing both of us, in this season of general calamity! Bless God, O my soul, and all that is within me, bless his great and holy name.

The precautions resorted to, to prevent (under the providence of God) the spread of contagion, were prompt and vigorous, and though absolutely necessary in this awful calamity, yet they could not be effected without occasioning distress.

The disease was noticed on the 7th or 8th of September, and on the 11th, all the places of public worship were shut up. The town-serjeants were ordered to visit every house daily, to inquire respecting the health of the family; and an order was also issued, that the proprietors of houses and heads of families must instantly report any taken sick in their houses or families. Afterwards inhabitants were appointed to visit every house, to inquire respecting the health of the family. As the garrison is divided into districts, a certain number was appointed to each district, all of whom gave in the report of their visits to the Board of Health, which sat every morning at 10 o'clock. A Lazaretto was provided for the poor inhabitants, at the North end of the rock; and immediately on their being reported sick, they were removed to the Lazaretto; but those who could afford to provide for themselves, were left at their own homes. An hospital was prepared for the soldiers, and their families, at the South end of the rock, on Windmill-Hill, to which they were taken when reported sick. In the beginning of the disease, a sentry was placed before those houses where persons were taken sick, or where any died, to prevent any persons coming out, or others entering: but as the disease spread, this was impossible to be done.

A great number of Jews, Spaniards, and Portuguese, were sent out of the garrison at an early period, to thin the population; and other persons attempted to flee from the disease, some to Spain, and others on board of vessels in the Bay. The number of persons expelled, and those which fled, amounted to 8000. The Portuguese were sent home, with provisions to perform a quarantine on their own coast. Three vessels with Jews, were sent to Algiers, but returned, as the Algerines would not receive them; these encamped on the neutral ground. The Spaniards encamped on the neutral ground, and Spanish doctors were sent to examine them: and after performing a certain number of days quarantine, they were admitted into Spain.

Orders were given, that neither the soldiers nor their wives must go into the houses of inhabitants, and to confine them to the barracks; the roll was called, both of soldiers and their wives, every half-hour during the day; and afterwards, the soldiers and their families were put into camp in different parts of the rock. Those employed in his Majesty's Dock-yard, by order of the Commissioner, were, with their families, shut up in the dock-yard, to prevent their having communication with the garrison. The gates were shut, and the communication by sea and land prohibited. The merchant's stores or warehouses were shut up—schools shut up—wine-houses (or public houses) shut—the king's stores shut, and public works stopped—the courts of justice shut—and some of the streets barricaded, to prevent communication.* The dead were immediately interred, and their beds, bed-clothes, &c. burnt; but notwithstanding all these precautions, the fever spread through the garrison with great rapidity. The disease continued from the beginning of September to the 4th of December, when through the goodness of God, the last case occurred. It was at the highest state of rage in October, when it paid no respect to either rank or fortune. The Lieut. Governor, and his lady had it, but they have both recovered.

We have had as many as 115 persons in one day reported sick, and 37 deaths. Upwards of 2800 have been sick, and about 900 have died; of the number who have died, about 450 were soldiers and their families, and the remaining part were inhabitants. Among the soldiers who died, 25 were officers. Three or four medical men died, and several others were sick, but have recovered.

The Lieutenant Governor issued a proclamation for the places of worship to be opened on the 12th of December, and that the day should be set apart as a day of thanksgiving to Almighty God for putting a period to this awful disease, and to entreat him to continue his favour in preventing its return. Our chapel was well attended; in the morning, I was enabled to preach on Psal. cvii. 21, 22. I began with that hymn, page 447, "And are we yet alive," &c. It was an affecting season indeed. On this day, the 23d of December, the port was opened, the people let out of the dock-yard; and it is intended to issue clean bills of health. Glory! glory! glory be ascribed to God for all his goodness.

The above letter was written on the 23d. I now add—We have

* An order was issued to pull down those small sheds built of wood, where they would not admit enough of air, were too crowded, or harboured filth.

lost but few members by death, but alas! several have lost ground; however, I have not yet ascertained the exact number. I am afraid our finances will suffer loss, as we have had no class-meetings, collections, &c. for a considerable time.

The preachers who come to Gibraltar, ought to be here in May. It does not appear a proper time for a preacher to leave home after the Conference; for if he does not leave England till after Conference, he cannot be here till October at soonest: and if there should be any appearance of fever, (for it has made its appearance hitherto in the beginning of September) he could not come into the garrison, as there would be no admittance; nor if he could come in, would it be prudent for a fresh person. Again, it is a bad season for a preacher to leave Gibraltar in the winter, when the weather is so rough and boistrous. Let the preacher therefore be here in May, if the Lord please.

My Catharine joins me in the best affection, to Mrs. B. and yourself. Give our best love to all the preachers and their families, and to our London friends. I am, my dear brother,

Your's, very affectionately, J. GILL.

Gibraltar, Dec. 27, 1813.

STEPHENS'S MEDITATIONS.

THE importance of devotional Works, for the purpose of promoting a progress in holiness, is admitted by all the truly pious, however divided in sentiment on subjects which do not affect the essence of true religion. They know that the mere theory of Christianity, however scriptural and consistent, is, without a suitable experience and practice, of comparatively little value to its possessors; and hence such productions as have a direct tendency to promote both the one and the other, stand deservedly high in their estimation. Stephens's Meditations for every Day in the Year, in two Volumes, Octavo, (the latter of which we can now inform our readers is just published,) being well calculated to further those divine purposes, will, we hope, obtain a circulation worthy of their merit.

BIBLIA HEBRAICA.

PART VIII.—5s. 3d. ROYAL, 7s. 6d.

WE take this opportunity of informing our readers, that the Rev. J. S. C. F. Frey has lately published the Eighth Part of his HEBREW BIBLE, including the *latter part of the Prophecy of Jeremiah, the whole of the Prophecy of Ezekiel, and a small part of Hosea.* For our opinion of the four first Parts, see our Number for August, 1812. The publication of the following three Parts, we noticed in our Number for November of that year, and in that for June, 1813, observing, that they were in every respect equal to the former. And we have now to observe, that this eighth Part is not inferior in *correctness, typography,* or *the quality of the paper,* to any of those preceding. Two more Parts, we are informed, are to make their appearance on the first day of this month, and the two remaining Parts on the first of October next. We have a strong hope, that the publication of this important Work, will greatly promote the study of the Hebrew language.

To render the acquisition of this most ancient and most important of all languages more easy to the Biblical student, and more complete, Mr. Frey has lately published an HEBREW GRAMMAR, (price 10s. 6d.) of which the following cha-

racter has been given, by the Rev. Jas. Kidd, Oriental Professor at the University of Aberdeen: "After an attentive perusal of Mr. FREY's GRAMMAR, and after comparing it with others, I have to remark that, in general, it equals the best Hebrew Grammars that have appeared—that his Plan is altogether of a different nature, and highly superior—that in his attempts to procure an accurate pronunciation of the Hebrew language, he excels all his predecessors—that his view of the Particles is a most superior and elaborate article—that in fine, the Grammar possess an high rank in Oriental Literature." An HEBREW PSALTER is annexed to this *Grammar*, the *type* and *page* of which is the same with those of the *Hebrew Bible*, which Mr. F. is editing, and certainly merits the encouragement of all students of the Hebrew language.

Still more to expedite the endeavours of those students, who desire to attain an accurate knowledge of the Hebrew Scriptures, Mr. Frey is now publishing, by subscription, an HEBREW, LATIN, and ENGLISH DICTIONARY, in 12 Parts, of eight sheets each, at 8s. per Part, Common; and 12s. Royal Paper. This Dictionary will contain *all the Hebrew and Chaldee words used in the Old Testament*, including all the *proper names* arranged under one alphabet, with *the derivatives*, referred to *their respective roots*, and *the signification in Latin and English*, according to the best authorities. Each page therefore of this *Dictionary*, as the reader may infer from what we have now observed, consists of *four columns:* the first containing *the roots;* the second, *the derivatives;* the third, *the signification of the words in Latin*; and the fourth, *that in English.* The first Part, our readers will observe, is already published; and we must do the work the justice to say, that, whether we consider the *beauty of the type*, the *goodness of the paper*, or the *clearness of the impression*, it exceeds every work of the kind which we have seen. We doubt not but the subsequent Parts will be equally well executed.

The Author, in the Advertisement prefixed to this Part, justly observing that "notwithstanding the many Hebrew Lexicons and Dictionaries which have been already published, one is yet wanted for the use of students of that language," gives the following brief statement of the nature of his plan, which he conceives to be calculated to supply that desideratum: "In other Dictionaries the derivative words are ranged under their respective Roots, so that persons who are not well acquainted with the rules for separating the Serviles from the Roots, are often at a loss where to find the word which they want: in this, both Roots and Derivatives being arranged under one Alphabet, a person, who is merely acquainted with the letters, may turn at once to any word in the language.

"Every Derivative is inserted with all its prefixes and affixes, and its Root, in the parallel column: if the word wanted be a Root, it must be sought in the alphabetical order of the *Derivatives*, and it will be found in the column of Roots.

"Where any Derivative is from the same Root, as the word immediately preceding it, the Root is not repeated, but its place is supplied by a line.

"There are many Hebrew Roots which are out of use, and the signification of which is uncertain, but they are retained in all Dictionaries, on account of the words derived from them. Such Roots are here printed in open letters.

"With a view to bring the work within as moderate limits as possible, the Author has frequently put into one line two words which are similar in sense, but which differ, either in the points, or in the gender, or in one of the letters; and such words are, in many instances, abbreviated, either in the beginning, or at the end.

"Where there is a marginal reading, different from the text, such difference is denoted by an open letter."

AN AWFUL INCIDENT.

(From the Morning Post, Saturday, February 19, 1814.*)*

A MELANCHOLY and singular event occurred last evening, between seven and eight o'clock, at the cock-pit, St. Giles's. Whilst preparations were making for the setting-to of the cocks, a Mr. THORPE, from the country, a well known respectable character, had taken his seat in front of the pit, and, not two minutes before his death, had offered to back the Huntingdon birds for ten guineas. He was observed to lean his head forward, and appeared somewhat ill. He made a kind of moan, and instantly his colour changed, and he was a corpse. Surgical aid was immediately procured, but the spark of life was extinct. He died of apoplexy. The body was removed to a neighbouring public-house, for the inspection of a coroner's inquest. The wife and sister of the deceased soon arrived to see the body, and the reader may judge of their feelings. It is a fact,

not less singular than true, the deceased, half an hour before his death, had said, "The last time I was here, I said, if ever I attended the pit again, I hoped I should die there."

OBITUARY.

DIED, March 5, 1813, MISS ELIZA BELL, of Navenby. From a child she had amiable dispositions, and more or less of the fear of God before her eyes. By this fear she was prevented from running into the gaieties of fashionable life, and led to the performance of religious duties. On her own performances she grounded all her hope of finding acceptance with God, until, on hearing the late Dr. Kershaw preach at Navenby, she was convinced that, notwithstanding the regularity of her conduct, and her strict adherence to the service of the established church, she was destitute of that faith which works by love, and purifies the heart. She then obtained correct views of the plan of salvation.

Methodism was at that time in a low state at Navenby, and the society there had to combat more deep-rooted prejudice than I have known in any other place I have visited, during the twenty-five years of my itinerancy. Timidity of mind, joined to a fear of offending her parents and such of her relations as were opposed to Methodism, prevented Miss B. for a time, from joining the despised few who met in society. But continuing, at every opportunity, to hear the word preached, she discovered that it was a duty she owed to God, to join the Society, notwithstanding, by doing so, she might incur a frown from her relatives, and be exposed to the sneers of her former companions. I am happy to say, that her pious and uniform conduct was such as lived down the prejudices of her relatives. Such a light as she was, could not fail to attract the notice of many, and, through the divine blessing, bring them to glorify God, in the day of their visitation; hence we may, perhaps, truly say, that there are few towns in the United Kingdom, in which Methodism appears in fairer colours than at Navenby.

Though I cannot learn when Miss B. first experienced a sense of the love of God, no doubt can be entertained of her having lived, as well as died, in the possession of that unspeakable blessing. Previous to her last affliction, she enjoyed much of the mind that was in Christ, and earnestly longed for a greater conformity to the will of God, in all things.

For several years, she was afflicted by what her medical attendants called an *aneurism* of the large artery, which goes from the heart along the side of the neck into the head. When first discovered on the side of her neck, it was about the size of a pea: but as it was attended with little or no pain, for some considerable time, it was not considered dangerous. But, notwithstanding the mild symptoms attending its approach, it gradually increased in size, till her throat was stopped up; and hence, she was literally starved to death. This most distressing complaint was accompanied with most excruciating pains in the head and heart. But this complication of diseases was borne by our late valuable sister, without a murmuring word or tone. The language of her soul was,

"With fraudless, even, humble mind,
Thy will in all things may I see:
Through love be every wish resign'd,
And hallowed my whole heart to thee."

To those who attended her, to yield the assistance which her weak state required, she expressed the warmest gratitude, and when the preachers or other friends came to pray with her, and give her such advice and encouragement as her suffering state required, she expressed the highest sense of the obligations which they laid her under. I visited her several times, and always found her patiently waiting, and earnestly looking for death; to die, she knew, would be her eternal gain. Not long before her happy spirit took its flight to glory, her esteemed friend, Mr. John Dixon, called upon her; and while he was engaged in conversation and prayer with her, she was in an ecstacy of joy. At this time, the unspeakable joy she experienced was visible in her countenance; while, with her feeble hands clasped, and lifted up, she cried out, with astonishing strength of voice, "Glory, glory be to God, I shall soon be with him!" In this blessed state she continued for a few days, and then sweetly fell asleep in Jesus.

J. FURNESS.

Lincoln, Oct. 6, 1813.

RELIGIOUS INTELLIGENCE.

METHODIST MISSIONS.

AGREEABLY to the 5th Resolution of the Public Meeting held at the Methodist old chapel, in Leeds, Oct. 6, 1813, a General Meeting of "The Methodist Missionary Society for the Leeds District," was held on Monday the 7th of February, 1814, at the Methodist chapel, Wakefield. The religious services commenced on Sunday in the forenoon, when the Rev. JAMES WOOD, of Woodhouse-Grove, preached from Gal. vi. 9, and from this appropriate passage took occasion to impress upon the friends and supporters of Missions, the necessity of persevering in exertions evidently sanctioned by God, and loudly called for by the state of the heathen world. The Rev. J. BROWNELL, from Bolton, preached the afternoon sermon, from 2 Thess. iii. 1, and urged, by various arguments and representations of the difficulties of Missionary work, the important duty of praying for Ministers. The Rev. JABEZ BUNTING preached in the evening from Romans i. 14, and largely entered into a confutation of the opinion, that civilization ought to precede every effort to christianize barbarous nations. He adduced a variety of arguments in support of the doctrine of his text, that Christians are *debtors* both to the *Greeks* and the *Barbarians:* and showed, by an appeal to facts drawn from history and the experience of Missionaries, that the barbarism of nations had opposed no insuperable obstacles to the success of Missions; and that the gospel, being the "power of God," was in every condition of nations, whether refined or barbarous, "wise or unwise," the divinely appointed instrument of salvation, and the most efficient means of promoting both the civil and the moral improvement and happiness of mankind.

The Public Meeting of the Society was held on Monday afternoon, at two o'clock. After singing and prayer, the Rev. JAMES WOOD was called to the Chair, on the motion of the Rev. JAMES BUCKLEY, seconded by Mr. J. HOLDSWORTH, of Wakefield. The Chairman first stated the object of the Meeting; he then expatiated upon the moral wretchedness of the heathen world, and shewed the necessity of attempting the diffusion of Christianity by all the means in our power, by adducing, from different authorities, several facts of the gross idolatry, superstition, and sanguinary rites of heathenism.

After this appropriate introduction, the Rev. J. BUNTING gave a statement of the transactions of the General Committee in execution of the Resolutions of the Meeting held in October last, in Leeds. After enumerating the places at which Local Committees had been formed, Mr. B. observed, the result had been of the most pleasing kind.—We might venture to say, that, *independent of the usual public collections*, the weekly, monthly, quarterly, and annual subscriptions already promised to this Society, in aid of the Missionary Fund, would raise in the course of a year, at least, 1000*l.* chiefly in the three circuits of Leeds, Wakefield, and Bramley. In several other circuits, the business was *in train;* and we might even hope, when our plans were more generally operative, to raise in this District a larger sum than that which had been named. The circulation of the Leeds Resolutions and other papers, appeared to have produced a great effect in various parts of the kingdom, and to have communicated such an additional impulse to Missionary exertions among us, as would, by God's blessing, produce consequences of the utmost importance to this great cause: Similar Societies had been formed for the Halifax, York, Sheffield, and Cornish Districts:—the Meetings held in the towns of Halifax, Hull, Sheffield, and Redruth, were most edifying and pleasing. Some other Districts also were likely soon to follow the example.

There was no fear lest such exertions, if general, should provide resources beyond the necessity of the case. Our existing Missions demanded larger supplies than had almost ever been raised in the old way. Our treasurer had usually been in debt; and occasionally had the greatest difficulty to meet in time the bills drawn on him. Some of the old Missions required considerable extension, in order to render them fully operative. The new Mission to the East would require a very large sum for

its outfit and support. Other Missionary stations, hitherto unoccupied, invited our attention; and it would require the utmost possible exertions, of which all the several denominations who engage in Missions, would be capable for very many years to come, in order to meet in any tolerable degree, the spiritual wants of the millions of our race, who sit in darkness, and to provide the means of attempting the evangelization of the world. Mr. B. concluded by reading a very interesting account of the Methodist Missions among the French, Danish, and American prisoners of war; and of the success of the Charity-Schools for teaching these prisoners to read the Scriptures, established by the Missionaries in the ships on the Medway: in which *even some old men in spectacles* had learned to read, in order to know the meaning and excellency of the word of God.

The Rev. T. BARTHOLOMEW moved the first Resolution, which expressed the lively satisfaction of the Meeting, and its unfeigned gratitude to Almighty God, for the success which had attended the establishment of the Missionary Society for the Leeds District.

This Resolution was seconded by Mr. LISTER, of Bramley, who was followed by the Rev. Mr. BROWNELL, the Rev. R. REECE, and Mr. MUSGRAVE, of Leeds.

Mr. BROWNELL, who had spent 11 years as a Missionary in the West Indies, in a most interesting speech, dwelt upon the importance and success of the West Indian Missions, and adduced a number of affecting anecdotes, of the conversion of the negroes. Human nature, he observed, was to be seen amongst them, in its lowest forms of ignorance and vice—ignorance so gross, in many instances, as to render it necessary for the Missionary to begin his work with teaching them the existence of a God, and the immortality of the soul. The vices they were guilty of in this state, were of the worst kind; lying, theft, promiscuous intercourse of the sexes, and murder. They were idle, filthy, and almost naked. But by a patient course of private instruction, and the preaching of the gospel, thousands of them were enlightened, and converted. The reality of the change wrought in them was most conspicuous to all. They industriously tilled the portion of land assigned them; their industry and sobriety produced them comforts and decent apparel; their morals were corrected, and in the comforts of religion, they seemed to forget the rigours of slavery. Marriage was instituted, places of worship erected, and the Lord's-day honoured. Thousands of them had died in the full triumphs of the Christian religion. This is but a faint outline of a speech, which coming from a person who had been personally engaged in the work, presented authentic statements, in proof both of the necessity of Missions in that quarter, and of the happy effects resulting from them.

The Rev. R. REECE observed, every Christian who felt the benign influence of his own religion, must take a lively interest in the important cause of Missions.—In addition to this general influence, there was a concurrence of providential circumstances, which had induced him to believe that we were called to make peculiar exertions at the present time, to spread the knowledge of Christianity among the Heathens. The circumstances Mr. R. adduced and enlarged upon, were—The wise and kind interference of the government of our country, in establishing religious liberty by the new toleration law. The liberal enactment of the last session of Parliament, by which the door was opened for Missionary exertions in our East-India territories, where there was a population of 60,000,000, 9-tenths of whom were gross idolaters. The very extraordinary effusion of the Missionary spirit upon the church of Christ in general, and the unusual number of young men well qualified for the important work, who had offered themselves to the help of the Lord against the mighty. The great change which had taken place in the public mind of the Hindoos, as appeared from a letter of Dr. CAREY's to the Baptist Committee, an extract of which was read. Mr. Reece concluded an excellent speech, by asking—Shall we be deficient in performing our part in this important plan, for advancing the immortal interests of our fellow-creatures? Here were the Missionaries provided—an effectual door opened among the heathens—Money only was wanted to send these men of God over to these dark places of the earth, to spread the savour of divine knowledge. The Report, which had that day been heard with so much interest, afforded a conviction that the means would be supplied, and the men whom God had provided be sent over and supported.

The second Resolution was moved by the Rev. W. NAYLOR, and seconded by Mr. MYERS of Leeds, who were followed by the Rev. R. WATSON.

Mr. NAYLOR, in an elaborate speech, made an appeal to the piety of Christians, and urged the duty not only of supporting Missionaries by their money, but aiding them by fervent prayers for the support of their minds—the preservation of their persons—the direction of their counsels—and the success of their work.

Mr. MYERS said, the proceedings and objects of the Meeting had his entire concurrence; he was not in the habit of public speaking, but it gave him great satisfaction to express his best wishes for the success of the institution. The talents of men were variously dispensed: but every man had one talent, and no man could use that talent more acceptably to God, or more usefully to his fellow-creatures, than by endeavouring to spread the knowledge of the gospel.

Mr. WATSON principally dwelt upon the present and probable effects of the newly-established Society. Independent of the extensive pecuniary aid it would afford to the Missionary cause, it had exerted a gracious influence upon all the persons actively engaged in it. The discussions and enquiries to which it had given rise, had led many of us to judge more accurately of the state of the heathen, and the nature and efficacy of the gospel. It had given a greater intensity to our sympathies for the most wretched portion of the human race; and had opened before us a new path of honourable duty. In the zealous band of collectors, it had brought into active co-operation in the great work a number of persons, who but for the arrangements of the Institution, would have wanted so fair an opportunity of shewing their love for the truth, and their compassion for the souls of men. Their services were most essential to the interests of the common cause. They were a kind of light troops, who spread themselves over the country, possessed themselves of its supplies, and established magazines for the support of those still more intrepid soldiers of the cross, who were in immediate contact with the enemy; and it was not one of the least praises of the institution, that it had given birth to this active body of "fellow-helpers of the truth." It had also brought the subject of Missions into discussion amongst men unused to think or speak on the subjects of this nature; and having turned their thoughts to some of the most solemn truths of our religion, it might be expected to produce much good; for it seemed to be a peculiar characteristic of Christianity, that its truths could never be brought into contact with a human mind, without exerting some beneficial influence upon it, and awakening principles which would do it homage. He remarked on the charge alleged by some persons, that we were carried away by a Missionary mania; that it was not surprising that to those *sober-minded Christians*, the placidity of whose tempers was seldom disturbed, whether truth or error went foremost in the world, the exertions and anxieties of the friends of Missions should appear indicative of a wild, though they might allow it to be, an amiable insanity. The purposes formed by Missionary Institutions, seemed to catch something of infinity, and to be out of all proportion to our means and strength. To shut up idol temples; to erect the abject minds of their worshippers; to reclaim the savage from his woods; to break the fetter from the slave; to bind the different ranks of men in the strong bands of Christian amity; to bring wars to an everlasting end; and to restore the human family to God, were our familiar conceptions; and to some minds they might have, perhaps must of necessity have, the air of madness. But it should not be forgotten, that Paul appeared beside himself to Festus, and yet the madness of Paul gave the death-blow to Roman idolatry. He observed that the fact that "God is with us," gave sobriety to every calculation and project in which, on the authority of the divine word, we indulged. It might be objected, that it was possible to fail in our plans. And we were free to confess, that is was even probable, that in some individual objects, we should fail. We did not promise ourselves success in every instance, in our own way; but we could not fail in the general result. The kingdom of Christ would be established, and established by the co-operation of his people. Our very disappointments were wrought into the perfect plans of heaven; and by such disappointments it often worked out its own designs. If our labours were not connected with the divine plans in our own

manner, they were still connected with them, and inspiration itself had declared, that we could not "Labour in vain in the Lord." If our efforts were sometimes lost, they were lost only as some rivers are lost, which suddenly sink into the earth, but hold on an unseen course, till they again burst into day, and give verdure to the fields.

The third Resolution, acknowledging the valuable services of the collectors, was moved by Mr. DAWSON, of Barwick, and seconded by Mr. PAWSON, of Farnley, who were followed by the Rev. W. WARRENER, and the Rev. R. PILTER.

Mr. DAWSON, in a speech of great originality and vigour, shewed that the tolerant spirit of the British Government, the peaceable and loyal state of the lower classes of the community, and the commanding attitude of Britain among the nations of the earth, were strong reasons for endeavouring the conversion of the heathen. He humourously personified the Conventicle Act, as a monster which had made dreadful havoc in former times among good men, but which was afterwards chained by the Toleration Act, and finally put to death by a recent law of the legislature, securing the Religious Liberties of the country. If Christians now enjoyed so much quiet at home, they ought to do much to promote the kingdom of Christ abroad. The "age of reason" too had passed away, and with it infidelity, blasphemy, insubordination, and civil inquietude. This called for our gratitude, and we could not shew it better, than by spreading that religion, to whose influence we owed so happy a state of society. That great man, Mr. Pitt, died sighing, "*O my country!*" We too might say, "*O my country!*" but with the transport of a fond mother, who clasps her child, just rescued from imminent danger, in her arms, and cries, "*O my child!*" But if God had done so much for our political interests, it was not to inflate our pride, but that we might employ our influence, our example, and our means, in diffusing his truth through the world. Let us then, said Mr. D. send Bibles and Missionaries to all the world. Our ships which carry them, will then be like the lights of heaven in their courses. As they make their revolutions round the world, they will reflect the glory of the Sun of Righteousness upon every land they approach.

The Rev. W. WARRENER, an aged Missionary, confirmed the testimony of Mr. BROWNELL, as to the success of the West-India Missions. The Rev. Mr. PILTER observed, that he had seen one of the gods of the Ceylonese in a situation in which he hoped they would all soon be placed. A British Officer, whom he knew, had, when abroad, purloined one of these divinities out of a temple, (an act he did not however justify,) and having brought it to England, it became the *plaything of his children*. He trusted that the time of the conversion of many of the heathen was so near, that their children would *sport* with the gods whom their parents *had adored*. He concluded his speech with a powerful address to the compassion of the meeting, to persevere in the glorious attempt to rescue their fellow men from a gross and cruel idolatry.

Mr. SCARTH, of Leeds, moved the fourth Resolution, and, in an able speech, answered objections against Missions in general, and defended the plans of the Society. Mr. MATTHEWMAN, of Leeds, seconded the motion, and was followed by

Mr. EVERETT, who, in a very sensible speech, argued from the evident fulfilment of prophecy, that the time was fully come to attempt the evangelizing of the whole world.

Mr. WOOD, of Wakefield, observed, we had been accustomed to read the Reports of the Missionary Committee with a satisfaction, always checked by considering the deficiency of our means; now that anxiety was relieved, and Missionary designs more extensive would be conceived and supported.—Such attempts might, by some, be considered impolitic; but the commands of God, though contrary to human, must be consistent with true policy. The conversion of our Pagan fellow-subjects would be a political good—Christianity and loyalty could not be separated—the antipathies arising out of religious animosity would cease—and a new bond of connexion be imposed—the bond of gratitude. Great obstacles were in the way of success, but the gospel had a divine efficacy, and there was reason to believe, that God was preparing the heathen for the reception of his truth, and that thousands were even then thirsting for the streams of life. Mr. W. concluded by shewing the inadequacy of civilization to effect a radical change in the moral character of man; and urged, by several arguments, the necessity of the preaching of the gospel, as God's

appointed means to attain this end, and the only one which could command our confidence.

The fifth Resolution was moved by Mr. COLVARD, of Wakefield, who expressed his warmest approbation both of Missions in general, and the means devised by the present Institution for supporting the Methodist Missions. He greatly rejoiced in the glorious prospect of the whole earth being filled with the knowledge of God. Mr. SPICER, of Wakefield, seconded the Resolution, and was followed by Mr. BRIGGS.

Mr. BUCKLEY observed, that he rejoiced in the prosperity of the Institution, as expressed in the first Resolution. He trusted, that the society would, with unfeigned gratitude, ever acknowledge Jehovah to be the Alpha and Omega of every degree of success, whether temporal or spiritual, with which it had or might be attended, and that its members would never relax, but increase in their zealous efforts to promote its best interest. The reason he declined speaking at the commencement of the Meeting, was not for want of zeal in this good cause, or a most fervent desire by every possible means to promote it; but having on several occasions delivered his sentiments on the subject, he wished to have the pleasure of hearing his much-esteemed brethren and friends, who had not before had an opportunity of delivering theirs at large, which, he was happy to say, they had now done with an ability which had been both truly pleasing, instructive, and profitable.

The Chairman having left the Chair, which was taken by the Rev. T. BARTHOLOMEW, Mr. WALTON, of Wakefield, after expressing his hearty approbation of the proceedings and objects of the Meeting, said, it gave him peculiar pleasure to move the Thanks of the Meeting to the Rev. J. WOOD, for his able conduct in the Chair. This motion was seconded by Mr. SWALLOW, of Wakefield.

Mr. WOOD, in returning thanks, said, that the Meeting had conferred a much greater honour on him, than any services, of which he was capable, had deserved. He had, ever since the formation of the Society, cordially approved of its principles and objects, and should esteem it one of the greatest pleasures of his future life, which in all probability would not be long, to give his constant, though feeble support, to the great work in which they were engaged.

The Rev. G. MORLEY preached in the evening from 1 Cor. i. 21, and supported the two propositions of the text, by an appeal to the facts of history and experience, and on this ground demonstrated the necessity, and the sure success, of Missionary exertions.

The Meeting appeared to afford the most lively satisfaction to all persons present. The presence of God sanctioning his own work, was deeply felt. The wretched state of the heathen, was pleaded with powerful effect upon the feelings of the assembly; and, by the speeches delivered at the Public Meeting, and the sermons preached on the occasion, it is not too much to say, that the cause of Missions was eminently served. A livelier gratitude for the blessings of the gospel enjoyed in so rich an abundance by ourselves, and a quickened zeal to make the heathen partakers of the same heavenly gifts, have been certainly the present, and, it is believed, will be the permanent, effects of this interesting occasion.

TO THE EDITOR.

My dear Brother,

THE following letter I received, a few days since, from Mr. Truscott, the Superintendant of the Redruth circuit; and although it was not designed for publication, but written in the confidence of friendship, yet I am persuaded that its contents cannot be too widely circulated, or too generally known. Hoping that the insertion of it in your Magazine, will excite others to pray for the extension of the work of God, I remain,

Penzance, Your's, affectionately,
March 1, 1814. R. TREFFRY.

My very dear Brother,

I feel impelled by duty and affection, no less than by promise, to transmit to you some account of the amazing work of God which is going on among us.

For some considerable time past, our friends were led to pray earnestly, and in hope, for the revival of God's work in this place, and they were encouraged by the addition of some members to several of the classes. All our meetings for public worship were well attended, and great solemnity and seriousness appeared to mark our assemblies. But nothing out of the usual way occurred till Sunday, February 13, in the society meeting after evening preaching. Then, just before the conclusion of the meeting, after Mr. Haime had mentioned some

pleasing instances of visible good which was doing in several parts of the circuit, one young woman, who had been for several weeks under conviction, began to cry aloud for mercy, which she obtained before the meeting broke up. Another young woman was also in deep distress, but went away without receiving comfort. The next morning, however, while I was speaking to her, and praying with her, the Lord spoke peace to her soul, and she has since been enabled to walk in the light of his countenance. On the following Thursday, at a prayer-meeting held in a dwelling-house, eight persons obtained a sense of the divine favour. Friday, Feb. 18, brother Morris and I being at home, and at leisure, we attended a prayer-meeting held at the workhouse, where many were in deep distress, and in answer to much importunate prayer, experienced divine consolation. Sunday, 20th, I suppose nearly forty new members were added to the different classes, six or eight of whom found a deliverance from the guilt of sin. At two in the afternoon, just as Mr. Morris had finished his sermon, multitudes began to cry earnestly for mercy, and continued praying to, and praising God, till evening preaching at six. During the course of Mr. Morris's sermon, they were much affected, but abundantly more so when he had concluded: they then lifted up their voices with strength in prayer and praise. About ten o'clock, on my return from Cambourne, I found them thus engaged; and it was not without difficulty that we could prevail upon them to break up a little after one on Monday morning. Monday 21, both during the preaching at seven in the evening, and afterwards, the people were similarly affected, and it was about two in the morning before we could possibly dismiss the congregation, though, from a sense of propriety, we frequently attempted it. Tuesday 22, before noon, several, both men and women, came to the chapel in great distress of mind; and the congregation continued in acts of devotion till about five the next morning. Wednesday 23, I desired those to meet me at noon, who were recommended by the leaders, to give in their names, for the purpose of being put in classes, in order to their receiving further religious instruction. That afternoon upwards of eighty persons applied for admission into the Society; they appeared to be seriously concerned for the salvation of their souls; and most of them, after having laboured under distress of mind, had experienced divine consolation. From Wednesday noon, the congregation did not, and I may say could not, break up till the next morning about nine o'clock. Thursday 24, before noon, many came again to the chapel, earnestly praying for mercy; and the meeting continued till four the next morning. Indeed some remained much longer; one, for instance, who had been for sixteen hours, without intermission, crying for spiritual deliverance. But though sorrow endured for a night, joy came in the morning. During this meeting many more appeared to find peace with God, than at any of our former ones. It seemed as if the power of God rested upon whole families: three of one house, and four of another, were found together singing the new song which God had put into their mouths. One was heard blessing God for four of his children, brought from darkness to light; another was rejoicing over three of his, who had just been born from above: here we beheld a believing husband, comforting, and praying for, his distressed wife, till they both rejoiced together; and there we heard a sympathizing father, most pathetically requesting us to pray for his desponding child. Some were praising God aloud, others were upon their knees blessing him for his redeeming grace, while unutterable gratitude was apparent in their countenances. Friday 25, the chapel was occupied nearly the whole of the day, and in the evening it was more crowded than it had been before; when a great number of young men sought and found rest for their souls.

The *subjects* of this work are various. The greatest number, perhaps, are young persons under 28 years of age, belonging to the labouring classes of society. There are also a considerable number of married persons, whose hearts unite to fear God's holy name; and many respectable characters, who deem the Pearl of great Price not unworthy their acceptance. A few old persons, and comparatively but few, appear to be made new creatures.

The manner of the divine operation upon the minds of those persons, appears to be diversified according to the manifold wisdom of God. Some are driven by terror to the throne of grace, others are drawn gently by the cords of love. Some are constrained to cry aloud for salvation, others are found in the most retired parts of the chapel, silently praying, "God, be merciful to me!" Some, after a short and earnest struggle for mercy, are brought into glorious

liberty: others remain in distress for several hours; and others, who have been many days seeking God in great anguish of soul, have not yet found comfort to their minds. To some the full assurance of God's favour is given in an instant, and the transition, from bitter distress to transports of joy, is sudden: while to others the divine consolations are communicated more gradually, and the joy of assurance shines more and more unto the perfect day.

The scene of these gracious wonders is not the chapel only; great numbers are deeply affected in their own houses; and even barns, and the bowels of the earth, resound with the voice of prayer and praise. The harvest is so plenteous, that almost all the active persons, preachers, leaders, private members, and even new converts, evince, by the loss of their voices, that the labourers are far too few.

Among the spectators there are but few scoffers; most who witness these proceedings, are struck with an awful and solemn reverence; being persuaded that they are the effect of a divine cause: and many who "came to scoff, remain to pray." Every hour almost brings us new reports of the extension of this good work in every direction, for some miles around us: but of this we may inform you more fully in a few days. I am,

Your truly affectionate Brother,

FRANCIS TRUSCOTT.

Redruth, February 26, 1814.

Extract of a second Letter from Mr. TRUSCOTT to Mr. TREFFRY.

My very dear Brother,

As you must have heard, from various eye and ear-witnesses, more particulars respecting the good work of God among us, than I can possibly communicate, you therefore will not expect much additional information from me. However, as you desire it, I will most cheerfully continue my narrative from the time when I finished my last; which was, I think, Saturday, February 26. All the former part of this day I spent at Redruth, in taking down the names of those who desired to meet with us, and forming them into classes. My place of preaching that evening was at Tucking-Mill, where, on my arrival, I learned that by the return of Mr. B—'s son and servant the night before, (both happy in God,) the family was most powerfully and pleasingly affected. That morning, at family prayer, a gracious spirit either of deep conviction or of holy rejoicing, appeared to rest on all engaged. A young woman, one of Mr. B—'s servants, and also a younger girl in the family, were constrained to cry aloud for mercy; and both found rest for their souls that morning. But of course their family devotion could not close as usual; for while they were thus engaged with God, many of their neighbours, coming to the shop on business, desired to unite with them; and the whole morning was spent in alternate supplication and rejoicing. By noon the concourse of these devout worshippers became so great, that it was found necessary they should remove to the chapel; there they remained, and their numbers still increased till six in the evening, when I found the chapel crowded, and resounding with cries for mercy, or joyful praises. Not being able to preach so as to be heard, I went about among those who appeared most affected, and was "as one that comforteth the mourners." Sunday, February 27, after a very few hours sleep, I returned to the chapel, where some had remained in prayer all night. At nine o'clock, our usual hour for preaching, the chapel was crowded as it had been the evening before, and I was constrained again to act in a similar manner. About noon I was obliged to leave them, and I believe, from that time till he next Friday morning, the chapel was occupied, without intermission, both day and night. Exactly such scenes as I had witnessed at Tucking-Mill, I again witnessed at Redruth in the afternoon and evening; at Troon, Monday 28; at Penponds, Tuesday, March 1; at Kehelland, Wednesday 2; and at Wendron, Thursday 3: only at Kehelland and Wendron, I did prevail on my hearers to restrain themselves so that I could proceed without much interruption till I had finished my sermon. But after preaching, in both these places also, the mourners in Zion, and the redeemed of the Lord, caused the voice of their praises and prayers to be heard. Saturday 5, on my arrival at Ponsanooth, I found the fire had broken out there an evening or two before; consequently I was obliged to conduct the meeting both this evening and the next morning without preaching, as at moft of the other places. Sunday, Mar. 6, I left Ponsanooth about noon, when the meeting had not broken up fince the evening before, and where, I dare say, the people remained all night, wrestling with God, and rejoicing in him. In the evening I preached at Wheal-Rose, to a

moſt numerous and attentive congregation; all seeming like the man out of whom the evil spirits were departed, sitting at the feet of Jesus, clothed and in his right mind. Indeed, at Redruth, and most of the adjacent places, the noise has entirely subsided, and a sweet calm succeeds it. The Lord, we know, is evidently no less in the ſtill small voice, than he was in the wind, the earthquake, and the fire.

That this is a genuine and moſt glorious work of God, becomes every day more and more evident. The excitement of growing zeal for God's glory,—fervent brotherly love,—concern to maintain intercourse with heaven,—with various other pious dispositions, which our moſt confirmed Christian friends have witnessed during this revival, prove that the influence on their minds is truly divine.

I feel unwilling to say any thing about the number of thoſe who are deſirous of uniting with us in Chriſtian fellowſhip, while the work remains in such an infant state; but as it may afford some satisfaction, I would observe, that since the revival commenced, 40 at Kehelland, at least; 100 at Wheal-Rose; 100 at Troon; 100 at Penponds; nearly 200 at Camborne; about 350 at Tucking-Mill; and full 500 in Redruth, have begun to meet in class with us. Of the numbers at Bridge, Carnkie, Stethion, Ponsanooth, and Wendron, I have not yet heard, and can form no probable conjecture: but I would have it observed, I do not reckon those as members, but only as a kind of catechumens, under religious instruction, preparatory to their being received into church communion with us, on their seeing it a privilege, and approving themselves as worthy.

Your's, affectionately,

FRANCIS TRUSCOTT.

Redruth, March 8, 1814.

POETRY.

ODE TO MAY.

YE, who delight in ruſtic song,
Whose minds to homely joys belong,
To you I dedicate the lay,
And strike the lyre to sing of May.
The hostile rage of winter's o'er,
The pelting storm is heard no more;
The scene a cheerful aspect wears,
And mirth upon the green appears.
Hark! how the cuckoo charms the plain,
With songs that rouse the healthful swain;
He bids the thoughts of sorrow fly,
And toils with glee when she is nigh.
Hear how the minstrel shepherds play,
The tinkling flocks join in the lay,
While lambkins frisk with bleating sound,
And echo wakes the vallies round.
But now the eye a moment fix,
And see content with pleasure mix;
The plowman whistles with his team,
The angler cuts the silent stream;
The miller trims the shatter'd sail,
The milk-maid sings within the vale;
The gard'ner smooths the ruffled bed,
And plants the primrose near his shed,
As village nymphs, with garlands gay,
Come forth to bleſs the reign of May;
Content's his wealth, and peace his lot,
And ivy decks his aged cot.
The busy fly, with feeble sound,
Inspects the buds on trees around;
And Flora takes the field with pride,
To scatter blessings far and wide.
Since seasons roll, and, as they fly,
Instruct the mind, and charm the eye,
Ah! who can doubt, as gay they shine,
The power that rules them is divine!
Then come, glad May, enchanting maid,
And lead me to some scented shade,
There dictate, as thy praise I sing,
Of Him from whom thyself doth spring.

R. C.

THE PUPIL OF NATURE.

WHEN Nature spreads, with lib'ral hand,
Her bounties o'er the grateful land,
In vegetative pride;
What pleasure harbours in that breast,
Whose every feeling is possest,
By scenes where joys abide.
To climb the mountains steep, or breathe
The keen air where th' untrodden heath
A purer gale conveys;
To range thro' meads, or trace the stream,
What time the sun with thwarting beam,
Upon its bosom plays:
To scan the flowers—nor idly view
Their colours of the rainbow hue—
Their texture and their use;
The trees—that rudely brave the storm,
The monarch oak, whose massy form
An acorn did produce:
For this the pure and artless mind
Of nature's pupil, leaves behind
The world, and all its cares:
O'er fascinating landscapes roves,
And joys to view, in lawns and groves,
The smile that Flora wears.
For him Arcadian scenes unfold
Their roseate charms, and tints of gold,
The western breezes play;
Mild solitude attends his call,
A genial silence breathes o'er all,
And stills the close of day.
To contemplation ever giv'n,
He views, in all the pow'r of heav'n,
Its kindness and its love;
To the great Ruler of the skies,
His thoughts, his grateful thanks arise,
He soars to realms above!

JOHN W———M.

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Agent.



Mr THOMAS WOOD

Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR JUNE, 1814.

BIOGRAPHY.

LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(Concluded from page 332 of our last Number.)

"My Dear Friends, *Tanjore, July*, 1788.

"I am just come home from taking my farewell of Mrs. ——. In human probability, I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more! As there is sin in this world, there is, of course, and must be, sorrow: nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every real Christian will confess with David, 'Before I was afflicted, I went astray; but now have I kept thy word.' If then sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these, and such like meditations, you, jointly with Mrs. ——, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick; I go through the course of my duties; but, when alone, I groan a little, but I hope without murmuring. The 17th of this month I finish my 38th year of pilgrimage in this country, as I arrived *July* 17, 1750."

* * * * * * * * *

"The heathens observing, (says Mr. Swartz, in 1793,) that many of their relations wished to embrace Christianity, and that

such as were baptised refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate Christianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent Catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last, finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind over-ruling Providence. Surely he is a God that heareth prayer."

In the year 1793, when the bill was depending for the last renewal of the Company's Charter, certain clauses were proposed in favour of Free Schools and Christian Missionaries. In the Courier of Friday, May 24th, of that year, the following paragraph was inserted:

"Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, Missionaries have made proselytes of the Parriars, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point: He had been preaching for many hours to this cast of proselytes, on the heinousness of theft, and, in the heat of his discourse, had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the Missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by him, and sent in a letter, addressed to the Secretary of the Society for Promoting Christian Knowledge. The Society, judging it to be "particularly interesting," gave it at full length in their Report for 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr. Swartz's character.

"As the Society, (they say,) after forty years' experience, has

had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the Public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

The reader need not be told who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that the same regard to truth characterises the one as the other.

Mr. Swartz was never married; and, though this circumstance may induce some persons to attach less weight to his sentiments on the subject of a Missionary's marriage than they deserve; yet the following remarks justly claim the serious consideration of all whom they may concern.

Adverting to information which he had received of the arrival of a Missionary in India with his wife, he writes as follows:—

"I confess, dear Sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention, and unwearied application. I will not say that a married man is unable to learn languages; but this I know, from experience in others, that the work goes on very slowly. Besides, a new Missionary who comes out in the married state, wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and, even then, he ought to be well assured of her real piety, otherwise, she will be a sore impediment to him in the discharge of his duty."

But the labours of this eminent man were now drawing to a close. It has been already shewn how habitual was his expectation of death, and his preparation for the great change.

"How many thousand benefits have I received, (he says in a letter,) from a merciful God! How grateful ought I to have been: but, alas! I must say, 'Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ.'

"Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost his sting, i. e.

his power to hurt us. O blessed eternity! there I hope to sing the praises of God and our Redeemer with you. Till then, let us *fight the good fight of faith, laying hold on eternal life*, till we enjoy it.

"Remember me to —— and ——, and tell them I wish to be with them in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God, and praise him for ever! When shall I be perfectly wise, holy, and happy! When shall I live for ever!

"I am sincerely, to the last breath of my life,

"Dear Friends, your most obedient, humble Servant,

"C. F. SWARTZ."

"MY DEAR FRIENDS, *Tanjore, April* 10, 1795.

"As Mr. Kohloff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me. Though I am now in the 69th year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be, my *wisdom:* by him I have received the salutary knowledge, which leads me to the favour of God. He is my *righteousness*: by his atonement I have pardon of my sins; being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my *sanctification*: in his holy life, I best learn the will of God; and, by his Spirit, I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption:* by him I shall be delivered from all evil, and made eternally happy.

"Others may glory in what they please: I will glory in nothing else but Jesus Christ, and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will steadfastly endeavour, by the grace of God, to subdue my inclination to sin; yet, in all this, there is, and ever will be, imperfection, so that I dare not stand upon so rotten a ground. But to *win Christ*, and to be *found in him*, in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character: no; he admonishes all to follow him in this point. This close adherence to Christ, will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and Christian holiness.

"As this may very possibly be my last letter to you, I cannot

but earnestly entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world; you will live and die in peace; and, at last, be received into glory.

"We have known one another a long time on earth; may we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray, that ye *may be accounted worthy to stand before the Son of Man*, your Redeemer!

"I am, my dear Friends, your affectionate Friend,

"C. F. SWARTZ."

These are the characteristics of a mind maturing for heaven! When Mr. Swartz entered on his labours at Trichinapoly in 1766, his coadjutors in the Missions of the Society in the Peninsula, were, at Madras, the Rev. John Philip Fabricius, and the Rev. Mr. Breithaupt; and, at Cuddalore, the Rev. George Hutteman, who was joined the next year by the Rev. William Christian Gericke.

Of these brethren, Mr. Gericke alone survived Mr. Swartz, of whom he was the steady friend, admirer, and imitator, for thirty years.

The death of Mr. Schoelkopff, soon after he reached Madras, in 1777, has been already mentioned.

No other Missionaries arriving from Europe, and Mr. Swartz's increasing age and multiplied labours requiring assistance, the Danish Missionaries at Tranquebar sent him, as has been already observed, the Rev. Christian Pohle; and ordained, in 1787, the Rev. John Caspar Kolhoff. The Society sent from Europe, in 1788, the Rev. Joseph Daniel Jænické, brother to the Rev. John Jænické, head of the Missionary Seminary at Berlin; in 1793, the Rev. Charles William Pæzold; and in 1797, the Rev. Immanuel Gotfreid Holzberg: and beside these, the Catechist Sattianaden was ordained by the Missionaries, in 1790, and was stationed at Palamcotta.

Madras, Cuddalore, Tritchinapoly, Negapatam, Tanjore, and Palamcotta, have been the chief stations of the Missionaries. A Mission was long maintained also at Calcutta; but, since the return of the Rev. William Toby Ringeltaube from India, in 1799, who had left England with Mr. Holtzburg in 1797, that station has been unoccupied.

With one another, and with the Danish Missionaries at Tranquebar, they maintained inviolable the friendship of men of God. Among their various trials and difficulties, "it was their great and mutual consolation," to use the words of the Danish Missionaries when writing on this subject, "that they were as of one heart and one soul, assisting one another in their work, giving

to and receiving advice one from another, mutually sharing in sorrows and joys, receiving and giving thanks for one another's gifts, and praying for one another: often deeply wounded, sometimes by the inefficacy of their well-meant endeavours, and at other times by sad disappointments respecting individuals: however, they are comforted again, and comfort one another."

Is it a subject of wonder, that the Great Head of the Church should prosper such men? When was it that "the Lord added to the church daily, such as should be saved?" Was it not when the primitive preachers of the word exhibited the admirable pattern of disinterestedness and concord, the spirit of which these brethren so deeply imbibed? When "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need: and, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

But the time was now come, when this venerable man was to exchange the society of saints on earth, for that of the "spirits of just men made perfect."

The following affecting narrative of the closing scene of his life was drawn up by his pupil and assistant, the Rev. John Caspar Kolhoff, and is dated Tanjore, Dec. 31, 1799.

"From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

"He made likewise a journey to Tritchinapoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathens to accept the blessings of the gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and

particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgement of Bishop Newton's Exposition of the Revelation, and some other books.

"Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him, with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God and of their duty.

"He heard almost every day the accounts delivered by the Catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

"His strength was visibly on the decline during the last year of his life; and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness, occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it: for, after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man, the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, through the unexpected arrival of the Rev. Mr. Jænické, on the 4th of November, 1797.

"Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the

will of the Lord to take me to himself, his will be done. May his name be praised!'

"Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn which begins with the following words:—

Far from our thoughts, vain world, be gone,
Let my religious hours alone:
Fain would mine eyes my Saviour see;
I wait a visit, LORD, from thee!

He called it his beloved song, and desired the children to sing it frequently to him.

"He earnestly exhorted and entreated the heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, 'The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it.' In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: 'I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator.'

"On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

"'After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are

convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians:—if they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"'As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it!'

"Our venerable father then inquired, whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

"The resident, Mr. Macleod, who had been on a visit to Tritchinapoly for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street from Tritchinapoly. The doctor arrived here on the first of December; and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

"On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænické and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænické.

"Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

"Our joy was great on his recovery; but alas, it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was, however, surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed, or discoursed about divine things.

"After his recovery, he frequently wished, according to his old custom, that the school-children, and Christians, should assemble in his parlour for evening prayer; with which we com-

plied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

"The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning, when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favourite books, he observed to the doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

"It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects: and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

"On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

"On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammaton; to remove which, repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

"The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

"During his last illness, the Rev. Mr. Gericke visited him

frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessings upon his labours for the propagation of the gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

"He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and the great love of God in Christ. His fervour was visible to every one present whilst Mr. Gericke was praying; and, by his loud Amen, he shewed his ardent desire for the accomplishment of our united petitions.

"A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the brethren. His answer was, 'Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern.'

"A day or two before his departure, when he was visited by the doctor, he said, 'Doctor, in heaven there will be no pain.' 'Very true,' replied the doctor, 'but we must keep you here as long as we can.' He paused a few moments, and then addressed the doctor with those words, 'O! dear doctor, let us take care that we may not be missing there.' These words were delivered with such an affectionate tone of voice, that they made a deep impression on the doctor, and on every one present.

"On Wednesday, the 13th of Feb. 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired, he prayed silently; and at one time, he uttered the following words: 'O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy.' About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: 'I wish you many comforts.' On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without

a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the 72d year of his age.

"Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

"His remains were committed to the earth on the 14th of February about five in the afternoon, in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulja Maha Rajah.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the gospel to the heathen world, may follow the example of this venerable servant of Christ! And may he send many such faithful labourers, to answer the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen!"

DIVINITY.

SERMON ON MATTHEW vi. 33.

(Concluded from page 340.)

We shall now proceed,

III. To consider what is implied in seeking this righteousness, so as to obtain the Kingdom of God.

We are come now to a very important part of the subject in hand, to the hinge upon which the whole turns. If you do not seek the kingdom of God, and his righteousness, you must perish in your sins and depravity. If you seek these improperly and without success, your labour will be in vain. Or if you delay seeking these till it be too late to obtain them, then the door of mercy will be shut against you. So that what I have now to advance, is deeply affecting to myself, as well as of vastly superior importance to you. To define doctrines requires a clear head, but to urge duties a faithful heart. These should never be separated in the ministry, as they are always connected in the Scriptures. And in proportion as you understand and believe doctrines, you should be influenced by these to the performance of every enjoined duty, that the blessings purchased, promised, and offered, may be abundantly communicated to you. Then,

1. As you have no genuine righteousness of your own, if you have substituted a spurious and defective one, you must *renounce* it, as to all dependence upon it for acceptance with God, and a title to his kingdom. Such is the pride of fallen man, that he is unwilling to receive eternal life from the hands of his Maker, as a free gift, or on account of the merit of another; but is for doing something, by which he may obtain it in a way of claim; and therefore is for working out a righteousness for himself, by a personal obedience to the law. But, alas! this proceeds from ignorance of the strict demand of the law, and of the awful threatening denounced against those that come short of a sinless conformity. The most perfect obedience that you can perform is not only defective, and like scanty rags that cannot cover you, but is stained with sin, and, if trusted in, will ruin you for ever, Isa. lxiv. 6. Christ will become of no effect to you, if you seek to be justified by the law, Gal. v. 4. Till you are convinced of the insufficiency of your *own* righteousness, to justify you before God, and give you a right to future glory, you will not be persuaded to seek the righteousness of faith. Neither must you think of adding your obedience and sufferings to those of Christ, as equally necessary in the business of your justification. His merit alone is complete and sufficient: by adding your own, you dishonour his. If therefore you would obtain the righteousness of God, and, in consequence of this, a title to his kingdom, you must disown your fancied righteousness, as to all dependence, and, after all your best performances, confess yourselves unprofitable servants.

2. You are destitute of scriptural righteousness while in a natural state. It is not born with you, but wherever it is found is communicated, and is a work of grace. All the posterity of Adam are born in sin, destitute of righteousness, and impure, and the imaginations and thoughts of their hearts are evil. And

therefore our Saviour declares, in a very solemn manner, that "except a man be born again, he cannot see (i.e. be admitted into) the kingdom of God." John. iii. 3. "That which is born of the flesh, (in the natural way,) is flesh," v. 6, carnal and sinful in its own nature and propensities: but flesh and blood cannot inherit the kingdom of God. You must therefore be "created again in Christ Jesus," before you can possess those pious dispositions of soul which are requisite to your performing "good works." Eph. ii. 10. While in an unregenerate state, you are far from God by wicked works, the subjects of another prince, and the king that rules over you is the angel of the bottomless pit, whose name is *Abaddon* or *Apollyon*, i.e. the destroyer. Rev. ix. 11. It is a divine power alone that can deliver you from that miserable thraldom. No human strength can bind this strong armed prince, and deliver his captives. The blessed Son of God can do this. He came into our world with this design, to open the prison doors to them that are bound, Isa. lxi. 1, Luke iv. 18. He invites you into his kingdom. Thankfully then accept the grace, most earnestly seek to him to confer this favour and blessing upon you. Expect him, even now, to stretch forth his almighty arm, and loose your bonds, rescue you from so cruel a tyrant, and take you under his own merciful government; that you may participate in all the honours and blessings of his subjects in this life, and be entitled, through grace, to the immortal joys and glory of the heavenly world.

3. It is necessary that you be fully convinced of the *sufficiency* of Christ to save you from all your sins, and fit you for the kingdom above. No man takes pains in seeking that which he apprehends to be of little value, or not sufficient to answer the desired end. If Jesus was not sufficient to deliver you from condemnation, and to give you a title to eternal glory, he would not have exhorted you to seek this righteousness of God. But he promised to send his Spirit to "convince men of righteousness," John xvi. 10, of the defectiveness of their *own*, and excellency of *that* set forth in the Scriptures. No merit but that of the blessed Son of God, can introduce you into the divine presence, with acceptance; can screen you from the hand of avenging justice, can perfume your prayers and services, or recover your title to that glorious inheritance among the saints in light, which you have forfeited by yonr transgression and disobedience. And when you are thoroughly convinced of this, you will, with the greatest solicitude, seek an interest in Christ, and will rest cheerfully and entirely upon his blood, for pardon, acceptance, and eternal life.

4. If you seek in the way that God has appointed, you shall obtain. For thus he has promised, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." Matt. vii. 7. The benevolent and compassionate Jesus, in

calling you to seek the kingdom and righteousness of God, has no design to mock you. If you comply with the command, you shall surely receive the blessing. God has promised to give his Holy Spirit to them that ask him, Luke xi. 13. And the gospel is called the "ministration of the Spirit," i.e. both the means by which the Spirit is given forth, and the means by which the Spirit ministers or works grace in the hearts of men. Has then the gospel been preached to you? And are you both commanded and invited, by the Son of God himself, to seek this righteousness to fit you for his kingdom? You have no reason to think that it will be denied you, if you obey the command of Jesus, and earnestly seek it. One, even the greatest of sinners, has obtained it, and so may you. For thus the apostle, when writing to the Corinthians, puts them in remembrance of what they had been; "idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners; but, says he, ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 9—11. And concerning himself, he says, "I was a blasphemer, and a persecutor, and injurious, but I obtained mercy;" and he declares he "obtained mercy, that in him first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting," 1 Tim. i. 13, 16. Are you sensible, then, that you have no righteousness of your own, to qualify you for the heavenly world? Be constant in the use of those means graciously appointed for the obtaining of it. Carefully read the inspired Scriptures. Attend the public ministry of the gospel. Seriously examine your hearts and lives. And, especially, be much in prayer; most earnestly beg of God not only that your sins may be blotted out, but that your souls may be cleansed from all unrighteousness, 1 John i. 9. For consider, that entire holiness is *necessary* to your admission into heaven, and to your happiness there. You ought to be duly sensible of this, that internal purity is as necessary to give you a meetness for heaven, as acceptance with God in Christ is to give you a title to it. If you think, that faith in the Redeemer's merit alone will be sufficient to bring you to eternal glory, without purity of heart and righteousness of life, you awfully deceive yourselves. For the apostle positively assures us, that "without holiness no man shall see the Lord," Heb. xii. 14. The heavenly inheritance, which you are exhorted to seek, is an "inheritance of saints," or holy persons, Col. i. 12; to which no one that "worketh abomination, or maketh a lie," can be admitted, Rev. xxi. 27. St. Paul exhorts the Christians at Colosse, to unfeigned thankfulness to God, not only for "delivering them from the powers of darkness, and translating them into the kingdom of his dear Son," but for having also "made them meet

for the inheritance of the saints in light," Col. i. 12, 13. There must be a meetness for the realms of light, purity, and glory, before there can be any well-grounded hope of an admission into them. For one, who was admitted to a vision of the heavenly world, says, that nothing which defileth can be admitted there, Rev. xxi. 27. This is not only fixed by the appointment of God, but is true in the nature of things. Let it then be your earnest endeavour to be holy, and therein more like God, more like our Saviour in humility, self-denial, contempt of this world, and heavenly-mindedness. Frequently, and with great pleasure, employ yourselves in the work of heaven, in celebrating the praises and perfections of God, in adoring his rich grace and mercy towards you, and in singing hymns of triumph to God and the Lamb. And then, being translated into God's kingdom,

5. You must seek to promote its honour and prosperity. This will be dearer to you than any particular interest of your own. Being filled with admiration at God's condescending grace and mercy towards you, in your deliverance, you will be inquiring what suitable returns you shall make? what you shall do for God, who has done such great things for you? and how you may advance his honour and the interest of his kingdom in the world? Some sparks of gratitude and zeal will glow in your breasts, and make you active and diligent in the support and defence of the Redeemer's cause and glory. And you may be serviceable in promoting these several ways: as, 1. By *fervent prayer*. The powers of darkness are constantly employed in promoting the kingdom of their prince. Will not you be as zealous for the honour of your greater Lord? Prayer is the least that is required of you. In this way all sincere Christians, they in the lowest as well as they in the highest stations of life, are capable of being serviceable to the cause of vital religion. And fervent prayer has done great things, been very effectual towards pulling down the strong holds of Satan, and weakening his kingdom. And it is still as powerful as ever, if it be in faith. Let this then, according to the direction of your Saviour, be one petition in your frequent and fervent prayers, "Thy kingdom come," Matt. vi. 10. Pray that a mighty efficacy may attend all holy ministrations, that true religion may every where flourish, that converts may daily be flocking to Jesus, that his kingdom may be both enlarged and established, and that every opposite kingdom may be thrown down and utterly destroyed. 2. By *a holy life*. God's kingdom is a kingdom of righteousness. If therefore you would promote it in the earth, you must also particularly attend to its righteousness, that in which it consists, and which is required in all its subjects. Unrighteousness, therefore, will very much hinder the spreading of this kingdom, and bring great dishonour to those that profess to belong to it. A sinful life will open the

mouths of infidels and profane scoffers, it will harden others in their evil ways, and will occasion the good way of God, and the gospel of his Son, to be reproached and evil spoken of. Let it therefore be both your desire and earnest endeavour, to recommend the religion of Jesus, which you profess, by a conversation suitable to the gospel, to adorn the doctrine of your Saviour, by meekness, simplicity, purity of disposition, and holiness of life; so will you stop the mouths of gainsayers, and engage those who see your good works to glorify your Father in heaven. 3. By *contributing* of your worldly substance to the support and propagation of the gospel of the kingdom, according to the ability that God has given you. The gospel of the grace of God has been sent to you, while many other nations are without it. And the ministration of it is endued with a singular power and efficacy to promote the kingdom of God, by converting and saving the souls of men. Gratitude therefore requires that you endeavour, according to your ability, to support the ministrations of the gospel. Without this you can give no just proof of your being well-affected towards the kingdom of God, and your pretended seeking of it will appear to be vain and fruitless.

6. But in what way or manner are you to seek, that so you may obtain the favour and image of God, and the future possession of his heavenly kingdom? It is not any kind of seeking that will give you the possession of these blessings. Heaven is not to be obtained with a languid wish or feeble endeavour, in a few of the last hours of life. If this were all that was necessary to persons entering into heaven, there would be but few shut out of it. Whereas our Saviour tells us, that "the kingdom of heaven suffereth violence, and the violent take it by force." Luke xi. 12. And exhorting us to "strive to enter in at the strait gate," enforces it with this motive, that "many shall seek to enter in and shall not be able," Luke xiii. 24; either because they seek amiss, or seek too indolently, or seek too late. If therefore you expect that your endeavours, in seeking the kingdom of God and his righteousness, should be crowned with success, I would exhort all that hear me, whether young or old, to seek *primarily*, preferring these things to all other interests and considerations. For this is the meaning of seeking *first*, spoken of in the text. If there be any thing that you more highly esteem and prefer before these, you judge yourselves unworthy of eternal life. Let the things that relate to the kingdom of God possess the highest place in your affections, and be the chief objects of your thoughts, care, and pursuit. I do not mean, that you are to spend more time in religious exercises than in

your secular callings. Perhaps your circumstances in life will not admit of this, without great injury to your families, and, therefore, God does not require it. But your most solicitous concern and care must be, to secure a title to the kingdom of God, a meetness for it, and to promote its interests. And this you may do, not only by acts of public or private devotion, but by labouring with diligence in your civil callings, in obedience to the command of the Almighty, and with a single eye to his glory. The apostle Paul looked more to the unseen eternal things of the kingdom of God, than to the honours or riches of this world, which are but temporary and perishing, 2 Cor. iv. 18; accounting all other things but loss and dung for Christ, and that he might win him, and be found in him, Phil. iii. 8. And he reckoned his life not dear to him, that he might finish his course with joy, and obtain the immortal crown, Acts xx. 24. And thus it must be with all that have a good hope of obtaining the kingdom of God. Their love of other things, and even of life itself, must be little better than hatred, when compared with their love of Christ, or when these stand in the way of his interest and kingdom, Luke xiv. 26. But, alas! how little of this is to be discovered among the professors of religion. How few, comparatively, seek genuine piety in the first place, and make it their chief concern! Is not this the general cry, Who will give us corn, and wine, and oil, the riches and pleasures of this life? Or they say, with Alexander the Great, "Give me but enough of this world, and let God keep heaven to himself, or give it to whom he pleases." God forbid that this should be your language, or that you "should be lovers of pleasure more than lovers of God," 2 Tim. iii. 4. But let it be your first and chief business and concern, to secure these blessings that relate to your soul and the eternal world.

7. *Earnestness* and *diligence* in seeking, are requisite in order to ensure success. The kingdoms of this world are not obtained by wishing only, or who among you hope to acquire wealth without diligence? In this pursuit do not men rise early, sit up late, eat the bread of carefulness, and improve all favourable opportunities? And, what! is less diligence necessary for obtaining a glorious and eternal kingdom? If a cold and faint wish were sufficient to bring persons to heaven, many would not fall short of it, though, like Balaam, they love the wages of unrighteousness; for he thus exclaimed, "O that I might die the death of the righteous!" Num. xxiii. 10. A spirit of indolence and lukewarmness is directly opposed to that temper and energy, which God requires in those that shall be admitted to the happiness of the heavenly world. And therefore he assures us, that they shall find, who search for him with all *their heart*, Jer. xxix. 13. That he is the rewarder of those that *diligently* seek

him, Heb. xi. 6. And that you should look *diligently*, lest you fail of the grace of God, Heb. xii. 15, and therefore fall short of his glory. And this disposition and exertion are to be manifested, not only when you are entering into the way that leads to eternal glory, but they must be continued till you reach the end of your journey. Enemies will oppose, and temptations assault. If you faint or draw back, you lose the glorious crown: but if you be unwearied in well-doing, and persevere unto the end, you shall receive a rich reward of all your labour, care, and diligence, in God's everlasting kingdom.

8. Seek with an humble sense of your own weakness and unworthiness, and with a firm dependence on God's promised aid, and the worthiness of the great Redeemer. If you have confided in your own wisdom or strength, you are likely either to mistake the way to heaven, or to be baffled by some subtle and assaulting enemy. Peter, relying on his own courage, was easily overcome. God himself resists the proud and self-confident, but grants assistance to the humble. The meek will he guide in judgment, and will teach his way. Beg both wisdom and strength from above, that you may not only see the way that leads to glory, but be enabled to walk therein to the end. Neither must you think that you deserve heaven by your greatest diligence, or by any labour or service in your way to it. After the most painful attempts in promoting the extent and prosperity of God's kingdom, you are not to think highly of yourselves, as though by your own arm you had done all this, but ascribe it to divine operation; and if ever you obtain eternal life, it must be from the free gift of God. Christ is the way to heaven, and no man can come thither but by him. If you seek his direction, you cannot err. Leaning on his almighty arm, you are safe. And if you rely on his merit, and seek heaven as a purchased possession, you shall surely obtain an eternal abode there. But my proposed method now calls me,

IV. To enforce the duty, or to excite you thus to seek God's kingdom and righteousness, by adducing some suitable motives.

And if men would but act according to the character of reasonable beings, nothing more would be necessary than to set their duty before them in a clear and full light. But when we consider mankind as being under the influence of a corrupt bias, and already engaged in the eager pursuit of a contrary interest, it is also necessary to awaken both their fears and hopes; to represent the dangers that attend their present course, while going on in disobedience, and to set before them the great benefits that will result from a sincere compliance with their duty. Suffer me then, in order to excite you to seek the kingdom of God, and his righteousness, to tell you,

1. That this is the *precept* of Jesus your *Friend*, who is too wise and good to counsel you to any thing that is not for your benefit; too wise to be himself mistaken or deceived, and too good to deceive you. If the kingdom of God could not be obtained, or was not worth seeking, he would never have invited you to the search. Out of love and pity to you he came down from heaven, to shew you the way thither; by his obedience, sufferings, and death, he has purchased salvation for you, and he invites you to accept it; and he is now ascended up into heaven, to prepare a kingdom for all sincere Christians, and he calls you to follow him, that, as joint-heirs, you may possess and inherit it with him, that where he is, there you may be also. And will you pay no regard to such a Friend? If not, I must tell you,

2. That this is the *command* of Jesus your *Lord*, who will also be your final Judge. He is Lord of the whole creation, has all power and authority both in heaven and earth committed to him, power to give laws to the sons of men, and to demand their obedience; power to punish those that dare disobey him, and cast contempt on his sovereign authority. Are you stronger than he? Will you venture to contend with him, who has more than twelve legions of mighty angels at his command? Can you harden yourselves against him and prosper? Your breath, your lives, your souls are in his hands; in one moment he can dislodge your spirits, and summon them before his tribunal. However, there will be a day when he will be arrayed with robes of majesty and glory, attended with all the angels of God, and when all mankind must appear before his awful bar. And can you there answer for the contempt you put upon him here, or justify your refusing to obey his reasonable demands; or the preferring your own guilt to his merit, and the pleasures of sin, which are but for a season, to those rivers of joy that are at God's right hand for evermore?

3. That the kingdom of God is worth seeking. Why do you spend money for that which is not bread; and your labour for that which satisfieth not? In pursuing the world you will never be satisfied; all the treasure on the earth is not an object adequate to the capacity of an immortal mind, and the eager pursuit of it exposes you to temptations and snares, and may finally plunge you into endless perdition. But heaven is worth seeking, and will abundantly recompence all the expense and labour. In that better world, the most enlarged desires of the soul shall be gratified, and not one wish be left unsatiated. One hour's enjoyment of that felicity, will make all your former labour and sorrow forgotten; you will ten thousand times bless the happy day, when you first purposed to seek heaven, and the righteousness that qualifies for it, and adore, praise, and wonder, to all eternity.

4. That if you sincerely seek, you shall surely find. Perhaps, in seeking after the world, you have met with disappointments, and your gains are not proportionable to your exertion and fatigue; or, what you have gained may soon be lost, or you may be quickly called to leave it, and all your hopes may be frustrated, and you covered with confusion. Take then the Redeemer's counsel, seek an heavenly inheritance, and you shall not be disappointed. God will never deceive the expectation of upright seekers. They who have an interest in the merit of Christ, have a scriptural right to heaven. God has promised it to them. Jesus has purchased it for them. It is prepared and made ready for them, and they shall surely be put into the possession of it. And is not this a prevailing motive with you to seek after it?

5. Consider, that if you do not now in life, and while the day of grace lasts, seek, you shall for ever fall short of heaven. This day the Son of God calls you to make sure your interest in his mediation, and your title to the kingdom of glory. If you neglect the present opportunity, and despise the offered grace, fear lest the Almighty should determine, in his righteous displeasure, that you shall never enter into his rest. Some have been, even in this life, given up to a spirit of error and delusion, and left under judicial blindness. God forbid that this judgment should befall you. However, of this you may be assured, that little is to be done in this business in the last moments of life; and if you go down to the grave without remission of sins and holiness of heart, you will never enter into the kingdom of God; but must be precipitated, loaded with guilt, covered with shame, and filled with anguish, into the hell of devils, and dwell there for ever. A mighty monarch sent the Prince Royal to a prison, to release some miserable captives from chains, and to invite them to accept some of the highest posts of honour in his kingdom. But they preferred their darkness and bondage, their rags and poverty, to the King's favour, and all the honours and privileges that were offered them. I believe you heartily condemn the excessive and amazing folly of these men. And, in so doing, O ye wilful sinners, you pronounce sentence against yourselves. For has not the eternal King of yon glorious realms of light and happiness above, sent his own Son, the Prince of Peace, to deliver you from that miserable bondage you were brought into by sin and Satan, and to invite you to share in all the privileges and blessings of his kingdom? But, alas! have you not treated the heavenly message with contempt, and, to this day, do ye not prefer bondage to liberty, darkness to light, the gratification of your carnal desires to the honour of being heirs of a kingdom; and a few days spent in the pursuit of riches or sensual pleasures, to

an immortal diadem, and all the joys of heaven. May the tender pity of God affect your hearts, and convince you of your folly and danger before it be too late.

6. And, lastly, as sublunary affairs are what prevent your ascending heavenward in your thoughts and affections, to silence every objection arising from this world, I have authority, and the very sincere pleasure to say, that those things which you now covet and pursue, "shall be added unto you," shall be given in over and above. This our Lord assures us of in the text. And the holy Psalmist asserts the same truth; "The Lord will give grace and glory, and no good thing will he withhold from those that walk uprightly," Psal. lxxxiv. 11. Is it pleasure you are in pursuit of? Seek the kingdom of God, and you shall enjoy the pleasures of a good conscience, and of communion with God. Are you seeking the riches of the world? Get an interest in Christ, and a meetness for heaven, and God will not suffer you to want any needful blessing; he will grant you that which is enough, and what would you do with more? Your solicitous concern for these things is vain and unnecessary, for without God's providential blessing, you cannot possibly prosper in any of your undertakings. If you are in friendship with him, you are secure from want. If you are in enmity with him, you may prosper for a little while, but shall be miserable for ever. By caring too much for yourselves, you take the affair out of his hands. By seeking his kingdom, you leave all your concerns to his management, who will grant you all needful blessings in this life, and afterwards receive you to his heavenly kingdom, and confer on you a crown of immortal glory. May what you have now heard be attended with the divine blessing to you, and may you "be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," Phil. i. 11.

THE TRUTH OF GOD DEFENDED.

REVIEW of an ADDRESS, delivered before the Church Missionary Society for Africa and the East, to the Rev. Messrs. GREENWOOD and NORTON, of the *Established Church of England*, proceeding as Missionaries to the Island of Ceylon; and to the Rev. Messrs. SCHNARRE and RHENIUS, of the *German Lutheran Church*, proceeding as Missionaries to the Coast of Coromandel: on Friday, January 7, 1814, at the Freemasons' Hall, Queen-Street, London. By the Rev. CLAUDIUS BUCHANAN, D. D.

THIS Address was drawn up by the learned and pious author, at the request of the Committee of the Church Missionary So-

ciety; but on account of his unavoidable absence through indisposition, it was delivered by the Rev. William Dealtry. There were present, on the memorable occasion, The Right Honourable Lord GAMBIER in the Chair, and upwards of 1300 Members of the Society, and their friends. The whole of the Address, from which we shall furnish our readers with copious extracts, is worthy of the most extensive circulation.

After a modest and appropriate introduction, the author proceeds thus:

"It is now nearly a hundred years since the first Charge was delivered to the Missionaries, who planted a Christian Church in the heathen country to which you are going. That Mission was patronised in its infancy by illustrious persons in different states of Europe; and in this kingdom it was cherished and protected by Royalty itself. His Majesty King George I. addressed letters to the Missionaries in Coromandel, in one of which he prayed, 'that the perpetuity of the work might not fail in generations to come.' The circumstance of my addressing you, is evidence that its perpetuity hath not failed hitherto. The Archbishop of Canterbury also,* as President of the Society for promoting Christian Knowledge, transmitted a letter to the Missionaries, in the way of Charge, in which he professes his belief that God would in time 'subdue unto himself the whole continent of Oriental India.' The *whole letter* is a noble specimen of pastoral address, and I would recommend it to your frequent perusal.

"But the delivering of a Charge to ministers going forth to preach the gospel, is sanctioned by instances in a remoter period than that of the last century. The first Mission on record is to be found in the pages of the gospel; and it was accompanied by a solemn Charge, delivered by the Great Head of the Church. That Charge, therefore, ought to be our model; for though the dispensation was in certain circumstances peculiar, yet the general admonitions then given, were suited to the infirmities of men at all times, and to the condition of the church in every age. The Mission we allude to, is that of the seventy disciples, recorded in the tenth chapter of the Evangelist St. Luke."

Having quoted at length our Lord's Charge to the seventy, together with the topics of encouragement which he afforded them, the author thus proceeds:

"I. Our Lord prefaces his Charge with noticing the extent of the harvest: 'The harvest truly is great.' He probably had reference to the field of Judea only at that time. But how much greater is the field now presented to *our* view; a field, whose extent is commensurate with one half of the habitable globe! The prospect of such an harvest might well be expected to weaken the force of religious prejudice among different denominations in

* Archbishop Wake.

the Christian world. And, unquestionably, it hath alrady produced that effect. I am at this moment addressing the members of two different churches, who are going forth as Christian brethren under the same society. You, my brethren, are commanded to pray that the Lord of the harvest would 'send forth labourers into his harvest.' To you in particular, who are yourselves labourers, is this duty assigned. But these other labourers for whom you pray, need not be all of the same name, or possess the same strength or skill for the cultivation of the field, or gathering in of the fruits. The husbandman uses different modes of cutting down the corn in different lands; and there are different departments in getting in the harvest of the earth. As the harvest of souls is so great, and appears to be whitening over so many and various climes, you are not to confine your prayer to the increase of faithful labourers who shall proceed from your own denomination only; but who shall proceed from all denominations of the visible church, who 'hold the head,' and who desire that 'the kingdoms of the world may become the kingdoms of our Lord and of his Christ.'

"Our Lord adds, 'But the labourers are few.' This observation is yet more applicable to British Asia, than it could have been to Judea. Our Christian nation has not yet sent forth seventy labourers, in the character of Missionaries, to populous India, where the harvest is so great. I now address myself to the first two Missionaries proceeding to that country, who have been regularly ordained ministers of the Church of England.*

"Let us now advert to the manner in which our Lord sent forth his disciples on their Mission. They were sent forth 'two and two.' This disposition may not perhaps, at first view, appear to some important; but it is replete with wisdom. The minister of the gospel ought not to be left alone among a heathen people. The society of a friend and brother is needful, not only for comfort and encouragement in times of trial, but for admonition and rebuke when zeal abates, and the work of the Lord begins to slacken in his hand. The comfort of such an association in certain circumstances, cannot be described; for how great must be the solace of social prayer in the hour of persecution! But in your case, my brethren, I apprehend that it will be in circumstances of temptation and the world's seduction, chiefly, that the admonition of a friend will be useful. In the various scenes of novelty and enticement to which you will be exposed, during a long sojourn in the enervating clime of India, you will find it essential to your usefulness, and, I may say, necessary to mutual safety, to have your eyes constantly fixed on your brother,

* "I ought to except an instance of a clergyman, who was sent out by the Society for promoting Christian Knowledge, as a Missionary to Bengal, about 25 years ago; but of whose labours I believe there is no record."

and to request that his eyes may be constantly fixed upon you. It is difficult for men at home to conceive the respect which is paid to the European character in India, or, more properly speaking, to the character which is formed by Christian civilization; for, assuredly, the Hindoo has no respect for the colour of our skin. A European, though a bad man, is generally respected by the natives, and sometimes even dreaded for his various knowledge and intellectual power. But if to these be added a reputation for sanctity, how must their respect be increased! I need not remark on the danger which results to the Christian teacher from this personal exaltation, lest he should yield, at last to the solicitations of ambition, avarice, indolence, or sensual gratification."

The sober, candid, and enlarged views, which the author has of the ends to be answered by the outwardly divided state of genuine Christians, will appear from the following note, which occurs at the 8th page.

"It is undoubtedly true, that not only the unlearned, but the most learned and pious persons of the visible church, esteem their own communion to be the wisest, purest, best. And though many things may suggest to them that such an opinion cannot be perfectly just, yet the partiality for their own denomination, being fostered from infancy, grows to a constitutional predilection, and cannot be overcome. This state of things, whatever be its inconvenience, hath these advantages:—first, It is of use to demonstrate to the Christian his infirmity of judgment, and to intimate to him how remote he is from perfection in his present state; and whether he chose to acknowledge his prejudice and weakness, or not, others will impute them to him as long as he lives. Secondly, To excite different bodies to emulation in good works, of which we have had recently some examples. And, Thirdly, to carry on, by various, and perhaps by the most prompt means, the work of the ministry, toward the full extension and final establishment of the kingdom of Christ upon earth. By different classes of workmen the work is expedited; as it were, by a division of labour. Besides, more interest is created when there appears a kind of *propriety* in the work; and more energy is excited when the attention is confined to the operations of a single body of men. At this very time, some societies are so intent on their own work, that they do not well know what the rest are doing."

The difficulties which Missionaries to the East will have to encounter, in the prosecution of their sacred work, and the duties which are indispensably necessary in order to their being surmounted, are well expressed in the following paragraphs.

"We are now to notice the difficulties which await you in the work you have undertaken, and the united wisdom and innocence with which it is necessary to meet them. These difficulties our Lord places in full view, at the beginning of his charge. 'Behold, I send you forth as lambs among wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men; for they shall deliver you up to the councils, and scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles.' These words have received a striking illustration in recent times. Your chief enemy in India is not, what some apprehend, the scorpion or snake. No. It is not the serpent of the field, nor yet the tiger of the jungle. But your chief enemy is man. 'Beware of men;' not of heathen men only, but of men professing your own religion. Your chief foes in India may prove to be 'they of your own household.' 'Beware of men;' for there may be those who will oppose your ministry, and impeach your purposes, and represent you as disturbers of the peace of India, and subverters of its empire. 'Beware of men;' for they may describe the religion of Moloch, as being not less excellent than the religion of Christ; drawing a veil over its impurity and inhuman rites, and exalting the morality of paganism to a state nearly approximating to purity and perfection. 'Beware of men;' for they may condemn you for inveighing against the superstition of idolaters, and for assailing it with vehement words and powerful arguments; while they themselves, when mammon is concerned, will assail it with violent hands, seize the car of their great idol for tribute due, or break it in pieces before the brahmins and assembled multitude.

"'Be ye therefore wise as serpents, and harmless as doves;' that is, Be prudent: be innocent.

"Be PRUDENT. In your endeavours to convert the heathen, let your address be ever characterized by 'meekness of wisdom.' Address them not in too impassioned a manner, while yet they continue in an unconverted state. They will not understand you. They will not themselves be, in the least, affected by your vehemence, and they will consider the use of it as a kind of intemperance, or folly on your part. They cannot always perceive the truth of your arguments, but they will understand your courtesy of manners, and can admire the beauty of Christian conduct. And when you address them in conciliating words, they will sometimes reply to you with a frankness and simplicity which will surprise you. For example, they will perhaps acknowledge the reason why they cannot become Christians, after their judgment is convinced. In an account lately published the Hindoo replies to the Missionary in these words; 'I

cannot be a Christian, because I indulge passion and anger, and covet other men's goods.'

"Neither is it necessary to invent phrases of abuse against the idols of the heathen. It will be more efficient to enter into a calm expostulation with the Brahmins on the inanity of idols, and to pronounce occasionally in the ears of the people a solemn sentence from Scripture on their utter vanity: such as the following. The prophet Jeremiah, when instructing his countrymen how to address themselves to the idolaters at Babylon, puts a sentence into their mouths, in the Chaldaic or Babylonish language. All the rest of the prophecy of Jeremiah is in the Hebrew; but this one sentence is in the Chaldaic; just as if, while you are receiving instructions in your own tongue, one sentence should be given you in the Tamul or Cingalese language, which you should deliver to the Hindoos.

"The Chaldaic sentence is the 11th verse of the xth chapter:

"'Thus SHALL ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.'

"Or you may propose to them the following interrogatory from the same prophet:

"'Are there any among the vanities of the gentiles that can cause rain? or can the heavens give showers?' xiv. 22. 'They are altogether brutish and foolish: the STOCK is a doctrine of vanities,' x. 8."

In addition to those passages of Scripture, the author quotes that in the xlivth chapter of Isaiah, in which the process of *making* an idol, and the various uses of the word are mentioned.

"Such sentences as these, committed to writing, as an extract from the *Great Shaster*, and circulated among the people, will do more for reason and truth, than volumes of intemperate addresses.

"I would here observe, that the prophecy of Isaiah is peculiarly suited to the heathen people. It contains such bold challenges, and such eloquent appeals, to the worshippers of idols, expressed too in a style of language to which the Easterns are accustomed, that they cannot refuse their audience. There are other passages in the same prophecy, in which the affections are powerfully excited, and the mild spirit of the gospel, which it foretells, is anticipated and displayed. And, above all, there are passages in which the glory of the latter day is set forth, in language so simple and sublime, and clothed with such intelligible images from nature, that they convey a meaning to every one that hears them. To these latter passages the heathens are peculiarly attentive. And I have often thought it no inconsiderable argument for the truth of Christian prophecy, that there

is something in the minds of the human race in general, which responds with delight to the anticipation of a universal state of harmony and peace.

"Be PRUDENT. Commend the zeal of the Hindoos for adoration and worship, as the rational service of sinful and accountable creatures; but condemn the object. Endeavour by every means to direct them to the right object. This is the simple end of your ministry. Exert all your powers, both in preaching and writing, to display the glory of the great Creator, the Lord God Almighty. And this you will best do by setting forth the God-man, Christ Jesus; describing his incarnation in the simple language of Scripture, and giving alternate praise to the circumstances of his humanity, and to the eternal attributes of his divinity. Exhibit him as dying for the sins of the whole world. The Hindoos themselves will furnish interesting notices of the atonement; and will sometimes suggest striking ideas concerning the necessity of a divine expiation, and its infinite power. As soon as you can transfuse the following sentence into the true idiom of the native language, fail not to make it the frequent text or subject of your discourse: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.'

"Be PRUDENT. Speak well of the zeal of the Hindoos in worshipping an unknown God; but say to them, 'Whom ye ignorantly worship, Him declare I unto you:' and try to exalt His praise and glory in such strains of scriptural eloquence, as may tend to captivate their minds, and induce them to inquire, and to hear you again.

"And here I cannot help observing, that the view of the religious enthusiasm of the Hindoos, will sometimes lead you to make a painful reflection on the state of public worship in your own country. When you behold hundreds of thousands worshipping before the Great Idol, rejoicing to see his temple after a long and painful pilgrimage, and sending forth shouts of exultation which rend the skies; while, at the same time, their princes and great men abase themselves before the image, renounce all distinction of caste in his presence, and mix with the multitude in their adoration; when, I say, you behold these scenes, you will reflect with some emotion on the apathy which reigns in your own Christian country, in resorting to the temples of the Most High; and you will stand astonished at that awful unconcern which marks the general conduct of a people, who have been blessed with a knowledge of Him who is the eternal, true, and only wise God; who created heaven and earth, and all things; and, 'in whom we live, and move, and have our being.'"

It is to be lamented, that, notwithstanding all the advantages

of a civil and religious nature, with which the inhabitants of this country are favoured, a great majority of them manifest the "apathy and awful unconcern," of which Dr. B. complains. Perhaps not one half of the population statedly attend public worship of any kind; and many of those who do, seldom or never make it a point to be present at the beginning of the service. Were we not in some degree reconciled to it by custom, how shocked would we be to find many professing Christians so inattentive to the solemnities and decencies of divine worship, as, by their late attendance to dishonour the public service of God! This is an age of polish, and hence, the least inattention to the stated forms of civil life is reprobated; but the stated forms of religion are often violated without the smallest reprehension. The least *indecorum* in private company is carefully avoided by all who have any sense of character; but how many are guilty of the great *indecencies* (not to use a harsher term) of late attendance on public worship, and of *sitting* at the time of prayer! Are the affairs of religion of such trivial moment, as to warrant their being made the only exceptions to the apostolical rule, "Let all things be done *decently* and *in order*?"

"III. In the charge of our Lord, (continues Dr. B.) he adds, 'Be harmless as doves.'

"Be INNOCENT in your conduct towards the Government, and your countrymen abroad: and in your correspondence with your countrymen at home.

"Honour and uphold the Government abroad as much as in you lies, and maintain a respect for its character and authority; inculcating on your converts, the same conduct on scriptural grounds, and explaining to them, that the civil 'power is the ordinance of God.' Thus will you and they maintain a blameles character as subjects of the empire, and do honour to the Christian name.

"In your intercourse with your own countrymen, most of whom occupy high stations, endeavour, by a conciliating demeanour, unremittingly exercised, to soften prejudice and remove false impressions. Furnish them with means of knowing your real character, and that of your correspondents at home; and occasionally offer a candid statement of what you are doing in the country; referring them to such proofs of your success, as you are able to offer, and frankly acknowledging your disppointments. But if you keep at a distance from them, they will probably suspect you to be a sullen and insidious man, possessing little of the spirit or urbanity of a true Christian, and will regard your person and objects with contempt or disgust. Manifest, therefore, my brethren, innocency of character, and courtesy of manners; and you may then have an opportunity of frequently visiting persons of rank, supplying them with useful

books, and doing them spiritual good, as it becomes the character you bear. Many Missionaries in India have been, and are now, of far greater service to their own countrymen, than to the natives.

"Be INNOCENT in your correspondence with your countrymen at home. Study to give a true picture of every scene which you would delineate; and see that your representations of men and things be calculated to make a just impression on the minds of strangers. From the ignorance that prevails generally in England concerning India, a single word, ill-chosen, may often exhibit a fallacious view of the whole scene. Beware, especially, of giving a too favourable account of your own ability to preach in the native languages, and of the effects of your preaching on the hearers. For instance, after you have made some progress in a particular language, and have committed to memory a few theological phrases, you will, perhaps, try to converse with the natives on religious subjects. But, in your account of such a conversation in this stage of your study, do not call it 'preaching Christ to the people.' For it may be, that the people scarcely understood a single doctrine of your address; and that, when they asked you a question, you could not understand or answer them. To 'preach Christ, implies the preaching of him fully, and to the understanding of the people; and that people are placed under a heavy responsibility, who reject the message. In your written accounts, therefore, be just to yourselves, be just to the people, and be just to Christ's doctrine."

After noticing the mental degradation of the Hindoos in general, the difficulty of ascertaining the *genuineness* of the Christian graces, of which converts from among them may make a profession; and after giving excellent directions for regulating the communications of the Missionaries; Dr. B. continues thus:

"IV. 'And say unto them, The kingdom of God is come nigh unto you.'

"This is the message which you are to deliver to the heathen world. You will be ready to say, this is indeed the substance and general import of our message to the people; but in what terms shall we deliver it; in what manner and phrase of language? There is a certain book in the Holy Scriptures, which contains the very terms, and manner, and phrase of language in which you are to address them; and which, moreover, presents to your view some of those scenes which you will probably witness in India. Perhaps the book I mean does not readily occur to you. If so, it is the more necessary I should point out its importance. As the book of the prophet Isaiah, in the Old Testament, is the most suitable to the heathen people; so the book of the *Acts of the Apostles*, in the New Testament, will be most useful to you. This book contains a historical relation of

the planting of the first Christian church in heathen lands. It is a kind of compendium of the first missionary exertions, and ought to be the constant manual of all Missionaries. It is an invaluable directory to them in difficult circumstances. The addresses to Jews and Heathens—the speeches, prayers, discourses, and disputations—all contribute to instruct and direct them in the discharge of their important trust. The principle character in it is the Apostle Paul, whose conduct, words, and spirit, you are ever to keep in view. He traversed a land of idols, and his work was to break down these strong-holds of Satan; and the same is the work of every Christian Missionary in heathen lands. The message which you are to deliver is, 'The kingdom of God is come nigh to you.' But as the kingdom of God comes nigh, the kingdom of Satan retires, and is destroyed. How expressly does our Saviour confirm this truth, in his address to the seventy disciples after they had returned! He told them what he had seen transacting in the invisible world: 'I beheld Satan as lightning fall from heaven;' a common expression to denote the fall of dominion. And when, after his ascension, he appeared to St. Paul, he told him that he should send him as his 'minister and witness' to the heathens, 'to turn them from the power of Satan unto God.'

"*It is*, my dear brethren, of vast importance that you should have just and clear conceptions of the nature of idolatry, or, emphatically, Satan's kingdom. Study attentively the character and effects of idol-worship, as they are delineated in the Scriptures. The declaration of the Apostle Paul concerning the idolatry of Corinth, which remarkably corresponded with that of India, will lay the right foundation for your conclusions. 'The things which the gentiles sacrifice, they sacrifice to devils, *not* to God,' 1 Cor, x. 20: that is, the 'worship of idols is the worship of devils.' The Christian resident in India may well contemplate with some emotion this unqualified proposition of the inspired apostle. Do you therefore, my dear brethren, set yourselves to read much, and reflect much, on this subject. I cannot think that it has been enough considered in the abstract. Of all the kinds of sin to which man is prone by nature, idolatry seems to be the most provoking to the Divine Majesty. One reason is, because it transfers his incommunicable glory to the works of men's hands, and thereby dethrones God. Another seems to be, because idolatry contains in itself, almost all the sins that can be named. It is of little account, comparatively, what degree of human refinement and civilization prevail in a country. If idolatry remains, its evil remains with it. The enlightened republics of antiquity were polluted by its enormities, in common with the most barbarous nations. It is important, therefore, that you keep in mind, that the vices of the Hindoos

are rather to be ascribed to their idolatry, than to themselves, as a peculiar people. Keep your minds remote from any irritation or disgust at the people personally. Their vices are those of idolatry. And what is the catalogue of these? The Holy Scriptures, the Apocryphal books, the writings of the heathen philosophers, the records of the middle ages, recent history, and the present actual state of the world—all agree with one consent on this subject. Idolatry is declared to be the perennial source of 'blood, manslaughter, theft, and dissimulation; corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness; for the worshipping of idols not to be named (*Gr.* nameless) is the beginning, cause, and the end of all evil,' Wisdom of Solomon, chap. xiv.

"And what is the remedy for these evils? It is the Light of the Gospel. That 'Great Light,' which first diffused its healing beams in the 'land of Zebulon, and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the gentiles,' must now enlighten the dark and benighted nations. And you, who go forth with the tidings, that the 'kingdom of God is come nigh unto them,' are the bearers of this light. It is true, you have not the power of working miracles. But you have the promise of Christ, 'Lo, I am with you alway, even unto the end of the world.' There is also the command of Christ: 'Go, teach all nations.' Now we know that all nations have not been taught. And we know that in the command of Christ is the power of Christ: therefore let no man's heart fail in this warfare. God giveth according to his will, and endoweth his messengers, whom he will send, with powers suited for his own time and his own work. He doth not endow you with the gift of tongues; but is he not bestowing on his church a gift as valuable, the gift of the Scriptures by numerous translations. And what are a thousand volumes in different languages but a thousand tongues?

"V. Our Lord, having exhorted his disciples to manifest the combined virtues of wisdom and innocency, that they might overcome the difficulties of their mission, furnishes them with two topics of consolation and encouragement. The first is, his own experience: 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.' It is enough for the disciple that he be 'as his master,' in respect to the indignities which he shall suffer from men, and in respect to his small participation in the comforts and honours of the world. The other topic of encouragement is the doctrine of a particular providence. If you, my brethren, are persuaded that

it is the will of God that you should go forth to a strange country, (and that persuasion must be determined by the course of events, and by your motives of action and purposes of heart,) we would propose for your imitation the faith and fortitude of Abraham; who, obeying the call of God, and trusting to his particular providence, 'went out, not knowing whither he went.' In no circumstance is the general experience of the father of the faithful more variously exemplified, than in the life of the faithful Missionary. He hears the words of God to the patriarch, as if addressed to himself: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' And while he reads the subsequent testimony in the New Testament to the conduct of the faithful pilgrim, he cherishes the humble hope, that he shall be able to imitate the great example; 'By faith, Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac, and Jacob, the heirs with him of the promise. For he looked for a city which hath foundations, whose builder and maker is God.'

"To those who, like you, my brethren, are about to encounter, during a long voyage, the dangers of a tempestuous sea, or, after they arrive in a foreign country, are to prosecute journeys among a barbarous people, these words of our Lord must afford a never-failing source of comfort; 'A sparrow falleth not to the ground without your Father. But the very hairs of your head are all numbered.' If you go forth to the work, to which you are appointed, with the spirit of a faithful disciple, you will, of course, meet with the trials of a disciple; and you will be glad often to refer to the consolations here given, derived from the example of Christ and the care of his Providence. But if you have not the spirit of a true disciple, you will never think of them, you will probably have no need of them, and they will never come into your mind.

"Blessed indeed are they, who, whether they go to foreign lands, or fulfil their ministry at home, are animated by the spirit of Christ; who devote themselves with a single eye to his glory; who seek not the world, and yet demean themselves towards the world with charity and courtesy; who court an humble situation in life, as knowing it hath fewest dangers to the soul, but can be humble in a high situation; who, in short, study to maintain a pure conscience, and possess, generally, a peace of mind which passeth the understanding of worldly men. Blessed, I say, are they who are animated by such a spirit: and I trust that you, my brethren, are of the number."

The learned and pious author proceeds to describe the situation of a Missionary in India, in a temporal point of view, and

to mention the advantages to be derived from the literary productions of former Missionaries; and his representations on both these heads are highly encouraging. He concludes this part of his address thus:

"In regard, then, my brethren, to your outward estate and your temporal circumstances, you will not be able to apply to yourselves the words of our Lord, with any propriety; 'It is enough that the disciple be *as* his Master, and the servant *as* his Lord.' For it is manifest, that, in your destined situations, the 'disciple will be above his Master, and the servant above his Lord.' There is, however, a sense in which the words may be perfectly applicable to you, and which our Lord primarily intends. If you be his faithful disciples, you will suffer some degree of reproach, and also of persecution, in the course of your ministry; and if you be counted worthy of persecution by man, you will find the persecution of your spiritual enemy, or rather of your own heart by him, to be still greater. He will exert his power, chiefly, in endeavouring to seduce your souls by the fascinations of your new state of life, or by sordid avarice, or by the enticements of appetite, or by the pride of learning, or by the ambition of the honours of the world. It is therefore with infinite wisdom that our Lord concludes his charge with inculcating on his disciples the awful responsibility of the ministry which he had committed to them."

We close this article with the concluding paragraphs of this excellent Address.

"'Whosoever shall deny me before men, him also will I deny before my Father which is in heaven. He that loveth father or mother more than me, is not worthy of me. He that taketh not up his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it.' I before observed, that it might have sufficed to have read to you these words of our Lord, as constituting a charge in themselves. I have now rehearsed them again in your ears, and I entreat you never to forget them while you retain the name of Missionary. Some who have gone before you have forgotten them. Let me therefore imprint on your minds the solemn denunciation, 'Whoso shall deny me.' But let us inquire for a moment, what it is to deny Christ; for whether you hold a living in the church at home, or a Mission-living abroad, you may equally deny him.

"A minister of Christ denies Christ, when, instead of labouring in his service, and endeavouring to win souls, he hides his talent in a napkin, and lives in a state of decorous indolence; only appearing occasionally in his sacred character, and then only to serve his own reputation.

"A minister of Christ denies Christ, when, while he preaches

to the people, though it be with splendid eloquence and apparent zeal, he so preaches that the offence of the cross ceases; and the world (which is at enmity with God) is not at all disposed to be at enmity with him, or to reproach him for the doctrine which he maintains.

"A minister of Christ denies Christ, when he courts the society, and is flattered by the applause, of men, who have no respect for the name or religion of Christ; when he prefers science and talents, to purity of heart, God's law, and eternal truth; and, instead of being 'transformed in the spirit of his mind,' carries about with him these words, written in legible characters, 'I am conformed to the world.'

"Many ministers, who have thus denied, and have been thus ashamed of, Christ for many years, have at length denied themselves, and been ashamed of themselves: and have repented with tears, and make a 'good confession,' and magnified their Saviour before the world.

"My brethren, you may preach to the Hindoos, and say, 'Repent, and be converted;' while, at the same time, indolence, or avarice, or sensual passion, seizes your own souls, and you are quite indifferent about their repentance or conversion, except as it adds to your own interest, or the fame of your mission.

"Some, who have preceded you, and have been solemnly designated to the sacred work, have fallen away. They declined from sound doctrine, or they were seduced from pureness of living; and, instead of doing the work of Evangelists, they have lived an useless burden on the society which supported them.

"I mention these things to warn you. But I have more pleasure in directing your view to other servants of Christ, whose bright example has illumined the East: who have been patterns of faith, diligence, prudence, and fortitude. From the ministers of the two churches to which you respectively belong, I shall select two illustrious characters, who have left a great example for them that follow. I mean the venerable Swartz, of the Lutheran church; and the late Rev. David Brown, of the Church of England. These men did not deny Christ. They did not love father or mother more than Christ. If you knew, as well as I do, the conflicts which they were called upon to sustain in the East, you would see how fitly the words of our Lord might be applied to them; 'Behold, I send you forth as lambs among wolves. But, beware of men.' If you knew, again, the conjoined wisdom and innocence which they manifested in these conflicts, you would acknowledge that they studied to obey our Lord's admonition, 'Be ye wise as serpents, and harmless as doves.' The character of both was marked by an extraordinary

liberality of sentiment with regard to the differences in religious profession; a liberality which others, in a confined sphere, could not well understand. In a word, they 'endured to the end,' and both of them were enabled to glorify God in their deaths, by the manifestation of a joyful hope in the view of their dissolution. And after death God was pleased to honour their faithful labours. The East India Company erected a monument, as a testimony of their reverence for the apostolic Swartz, and engraved on it a record of his labours; and to their late senior chaplain, Mr. Brown, they have rendered a tribute of their respect yet more munificent, by providing for his numerous family.

"I have thought that this short record of these good men would find a proper place in an Address to young ministers who are in your circumstances. 'Be ye followers of them, who, through faith and patience, inherit the promises.'

"My beloved brethren, I now commend you to the grace of God. I pray that his blessing may accompany this Address, weak and imperfect as it is, and that he will graciously pardon any error in my admonitions. I pray that your course in the ministry may be honourable to yourselves, and not discouraging to the Society which sends you forth, in this their first attempt to increase the light which dawns on the Eastern World."

REVIEW of a SERMON, preached at Albion-Street Chapel, Leeds, at the Formation of THE METHODIST MISSIONARY SOCIETY for the *Leeds District*, October 6, 1813, and published by Request. By R. WATSON.

THIS Discourse, which was well suited to the occasion on which it was delivered, is founded upon that striking passage in Ezekiel, ch. xxxvii. 9, "Come from the four winds, O Breath! and breathe upon these slain, that they may live!" After mentioning, under the first head of his discourse, the lamentable state of the heathen, who are perishing for lack of knowledge, and observing, that the contemplation of the imminent danger of so great a portion of our fellow-men, should excite our earnest prayers and exertions in their behalf, the author proceeds thus:

"To counteract these generous feelings, and to stop the stream of pity in its very fountain, we are aware that the doctrine of the safety of the heathen has been confidently affirmed; and perhaps we also have too often slumbered over our duty, lulled by the drone of that doting and toothless theology, which treats sin with the cruel tenderness of Eli to his sons, and employs itself rather in drawing extravagant pictures of the mercy of God, than in supporting the just rights of his government. Resting in plau-

sible general principles, which are never pursued to their consequences, there are many who consider the Divine Being under some obligation of justice to throw open the gates of salvation to the whole world of polluted heathen; thus making vice a kind of passport to heaven, and ignorance a better security for the eternal happiness of men, than the full display of the glorious doctrines and the impressive motives of our religion. It is not whether it is possible for the heathens to be saved,—that we grant; but that circumstance proves the actual state of the heathen world to be more dangerous, than if no such possibility could be proved; for the possibility of their salvation, indisputably proves them to be the subjects of moral government, and therefore liable to an aggravated punishment in case of disobedience. The true question is, are the heathens, immoral and idolatrous as they are, *actually safe?* On this solemn subject we are not left to the decisions of human authority. Inspiration itself has decided it; and when human opinions and divine revelation come into opposition, you will not hesitate to say, *Let God be true, and every man a liar.* The reasoning of St. Paul, in the first chapter of the Epistle to the Romans, is of universal application; it bears no marks of particularity, and there is nothing in the state of the heathen of our day, to render it less applicable to them than to the heathen of his own. His conclusion is, that for all their crimes and idolatries, '*they are without excuse.*' They are ignorant, but it is because they '*do not like to retain God in their knowledge.*' They have a '*law written on their hearts,*' but they violate it; they have a conscience which '*accuses or excuses them,*' but they disregard it, and 'THEREFORE THEY ARE WITHOUT EXCUSE.' This is the conclusion of an infallible teacher, against which it is vain to reason; and from this it follows, that if the fact of general, and perhaps universal depravity of principle and action among the heathens be proved, then another conclusion of the Apostle must follow of course, 'that the wrath of God is revealed from heaven' against them; that the valley is full of souls, dead to God, and under the sentence of an everlasting condemnation.' (Page 6, 7.)

This paragraph, the arguments contained in which are conclusive, proves that Mr. Watson forms correct, because scriptural views, of the moral state of the heathen world. To maintain, as some do, that without an explicit knowledge of revelation, which a vast majority of them have never yet had it in their power to obtain, they cannot be saved, is to oppose Scripture, and the certain conclusions which we draw from God's moral attributes; and to maintain that their state is not extremely dangerous, as well as deplorable, is equally indefensible. Subjects of moral government they are, and consequently moral agents,

capable, through grace, of using or neglecting the one or more talents with which they are intrusted.

Under the second division of his Sermon, Mr. W. maintains, by forcible arguments, that the ministry of the word is the grand means appointed by God for the salvation of the world.

"This, (saith he,) is a truth which cannot be impressed too deeply upon our minds. We live in an age of bold speculation, and the speculations of many, on this subject, have been conducted with too little regard for the authority of God. If, however, we have a plain and full direction from Him, who is wisdom itself, what need we more? Why stop to question, when it is our duty to obey? But opinions have conflicted on a subject to which revelation has given certainty, and the recorded judgment of heaven has been neglected in the passion for theory amongst men. Some have demurred to missionary efforts because, in their opinion, heathen nations ought first to be civilized. But where are the apostles of civilization to be found? Who will cross seas, and traverse continents, to teach them arts, and laws, and science? Or are they to be left in their wretchedness, till the boundaries of the civilized world, pushed out by the slow progress of commerce or conquest, shall at length reach them? But the argument, if good for any thing, is only very partially applicable; for there are but few, very few, perhaps none, of the heathen so completely savage, as not to be able to comprehend the main doctrines of Christianity, when once their language is understood by their teacher. When Christianity is introduced, civilization follows of course, and the desired end is reached by the direct, instead of the circuitous road. Religion is the most efficient instrument of civilization. It is that which marks the distinction between right and wrong with certainty, and therefore gives birth to good laws; it adds to human hopes and fears the solemn sanctions of eternity, and by giving force to conscience, ensures their better observance; and it is the parent of morality, industry, and public spirit, the foundation and the top-stone, the strength and the sinews of all well-ordered society.

"Others have looked for the amelioration of the human race, from the progress of science. But they forget that science affords no cure for moral evil, and that when unallied with true religion, it must prove a curse, and not a blessing. Knowledge is power, and like other great powers, it is injurious and destructive when undirected. It is only by the influence of moral principles, that it can receive its proper direction. Without this, the enlarged capabilities of the mind become solely the instruments of ungoverned passions. This is not presumption, it is the dictate of experience. Greece and Rome give it their joint testimony; 'The world by wisdom knew not God;' and in proportion to the ad-

vance of refinement, and the cultivation of science, both Greece and Rome sunk the deeper into the pollution of superstition and vice.

"Another class of speculatists would wait until wars and revolutions have broken up old systems of despotism, and introduced political liberty, before any means are taken to spread the gospel. Here is another attempt to build the pyramid upon its point. In vain do men expect liberty without virtue, and where that exists, largely diffused through a people, oppression will be no more. It is in the religion of Christ, which ascertains all the relations of man, fixes the duties of all ranks, and enforces them by the highest motives, that we are to look for the principles of good government, as well as of civilization and science. It is 'godliness which is profitable for all things, having the promise of the life that now is, and of that which is to come.'" (Page 11, 12.)

The certainty of the success of the gospel, Mr. W. founds on its *power*, the *experience* of its efficacy, and the sure word of *prophecy*. Having ably enlarged on those interesting points, he thus concludes his truly evangelical and well-written Discourse:

"If, then, so glorious a certainty of present partial success, and of ultimate complete success, be established, what remains but that we apply to the great work of sending the blessed gospel to the heathen with the utmost zeal. Duty demands it—We owe a debt of love to every man. God hath 'blessed us that we may be a blessing.' Sympathy demands it—'Now we are converted, let us strengthen our brethren.' Interest demands it—'He that watereth, shall be watered himself.' Our hatred of sin demands it—Let us haste to banish from the earth those abominations which offend the pure eyes of heaven. Pity to souls demands it—Shall myriads of immortal spirits sink into the gulf of perdition, without an effort on our part to save them? Lastly, *gratitude to God for past mercies demands it*—The particular state of our Missions will be explained to you at the public meeting in the afternoon of this day, and we shall, therefore, only state, generally, that God hath blessed us *with great and distinguished success*. The prophets have prophesied, and the bones have been shaken; the breath of God has entered them, and already they stand up by their *thousands*. God be praised! If you faint not, if, in common with your brethren throughout the Christian world, you still prosecute the good work, they shall be increased to 'an exceeding great army.' If, in the earnest fervour of your spirits you pray, 'Come from the four winds, O Breath! and breathe upon these slain, that they may live,' the whole valley shall soon heave with returning life. The holy influence shall sweep the desolate earth, and in every land the 'dry bones' shall stand up, THE LIVING, THE LIVING TO PRAISE GOD, AS WE DO THIS DAY. AMEN."

REVIEW of a SERMON, on Justification by Faith; preached in Albion-Street Chapel, at Leeds, on Monday, July 27, 1812, and published at the Request of the Methodist Conference, then assembled in that Town. By JABEZ BUNTING. Second Edition, corrected.

JUSTIFICATION by Faith, without the deeds of the law, is a fundamental doctrine of Christianity; and in proportion to its being maintained, together with the other doctrines with which it is connected, *pure religion and undefiled* will prosper. After the Restoration in this country, the generality of the established clergy substituted a meagre morality for the whole of inward and outward religion: and in the course of some years, the dissenting ministers in general followed their example. They knew that some had abused the doctrine of justification by faith, to antinomian purposes; but not taking care to distinguish between the use and abuse of that doctrine, they rarely maintained it from either the pulpit or the press. Several of them wrote learned and able works in proof of the truth and certainty of Christianity. But what was the result of their labours? Were infidels convinced by their demonstrations of the truth of Christianity? or any considerable number of people induced to become moral by their sensible and well-written harangues on mere morality? Neither one nor the other. Infidelity increased to an alarming degree, and profligacy of manners became almost universal.—Things continued in this deplorable state, till God raised up Messrs. Wesley and Whitefield, who, with a zeal highly creditable to their sacred profession, preached the generally exploded doctrines of that church to which they belonged. They described man, in his unrenewed state, as 'without hope, and without God in the world.' They maintained, in language the most suitable, and with a divine fervour, demonstrative of their being "*in earnest*," that as all had sinned, every mouth ought to be stopped, and the world confess itself guilty before God; that by the deeds of the law no flesh shall be justified; that until sinners obtain pardon, they are liable to the penalty due to their transgressions; and that all who believe with the heart unto righteousness, are freely justified, and made partakers of the divine nature. Since that memorable era, God has raised up many in, as well as out of the Established Church, to maintain the same scriptural doctrines; and a glorious revival of primitive Christianity, in doctrine, experience, and practice, has been the consequence.

Congratulating our pious and intelligent readers on the present improved and improving state of the Christian world, we proceed to notice some parts of the Discourse before us. The text on which it is founded is Rom. v. 1. After an appropriate introduction, and a few important preliminary observations, the author divides his subject thus:

"I. The Nature of Justification.

"II. Its immediate Results.

"III. Its appointed Method."

The subject thus divided, Mr. B. proceeds to notice some things which are *assumed* in the scriptural doctrine of justification, and which, he very properly maintains, it is necessary to recollect, in order to have right views of its nature.

"1. We assume (saith he) the fact, that all men, naturally, and without Christ, are in a state of guilt and condemnation. Whatever may be the operation of that general grace, which is freely vouchsafed us by Christ, the second Adam, in *suspending* or *modifying* the curse, originally entailed on us by our connection with the first Adam, it does by no means wholly or absolutely remove that *curse*. We are all born in sin, and our hereditary depravity is in itself highly odious to the God of purity, and inconsistent, while unsubdued, with the spiritual enjoyment of him. That hereditary depravity, moreover, has produced personal iniquity, for which we are personally liable to punishment. The corrupt tree has brought forth corrupt fruit. 'All have sinned, and come short of the glory of God.' And sin, being a violation of that holy law, which all intelligent creatures are under an unchangeable obligation to obey, justly merits our Creator's wrath. For though our disobedience can do him no *hurt*, it does him *infinite wrong*, and the wages due to it are no less than death; that death, which includes a present spiritual abandonment by him, and a future everlasting banishment from him.

"We assume, that the man, of whose justification we are about to speak, is convinced, by the word and Spirit of God, that this is *his* state; that he feels *himself* to be thus guilty, condemned, and exposed to wrath; and that this conviction produces in him a genuine sorrow for sin, and makes him supremely anxious to be delivered from its penalty and power.

"We now come to the question, What is meant by the *justification* of a man in these circumstances? I answer, that to justify a sinner, is to *account* and consider him *relatively righteous*, and to *deal* with him *as such*, notwithstanding his past actual unrighteousness; by clearing, absolving, discharging, and releasing him from various penal evils, and especially from the wrath of God, and the liability to eternal death, which by that past unrighteousness he had deserved; and by accepting him as just, and admiting him to the state, the privileges, and the rewards of righteousness. 'To be justified,' say the Minutes of the Methodist Conference in 1747, 'is to be pardoned, and received into God's favour; into such a state, that if we continue therein, we shall be finally saved." (Page 9—11.)

For Mr. Bunting's arguments in proof of this scriptural definition, we refer the reader to the Discourse itself.

The following paragraph, intended to guard the doctrine of justification from abuse, is well calculated for that purpose:

"The justification of a sinner does not, in the least degree, alter or diminish the evil nature and desert of sin. For we know 'it is God,' the holy God, 'that justifieth.' And he can never regard sin, on any consideration, or under any circumstances, with less than perfect and infinite hatred. Sin, therefore, is not changed in its nature, so as to be made less 'exceedingly sinful,' or less worthy of wrath, by the pardon of the sinner. The penalty is remitted, and the obligation to suffer that penalty is dissolved; but it is still naturally due, though graciously remitted. Hence appear the propriety and duty of continuing to confess and lament even *pardoned* sin, with a lowly and contrite heart. Though released from its penal consequences by an act of divine clemency, we should still remember, that the dust of self-abasement is our proper place before God; and should temper our exultation in his mercy, by a humbling recollection of our natural liability to wrath. 'I will establish my covenant with thee, and thou shalt know that I am the Lord: that thou mayst remember, and *be confounded*, and never open thy mouth any more because of thy *shame*, *when I am pacified* toward thee, for all that thou hast done, saith the Lord God,'" Ezekiel xvi. 62, 63. (Page 12.)

Having shewn, in language equally forcible and perspicuous, the immediate results of justification, and pointed out the method of obtaining it, and improved the doctrine to practical purposes, the author, towards the conclusion of his Discourse, makes the following important and judicious observations:

"*Of what vital importance, in the Christian system, is the doctrine of justification by faith!* The most interesting of all possible questions to guilty man, is that which inquires, 'What shall I do to be saved?' That portion, therefore, of Divine Revelation, which contains the answer to this inquiry, must be, of all others, the most intimately connected with men's present and eternal happiness. Every doctrine of Scripture is important; and should be seasonably explained and defended. But this is, if I may so speak, the great *Master-Truth* of the gospel; and there is the utmost necessity that it should be clearly, boldly, and constantly proclaimed. For what is the gospel, but 'the ministry of reconciliation?' And what are you, my honoured fathers and brethren, who are employed in preaching it, but the 'Ambassadors of God,' whose office it is, to 'pray men, in Christ's stead, to be reconciled to God?' This, I know, is not your only business, but it is your grand, your most important task. The doctrine of justification by faith is the glory of the Bible,

the only exclusive ground of hope to a perishing world, and the mighty engine and instrument of ministerial success. It is by this doctrine, preached in its scriptural simplicity, and with that holy zeal, and fervent desire for its universal reception, with which nothing but a personal experience of its truth can inspire us, that sinners are to be converted from the error of their ways, and saints established in the liberty with which Christ has made them free. This was the doctrine by which the apostles and primitive Christian preachers first subdued the nations to the obedience of faith. This was the doctrine, by the revival of which, in its original purity, the Reformation from Popery was effected. And to this doctrine, which they so explicitly propagated wherever they came, and to which they gave a predominancy in their discourses, such as well evinced the primary place which it occupied both in their creed and in their hearts, the first Methodist Preachers owed, under God, their principal success. Let us imitate, in this point, the simplicity of their views, the fervour of their zeal, and the affectionate vehemence and importunity, with which they incessantly pressed upon their hearers the immediate acceptance of that salvation which they announced. 'The kingdom of Satan,' said Luther, 'is to be resisted by this heavenly and all-powerful doctrine. Whether we be rude or eloquent, whether we be learned or unlearned, this rock must be defended, this doctrine must be published abroad in animated strains.'"

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Sir,

As the following extract from Dr. Smith's Observations on the Prophetic Style, casts considerable light upon many figurative expressions contained in the writings of the prophets, I doubt not that you will afford it a place in your useful Miscellany.

I am, your's, &c.

February, 1814. M. A.

I. The first and most copious, as well as most pleasing images in the prophetic writings, is nature; and the principal images drawn from nature, together with their application, are the following:

The sun, moon, and stars, the highest objects in the natural world, figuratively represent kings, queens, and princes or rulers, the highest in the world politic: "The moon shall be confounded, and the sun ashamed," Isa. xxiv. 23. "I will cover the hea-

vens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light," Ezek. xxxii. 7.

Light and darkness are used figuratively for joy and sorrow, prosperity and adversity: "We wait for light, but behold obscurity; for brightness, but we walk in darkness," Isa. lix. 9. An uncommon degree of light, denotes an uncommon degree of joy and prosperity, and *vice versa*: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold," Isa. xxx. 26. The same metaphors are likewise used to denote knowledge and ignorance: "If they speak not according to this word, it is because there is no light in them," Isa. viii. 20. "The people that walked in darkness have seen a great light," Isa. ix. 2.

Dew, moderate rains, gentle streams, and running waters, denote the blessings of the gospel: "Thy dew is as the dew of herbs," Isa. xxvi. 19. "He shall come unto us as the rain," Hos. vi. 3. "I will water it every moment," Isa. xxvii. 3. "I will pour water upon him that is thirsty," Isa. xliv. 3.

Immoderate rains, on the other hand, hail, floods, deep waters, torrents, and inundations, denote judgments and destruction: "I will rain upon him an overflowing rain, and great hailstones," Ezek. xxxviii. 22. "Waters rise up out of the north, and shall overflow the land," Jer. xlvii. 2.

Fire also, and the east wind, parching and hurtful, frequently denote the same: "They shall cast thy choice cedars into the fire," Jer. xxii. 7. "He stayeth his rough wind in the day of the east wind," Isa. xxvii. 8.

Wind in general is often taken in the same sense: "The wind shall eat up all thy pastors," Jer. xxii. 22. Sometimes it is put for any thing empty or fallacious, as well as hurtful: "The prophets shall become wind," Jer. v. 13. "They have sown the wind, and they shall reap the whirlwind," Hos. viii. 7.

Lebanon and Carmel, the one remarkable for its height, and stately cedars, was the image of majesty, strength, or any thing great or noble: "He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one," Isa. x. 34. "The Assyrian was a cedar in Lebanon," Ezek. xxxi. 3. The other mountain, (Carmel,) fruitful, and abounding in vines and olives, denoted beauty and fertility: "The glory of Lebanon shall be given it, the excellency of Carmel," Isa. xxxv. 2. The vine alone is a frequent image of the Jewish church: "I planted thee a noble vine," Jer. ii. 21.

Rams, and bullocks of Bashan, lions, eagles, sea-monsters, or any animals of prey, are figures frequently used for cruel and oppressive tyrants and conquerors: "Hear this word, ye kine of Bashan, which oppress the poor," Amos iv. 1. "The lion is come up from his thicket," Jer. iv. 7. "A great eagle came unto

Lebanon, and took the highest branch of the cedar," Ezek. xvii. 3. "Thou art as a whale in the seas," Ezek. xxxii. 2. "The unicorns shall come down,—and their land shall be soaked with blood," Isa. xxxiv. 7.

II. The ordinary occupations and customs of life, with the few *arts* practised at the time, were another source from which the prophets derived many of their figures; particularly from husbandry in all its parts: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground," Hos. x. 12. "Put in the sickle, for the harvest is ripe," Joel iii. 13. "I am pressed under you, as a wain under a load of sheaves," Amos ii. 13. Threshing was performed in various ways, (mentioned Isa. xxviii. 24, &c.) which furnish a variety of images denoting punishment: "Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass," &c. Micah iv. 13. The operation was performed on rising ground, where the chaff was driven away by the wind, while the grain remained; a fit emblem of the fate of the wicked, and of the salvation of the just: "Behold, I will make thee a new threshing-instrument having teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them," Isa. xli. 15, 16.

The vintage and wine-press also furnished many images, obvious enough in their application; "The press is full, the fats overflow, for their wickedness is great," Joel iii. 13. "I have trodden the wine-press alone—I will tread down the people in mine anger," Isa. lxiii. 3, &c. As the vintage was gathered with shouting and rejoicing, the ceasing of the vintage shouting and rejoicing is frequently one of the figures that denote misery and desolation: "None shall tread with shouting; their shouting shall be no shouting." Jer. xlviii. 33.

From the occupation of tending cattle, we have many images: "Wo unto the pastors that destroy and scatter the sheep of my pasture," Jer. xxiii. 1. The people are the flock, teachers and rulers the pastors: "Israel is a scattered sheep, the lions have driven him away.—As a shepherd taketh out of the mouth of a lion two legs, or a piece of an ear," &c. Amos iii. 12. Some of the images derived from husbandry, tending cattle, &c. may, perhaps, appear mean to us, though not to the Jews, whose manner of life was simple and plain, and whose greatest men, (such as Moses, David, Gideon, &c.) were often husbandmen and shepherds. Accordingly the Messiah himself is frequently described under the character of a shepherd.

It was customary, in deep mournings, to shave the head and beard, to retire to the house-tops, (which in those countries were flat, and furnished with little chambers, adapted to the purposes

of devotion or of sequestered grief,) also to sing laments or dirges at funerals, and to accompany them with a mournful sort of music; and from these and the like circumstances, images are frequently borrowed by the prophets, to denote the greatest danger, and the deepest distress: "Mine heart shall sound for Moab like pipes,—Every head shall be bald, and every beard clipped—there shall be lamentation on all the house-tops of Moab," Jer. xlviii. 36—38, Isa. xv. 2, 3.

The mode of burying in the Jewish sepulchres, or "sides of the pit," and their Hades, or state of the dead, supplied many images of the same kind.

According to the barbarous customs of those times, conquerors drove their captives before them, almost naked, and exposed to the intolerable heat of the sun, and the inclemencies of the weather; they afterwards employed them frequently in grinding at the hand-mill, (water-mills not being then invented;) hence nakedness, and grinding at the mill, and sitting on the ground, (the posture in which they wrought,) express captivity: "Descend, and sit in the dust, O virgin daughter of Babylon—take the mill-stones—thy nakedness shall be uncovered," &c. Isa. xlvii. 1—3.

The marriage-relation supplied metaphors to express the relation or covenant between God and his people. On the other hand, adultery, infidelity to the marriage-bed, &c. denoted any breach of covenant with God, particularly the love and worship of idols: "Turn, O backsliding children, saith the Lord, for I am married unto you," Jer. iii. 14. "There were two women, the daughters of one mother, and they committed whoredoms,—with their idols have they committed adultery," &c. Ezek. xxiii. 2, 3, 37.

The debility and stupefaction caused by intoxicating liquors, suggested very apt images to express the terrible effects of the divine judgments on those who are the unhappy objects of them: "Thou shalt be filled with drunkenness—with the cup of thy sister Samaria," Ezek. xxiii. 33.

From the method of refining metals in the furnace, images are often borrowed to denote the judgments inflicted by God on his people, with a view to cleanse them from their sins, as metal from its dross: "Israel is—dross in the midst of the furnace," Ezek. xxii. 18. "He shall sit as a refiner and purifier of silver," Mal. iii. 3.

Among the few arts from which the prophets derive some of their images, are those of the fuller and potter, Mal. iii. 2, &c. Jer. xviii. 1, &c. of which the application is obvious. No less so is that of images derived from fishing, fowling, and the implements belonging to them; the hook, net, pit, snare, &c. which generally denote captivity or destruction: "I will send for many

fishers, and they shall fish them; and—for many hunters, and they shall hunt them,—for their iniquity is not hid from mine eyes," Jer. xvi. 16, 17. "I will put hooks to thy jaws," Ezek. xxiv. 4. "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth," Isa. xxiv. 17.

A few images are derived from building, as when the Messiah is denoted by a foundation or corner-stone, Isa. xxviii. 16. The next verse describes the rectitude of judgment by metaphors borrowed from the line and plummet; and by building with precious stones, is denoted a very high degree of prosperity, whether applied to church or state, Isa. liv. 11, 12.

(To be concluded in the next.)

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

Sir,

THE powers of the human mind, no less than the visible things of the creation, proclaim Jehovah's eternal power and Godhead. Of all those powers, none is more wonderful than Memory. If the following extract from Reid, upon the subject of this amazing original faculty, meet your approbation, your allowing it a place in your instructive Miscellany, will oblige,

London, 1814. Your's, &c. M. A.

MEMORY implies a conception and belief of past duration; for it is impossible that a man should remember a thing distinctly, without believing some interval of duration, more or less, to have passed between the time it happened, and the present moment; and I think it is impossible to shew how we could acquire a notion of duration if we had no memory.

Things remembered must be things formerly perceived or known. I remember the transit of Venus over the sun in the year 1769. I must therefore have perceived it at the time it happened, otherwise I could not remember it. Our first acquaintance with any object of thought cannot be by remembrance. Memory can only produce a continuance or renewal of a former acquaintance with the thing remembered.

The remembrance of a past event is necessarily accompanied with a conviction of our own existence at the time the event happened. I cannot remember a thing that happened a year ago, without a conviction as strong as memory can give, that I, the same identical person, who now remember that event, did then exist.

I think it appears that memory is an original faculty given us

by the Author of our being, of which we can give no account, but that we are so made.

The knowledge which I have of things past by my memory, seems to me as unaccountable, as an immediate knowledge would be of things to come; and I can give no reason why I should have the one and not the other, but that such is the will of my Maker. I find in my mind a distinct conception and a firm belief of a series of past events; but how this is produced I know not. I call it memory, but this is only giving a name to it, it is not an account of its cause. I believe most firmly what I distinctly remember; but I can give no reason of this belief. It is the inspiration of the Almighty that gives me this understanding.

When I believe the truth of a mathematical axiom, or of a mathematical proposition, I see that it must be so: every man that has the same conception of it sees the same. There is a necessary and an evident connection between the subject and the predicate of the proposition; and I have all the evidence to support my belief, which I can possibly conceive.

When I believe that I washed my hands and face this morning, there appears no necessity in the truth of this proposition. It might be, or it might not be. A man may distinctly conceive it without believing it at all. How then do I come to believe it? I remember it distinctly. This is all I can say. This remembrance is an act of my mind. Is it impossible that this act should be, if the event had not happened? I confess I do not see any necessary connection between the one and the other. If any one can show such a connection, then I think that belief which we have of what we remember, will be fairly accounted for; but if this cannot be done, that belief is unaccountable, and we can say no more, but that it is the result of our constitution.

Perhaps it may be said, that the experience we have had of the fidelity of memory is a good reason for relying upon its testimony. I deny not that this may be a reason to those who have had this experience, and who reflect upon it. But I believe there are few who ever thought of this reason, or who found any need of it. It must be some very rare occasion that leads a man to have recourse to it; and in those who have done so, the testimony of memory was believed in before the experience of its fidelity, and that belief could not be caused by the experience which came after it.

We know some abstract truths, by comparing the terms of the proposition which expresses them, and perceiving some necessary relation or agreement between them. It is thus I know that three and two make five; that the diameters of a circle are all equal. But I apprehend, that our knowledge of the existence of things contingent can never be traced to this source. I know that such a thing exists, or did exist. This knowledge

cannot be derived from the perception of a necessary agreement between the existence and the thing that exists, because there is no such necessary agreement; and therefore no such agreement can be perceived either immediately, or by a chain of reasoning. The thing does not exist necessarily, but by the will and power of him that made it; and there is no contradiction follows from supposing it not to exist.

Whence I think it follows, that our knowledge of the existence of our own thoughts, of the existence of all the material objects about us, and of all past contingencies, must be derived, not from a perception of necessary relations or agreements, but from some other source.

Our Maker has provided other means for giving us the knowledge of these things; means which perfectly answer their end, and produce the effect intended by them. But in what manner they do this, is, I fear, beyond our power to explain. We know our own thoughts, and the operations of our minds, by a power which we call consciousness: but this is only giving a name to this part of our frame. It does not explain its fabric, nor how it produces in us an irresistible conviction of its informations. We perceive material objects, and their sensible qualities, by our senses; but how they give us this information, and how they produce our belief in it, we know not. We know many past events by memory; but how it gives us this information, I believe is inexplicable.

It is well known that subtile disputes were held through all the scholastic ages, and are still carried on, about the prescience of the Deity. Aristotle had taught, that there can be no certain fore-knowledge of things contingent: and in this he has been very generally followed, upon no other grounds, as I apprehend, but that we cannot conceive how such things should be foreknown, and therefore conclude it to be impossible. Hence has arisen an opposition and supposed inconsistency between divine prescience, and human liberty. Some have given up the first in favour of the last, and others have given up the last in favour of the first.

It is remarkable, that these disputants have never apprehended that there is any difficulty in reconciling with liberty the knowledge of what is past, but only of what is future. It is prescience only, and not memory, that is supposed to be hostile to liberty, and hardly reconcileable to it.

Yet I believe the difficulty is perfectly equal in the one case and the other. I admit, that we cannot account for prescience of the actions of a free agent. But I maintain that we can as little account for memory of the past actions of a free agent. If any man thinks he can prove that the actions of a free agent can-

not be foreknown, he will find the same arguments of equal force to prove that the past actions of a free agent cannot be remembered. It is true, that what is past did certainly exist. It is no less true, that what is future will certainly exist. I know no reasoning from the constitution of the agent, or from his circumstances, that has not equal strength, whether it be applied to his past or to his future actions. The past was, but now is not. The future will be, but now is not. The present is equally connected, or unconnected with both.

The only reason why men have apprehended so great disparity in cases so perfectly like, I take to be this, that the faculty of memory in ourselves convinces us from fact, that it is not impossible, that an intelligent being, even a finite being, should have certain knowledge of past actions of free agents, without tracing them from any thing necessarily connected with them. But having no prescience in ourselves corresponding to our memory of what is past, we find great difficulty in admitting it to be possible even to the Supreme Being.

A faculty which we possess in some degree, we easily admit that the Supreme Being may possess in a more perfect degree; but a faculty which has nothing corresponding to it in our constitution, we will hardly allow to be possible. We are so constituted as to have intuitive knowledge of many things past; but we have no intuitive knowledge of the future. We might perhaps have been so constituted as to have an intuitive knowledge of the future, but not of the past: nor would this constitution have been more unaccountable than the present, though it might be much more inconvenient. Had this been our constitution, we should have found no difficulty in admitting that the Deity may know all things future, but very much in admitting his knowledge of things that are past.

Our original faculties are unaccountable. Of these memory is one. He only who made them comprehends fully how they are made, and how they produce in us, not only a conception, but a firm belief and assurance of things which it concerns us to know.

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Continued from page 361.)

The next thing to be explained, is God's government of moral causes or free agents, that is, the government of men, considered as the instruments of providence which God makes use of for the accomplishment of his own wise counsels.

Most of the good or evil which happens to us in this world, is done by men: if God rewards, or if he punishes us, usually men are his instruments in both, to execute his vengeance, or dispense his blessings; and therefore God must have as absolute a government over mankind, of all their thoughts, and passions, and counsels, and actions, as he has of the powers and influences of natural causes, or else he cannot reward and punish, when, and as he pleases. If men could hurt those whom God would bless and reward, or could do good to those whom God would punish, both good and bad men might be happy or miserable in this world, whether God would or not; our fortunes would depend upon the numbers and power of our friends or enemies, upon the good or bad humours of those among whom we live, and Providence could not help us.

Now this is the great difficulty, how God can exercise such an absolute government over mankind, who are free agents, without destroying the liberty and freedom of their choice, which would destroy the nature of virtue and vice, of rewards and punishments: the necessity of allowing this, if we will acknowledge a providence, and the plain testimonies and examples of this absolute and uncontrolable government, which we find in Scripture, have made some men deny the liberty of human actions: and then they know not how to bring religion and the moral differences of good and evil, and the natural justice of rewards and punishments into their scheme; for nothing of all this can be reconciled with absolute necessity and fate. Others, to avoid these difficulties, are afraid of attributing too much to Providence, or have such confused and perplexed notions of it, that there are few cases wherein they can securely depend on God.

But I think this difficulty will be easily removed, if we distinguish between God's government of men, as reasonable creatures, and free agents, and his government of them as the instruments of his providence; the first considers them in their own private and natural capacity, the second in relation to the rest of mankind; which makes a great difference in the reason, and in the acts of government.

Man, considered in his own nature, is a reasonable creature, and free agent, and therefore the proper government of man consists in giving him laws, that he may know the difference between good and evil, what he ought to choose, and what he ought to refuse; and in annexing such rewards and punishments to the obeying or to the breach of these laws, as may reasonably invite him to obedience, and deter him from sin; and, as this degenerate state requires, in laying such external restraints on him, and affording him such internal assistances of grace, as the Divine Wisdom sees proportioned to the weakness and corrup-

tion of human nature: and when this is done, it becomes God to leave him to his own choice, and to reward or punish him according to his works.

But when we consider man in society, the case is altered, for when the good or evil of their actions extends beyond themselves, to do good or hurt to other men, the providence of God becomes concerned either to hinder, or to permit and order it, as may best serve the wise ends of government, as those other men who are like to be the better or the worse for it, have been obedient or disobedient to the divine will. Though God has made man a free agent, yet we must not think that he has made such a creature as himself cannot govern: no man doubts, that God can, when he pleases, by an irresistible power, turn men's hearts, and chain up their passions, and alter their counsels; the only question is, when it is fit for God to do this: and no man can question the fitness of it, when the good government of the world requires it. God makes no man good or bad, virtuous or vicious by a perpetual and irresistible force; for this contradicts the nature of virtue and vice, to which liberty of choice is necessary; but God may, by a secret and irresistible influence upon men's minds, even force them to do that good, which they have no inclination to do, and restrain them from doing that evil, which otherwise they would do; which does not make good men, but makes them the instruments of providence in doing good to men; and God, who is the sovereign Lord of all creatures, may, when he sees fit, press those men, if I may so speak, to his service, who would not do good upon choice. This shews the difference between the government of grace, and providence; the first has relation to virtue and vice, to make men good, to change their natures, and sinful inclinations into habits of virtue, and therefore admits of no greater force than what is consistent with the freedom of choice, and the nature of virtue and vice: but the government of providence respects the external happiness or misery, rewards or punishments of men or nations; and to this purpose, God may use what instruments he pleases, and exercise such authority over nature or men, as is necessary to accomplish his own wise counsels of mercy or judgment.

(To be concluded in the next.)

THE GRACE OF GOD MANIFESTED.

MEMOIR OF JAMES DABB.

Dear Sir,

THE substance of the following memoir was written by a son of James Dabb; and is offered to you for insertion in the Methodist Magazine, if you judge it proper.

Dear Sir, I remain, your's, with much esteem,

Truro, Sept. 11, 1813. JOHN RILES.

JAMES DABB was born Jan. 23d, 1732, in the parish of Probus, in the county of Cornwall. His parents were respectable; who both dying when he was very young, left him to the care of his eldest brother: and as he died soon after, without a will, his property was left to the control of his widow; and James was turned into the world in a friendless condition. However, a gentleman in Probus, out of compassion to the lad, took him into his service; and at a proper age, put him an apprentice to a carpenter. At the expiration of his apprenticeship, he entered into the employ of Thomas Hawkins, Esq. of Trewithin, where he continued till his last sickness, which was in the month of December, 1810.

At the age of 23 he married a young woman of strict morality, by whom he had seven children; four of whom survived him. James, till he was 50 years of age, lived according to the desires of the flesh, in rioting, drunkenness, and gambling. Drunkenness, which often brings a man to a morsel of bread, frequently reduced his family to great distress. Sometimes, after one of these scenes of intemperance, he seemed to have qualms of conscience; and to atone for what was past, he formed occasional resolutions to attend the church, and read the Bible, supposing he had done something highly meritorious, which could wipe off the black list of his crimes; though he had seldom fortitude to keep his resolutions, and he generally either began or closed the Lord's-day in a state of intoxication. The gentleman in whose employment he was, frequently reasoned with him, on the impropriety of his conduct, but to no purpose: he was led captive by the devil at his will.

In the year 1780, a dissenting minister coming to preach at Probus, the usual engines of reproach were set on foot to prevent the people from thinking, and the word of life from taking effect; and although James Dabb was not afraid of insulting his Maker, and getting drunk, he zealously joined in the watch-word, "Beware of false prophets." However, his eldest daughter ventured to attend the preaching, and the word made a deep impression on her mind. While the minister was giving out one of Dr. Watts's hymns, she was much affected, especially when he repeated those lines,

> "See how the pit gapes wide for you,
> And flashes in your face;"

but through the want of a religious friend to advise with, her conviction in a great measure wore off. The preacher being very roughly handled by the mob, discontinued his visits, and Satan kept his goods in peace.

The inhabitants of Probus, at that time, were wicked to a proverb, and only noted for profaneness, drunkenness, and gam-

bling; and such being their general character, they certainly could not have had very wise prophets amongst them; and as it was one of the strong holds of Satan, it is not to be wondered at, that the old lion began to roar, when his right to reign was questioned, and men were warned of their danger. By some it is considered a crime to preach the gospel; and those who embrace it are branded with the odious epithet, enthusiast. But there is abundant reason to be thankful for the great change which has taken place at Probus: the gospel of Christ has borne down opposition, and while it has civilized the people in general, and consequently rendered them moral, it has succeeded in causing a great portion of them to become truly religious.

Some time after the above scene of riot and persecution, the Rev. Mr. Wills preached at Probus, and under his sermon, James Dabb's daughter felt her conviction revive, and saw and felt the necessity of a change in heart and life. As the Methodists had formed a society at Trisillian-Bridge, two miles from Probus, she attended the preaching there, which was rendered a blessing to her soul; and she began, in good earnest, to serve the Lord. One evening, retiring for private devotion, the words of the poet were powerfully applied to her mind:

> "Ah! wherefore didst thou ever doubt,
> I will in no wise cast thee out."

She was enabled to believe with her heart unto righteousness, and felt the load of her guilt removed. She now delighted in reading the Scriptures, prayed much, and was very serious. The change which she experienced, exposed her to much trouble, as her father attributed it to melancholy, being ignorant of its proper cause. About this time a person raised a scandalous report concerning her, in consequence of her attending class-meeting. On the ground of this, her father peremptorily forbad her going to the meeting any more; and added, "If you want instruction, go to the parson; what do you go amongst the Methodists for? They are the false prophets spoken of in the Scriptures." To this she replied, "I know, by experience, that the Methodists teach the way of life and salvation; and if you die in your sins, you will be eternally lost." These words affected him much; and he conversed with her on religious subjects, but could scarce believe the things he heard.

Having surmounted her greatest difficulty, she invited the preachers to come to Probus; and under the first sermon, her father's mind was much affected; and he offered the use of his house to preach in. He was now deeply convinced of his lost condition, and began to bewail his sinful life. Satan began to charge him with the aggravation of his crimes, and suggested to his mind, that as he had lived fifty years in the world without

religion, God would not have mercy upon him. This is one of the devil's usual methods; for if he cannot drive men to presumption, he will, if possible, drive them into despair. As James had now joined the society at Tresillian-Bridge, and covenanted with the Lord, that the Methodists should be his people, and their God his God, another difficulty presented itself: he was tempted to believe that Sir Christopher Hawkins would turn him out of his employ, and that, consequently, his family would be brought to poverty. But in this his fears were without foundation, as that gentleman, who observed the great change in his life, encouraged him to persevere; and God, in his infinite mercy, supported him under all his trials, and made the pious conversations of his daughter a great blessing to him.

James's wife, whose conduct was so moral, that she passed amongst her neighbours for a very good Christian, now saw and felt the need of a Saviour, and in a short time was enabled to rejoice in a sense of pardoning mercy. His eldest son likewise, then but a youth, was truly converted to God.

One evening, when James was going to the class-meeting, much distressed on account of his state, and ready to despair of mercy, while he was earnestly praying to God for pardon, he was enabled to embrace the promise of salvation, by believing that God, for Christ's sake, had forgiven his transgressions, and blotted out his sins. Gladness overflowed his heart, and a new song was put into his mouth; and he sang, "I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." His wife united with him in ascribing glory and honour to God and the Lamb for his spiritual deliverance.

As James had now experienced the comfort of religion in his own soul, he felt a desire that all his neighbours might be partakers of the same glorious hope; this is a consequence of the love of Christ, constraining a good man, by enlarging his mind with the most benevolent feelings. To make more room in his house, he took down a partition, and added another apartment for the use of the congregation; for his heart and his house were open to the ministers of the gospel, whom he received as angels of God, and messengers to the churches. While men professing religion retain their piety, they have no evil surmises, for they feel the influence of that "love, which is kind, and envieth not."

The preaching being now establisned at Probus, and a society formed, consisting of six members, the sons of Belial were greatly enraged, and violently persecuted the followers of Christ. As usual, evil reports were raised and circulated against those who were endeavouring to make their calling and election sure. They were not molested while serving divers lusts, and blasphem-

ing the God of heaven. Such treatment often appears strange to good men at their first setting out in the way to heaven: forgetting it was so from the beginning. In the time of the apostles, the Pagan priests made tools of the rabble, to oppose the spread of the gospel: and there have always been such men as Celsus and Julian the Apostate, who were avowed enemies to the cross of Christ, and every good work. A reverend gentleman, whose sacred function required a different line of conduct, instigated some persons to acts of violence; and as James Dabb was considered as introducing the Methodists into Probus, a crime not easily forgiven, the parson gave orders to some poor men to take down the steps leading into James's house: and while Mr. Wrigley was preaching one evening, the mob attempted to make a riot. This affair was likely to be of a serious nature; but, providentially, no mischief was done. James laid his case before Sir Christopher Hawkins, who sent for the persons who took down the steps, to inquire by whose orders they had done it: he insisted on their being put up again, and threatened the persecutors with severe punishment, if they attempted to disturb the Methodists any more. From that time there has been peace there, and God's cause has prospered.

It is but just to mention, to the honour of Sir Christopher Hawkins, that he has shewn himself a decided friend to the rights of conscience; and the Methodists, at Probus, are under many obligations to him for favours which he has generously granted them.

The Christian life is very properly called a warfare; not merely on account of persecution, but because the Christian has to maintain a constant ascendency over his own tempers and passions. For this purpose it is necessary he should watch continually at the post of duty, and keep his own heart, by the grace of God, lest any root of bitterness should spring up. James Dabb, in an unhappy moment, was off his guard, and his soul was brought into bondage. Having been one day from home on his master's business, he called at a public house to get a refreshment; he there met with a clergyman in a state of intoxication, who began a dispute with him on what he termed a *new religion*. On this part of the relation, one is tempted to draw a veil: but when a man so far forgets his office, and degrades his character, exposure is no violation of charity.

> "Is this the path of sanctity? Is this
> To stand a way-mark in the road to bliss?
> Himself a wand'rer from the narrow way,
> His silly sheep what wonder if they stray!"

This dispute was attended with unhappy consequences. James was conscious he had drank more than he ought; and for four

days his mind was in the greatest distress: during this time he eat no pleasant food. He mourned, and sought forgiveness, and did not rest until the Lord graciously healed his backsliding, and restored him to his favour.

James Dabb was now called to bear troubles of a different nature. His eldest daughter, who had been a woman of affliction for many years, fell into a consumption, which soon terminated in death; and October 2d, 1792, she quietly fell asleep in Jesus. She was a woman of unaffected piety, and for many years had lived a witness of that love which casteth out all fear. About three months after, his wife died in the faith, leaving behind her a blessed testimony to the truth. Although James felt his loss sensibly, yet he did not grow weary in well-doing: he abounded in every good work, and was instant in season and out of season. He constantly attended the means of grace, sometimes walking several miles; which induced a person once to say, "If James Dabb does not go to heaven, he deserves to go there, for the labour he is at." James's motives were pure, his principles truly evangelical, and it was his meat and drink to do the will of God. He found the class-meetings precious to his soul: his delight was to have communion with the saints.

James Dabb evinced a uniformity of character; he was the same man at his labour, that he was in the church—serious and pious. Whatever company he was in, he would introduce religious conversation. It was the delight of his soul to talk of the loving-kindness and compassion of God to poor sinners. One of the labourers at Trewithin, whom James had often talked to on religious subjects, but who had uniformly turned them into ridicule, being ill, James visited him, and said, "Now, my friend, if you had religion, it would be a blessed thing for you." The man burst into tears, and exclaimed, "It is now too late!" He died a few days after.

James was a man of much prayer, and as his own children had the first claim to his supplications, he prayed much for their conversion to God, and that they might be holy in life. He seldom left his house in the morning, till he had prayed three or four times in his closet. Every corner of his workshop, the hedges and ditches, could bear testimony how often he had held communion with the God of heaven. Towards the close of his life, the first thing he did on his return home from labour, was to enter his closet, where he found nearness to God, and his soul filled with joy unspeakable. His general rule was, to go from his closet to the preaching and class-meeting. In the love-feasts, when he spoke of what God had done for him, his countenance spoke as forcibly as his words, while he related, in a simple, artless

way, the dealings of the Lord with his soul. He would say, "Glory be to God for what he has done for such an unworthy creature! I lived for fifty years in the gall of bitterness, but, thanks be to God, he hath plucked me as a brand from the burning: my stammering tongue cannot relate a thousandth part of the loving-kindness of the Lord. I have no doubt nor fear, that when God shall call me, I shall be with him to behold his glory."

His zeal for God, and his love for the souls of men, were great. He frequently went from house to house, to invite his neighbours to the preaching; and his labour was not in vain. God blessed him in his worldly concerns; for although he had spent such a large portion of his life in sin and folly, he lived long enough to acquire a sufficiency to render his last days comfortable. God blessed his house aud his labour; and he found godliness to be profitable to all things. For honesty and integrity of conduct, he sustained an unblemished character in the employment of Sir Christopher Hawkins's family for sixty years.

In the year 1809, his eldest son was taken with an illness which ended in death. He was upright in his conduct, and witnessed a good confession. He died in peace, April 8, 1810.

In December, 1811, James Dabb was taken ill; but the harbinger of death was welcomed by him. His treasure was above, and his language and deportment testified his desire to depart, and be with Christ. When he perceived his sickness was unto death, he called for his son, and said, "My dear, I believe my time is very short. I have to say, I know that religion is no cunningly-devised fable: I have known the Lord for thirty years, and I lament that I did not know him sooner. But, thanks be to God, I know I am accepted through his Son. I have had no doubt on my mind for six weeks past. Let death come when he will, he is a welcome messenger to me. O what should I do now, if I had not religion! I know that in a very little while I shall be in eternal glory. Make God your friend, and all will be well!" As his disorder lay chiefly in his head, he was sometimes delirious; but when any of his friends called to see him, and began to talk of the things of God, he recovered his recollection. A particular friend asked him how he did; he replied, "Glory be to God, I am made for ever—I am made for ever." At one time his son thought him dying, but stooping down to his bed-side, heard him repeat the whole of that hymn,

"My God, the spring of all my joys," &c.

Being a little revived, he said, "I wonder I am left so long; but, Lord, not as I will, but as thou wilt: all my appointed time I will wait till my change come." At another time, he said to his son, "With regard to my body, it is a matter of no consequence what is done with it; you may carry it to the chapel, or not; but if

there should be a funeral sermon, I hope good will be done." He continued happy in God, although his pain was great, till Feb. 10, 1812, when he quietly fell asleep in in the Lord, in the 81st year of his age.

Mr. William Martin preached his funeral sermon to a numerous congregation, from Job xiv. 14. And the language of the major part was, "Let me die the death of the righteous, and let my last end be like unto his."

MEMOIR OF MR. JAMES ALLEN.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

Mr. John Smith, senior, made an observation many years ago, when meeting the society, that did my soul good at the time when it was delivered, and which has been a source of consolation to me many times since. His words were, "Blessed be God, brethren, our people die well." As your periodical publication proclaims the same heart-reviving intelligence, to the comfort and encouragement of thousands, I beg leave to present you with a short memoir of a pious young man, lately deceased, who died "in sure and certain hope of a glorious resurrection to eternal life." If you will have the goodness to favour it with an early insertion in your improved Miscellany, you will much oblige, your affectionate Brother in the best of bonds,

Jersey, September 10, 1813. Joseph Lisk.

James Allen was born at Mevagissey, in Cornwall, and resided there till some time after his conversion to God. From his infancy he was of a serious turn of mind, and never addicted to the profaneness and immorality with which many young persons are dreadfully contaminated, to the great grief of their parents, and indeed to the sorrow of all good men. At the age of fifteen, our dear young friend manifested a sincere regard for the worship and service of the Most High, by attending all the public means of grace; but it was during the great revival at Mevagissey, in 1807, that he was savingly converted to God. Whether he was awakened under the ministry of Mr. Gill, or Mr. Allen, is uncertain; his friends think the latter was the honoured instrument, because he invariably expressed the most affectionate regard for Mr. Allen: but this is of small importance; and both the one and the other of these good men will be willing to ascribe all the glory to God. His convictions were deep, and he did not stifle them. His sorrow for sin was of a godly sort, working repentance unto life. Resolved, by divine

grace, to flee from the wrath to come, he sought the Lord with his whole heart, in a diligent use of all the means of grace; and it was not long before he found him to the joy of his soul. In class-meeting, shortly after his being united to Christ by faith, he expressed himself as follows: "I feel no condemnation: Jesus and all in him is mine!" He was now under the influence of admiring love and gratitude, and all those blessed operations of the Spirit, which penetrate and enlighten the mind, warm and elevate the affections, and fill the whole soul with the most ardent zeal for the glory of God, and the salvation of mankind. Many of his pious associates will recollect, with pleasure, his earnest, devout, and fervent supplications at a throne of grace, both at their public and private prayer-meetings, when the Lord was graciously pleased to hear and answer the lispings of his adopted child. For the space of three years, James Allen was a pious, steady member of our society at Mevagissey, and beloved by all who were acquainted with him; and who will long lament the manner in which he was torn from them. In his way from Mevagissey to Guernsey, to see his parents, who resided there at that time, he was impressed, and sent on board a man of war. In this situation he had many trials to endure. Many times did the sailors threaten to throw him overboard, if he did not desist from prayer. O what must have been his feelings on such occasions! In writing to his parents, he several times informed them, that the Lord was present with him; and he most earnestly requested them not to grieve upon his account. He had been on board about two years, when one day, off the coast of Spain, he was ordered to attend the boat's crew on shore. The boat upset, and the men were precipitated into the great deep. As our brother was an excellent swimmer, he succeeded in saving the lives of two of his ship-mates. But these humane and generous exertions were attended with fatal consequences to himself; for from them originated that affliction which was the cause of his death.

In February last he was discharged from his Majesty's service, for want of health; and after remaining about five months at Plymouth, he returned to his parents, who now reside in Jersey. Finding himself growing weaker and weaker, and viewing himself as on the borders of eternity, he earnestly requested our friends in St. Hellier to visit him, and to afford him all the spiritual assistance in their power, during his short abode in this world. Our brethren found unspeakable satisfaction in all their labours of love for this simple-hearted youth. When we first visited him, he had not that full assurance of faith that he most earnestly desired to enjoy before his removal into eternity. Eight days before his departure, the Lord was pleased to grant him the desire of his heart, by manifesting himself to him in a most gracious manner. He had been engaged about an hour in silent

prayer to his adorable Saviour and Redeemer, when he cried out, "O that I had wings like a dove, for then would I flee away, and be at rest with my Saviour. Now the Lord hath given me the desire of my heart. I am now ready and willing to go, whenever the Lord is pleased to call me. I would not wish to live, no, not for ten thousand worlds; I long to depart, and be with Christ." In the full triumph of faith, he piously exclaimed, "Come, Lord Jesus; come quickly!" I administered the sacrament to him a few days before his soul took its flight; and never did I see a soul more triumphantly happy. The last day of his life he was so filled with love, and joy, and peace, that he could scarcely contain himself. Seeing his dear relations weeping around him, he cried out, "Why do you grieve for me? I am going to see Jesus." Enraptured with the love of God, he rose up in his bed, and exclaimed, "O how sweet when Jesus is here!" He then sung the following lines:

"What now is my object and aim?
What now is my hope and desire?
To follow the heavenly Lamb,
And after his image aspire:
My hope is all centred in thee,
I trust to recover thy love;
On earth thy salvation to see,
And then to enjoy it above."

When he came to the concluding words, "And then to enjoy it above," he repeated them over and over again. Observing his relations to be very much affected, he said, "Come, don't cry, help me to sing the praises of God. Sing that hymn,

"Come away to the skies, My beloved arise,
And rejoice in the day thou wast born."

He continued in this glorious frame of mind, exhorting all the family to live to God, and not to suffer their minds to be wholly taken up with this world; adding, "It will not be long before you will all follow me.—Come, (said he,) help me to praise him;" and then cried out,

"Hallelujah to the Lamb, who has bought us our pardon,
We will praise him again when we cross over Jordan."

"Yes, (says he,) praise him! praise him!" The last words he was heard to express, with his hand lifted up, were, "Now I am free! Praise him! praise him again! Hallelujah!" He then dropped his hand, and, without a struggle, sweetly fell asleep in Jesus, on the 19th of August, 1813, aged 24 years.

MISCELLANEOUS.

Letters to a Friend, on the Religious Instruction of Youth.

(Continued from page 380.)

Letter VIII.

Dear Sir,

In my last I mentioned, that I would next consider the evils arising from the neglect of family religion. I had purposed to consider these evils, as they respect,

1. The labours of the preachers.
2. The families to which the children belong.
3. The children themselves.
4. The world at large.

On most of these subjects, Mr. Baxter has written so pertinently, that I shall do little more than recite what he has said.

1. If neglect of family religion greatly hinders the labours of the preachers, how painful is it for a faithful preacher to labour amongst those, whose parents make a religious profession, but neglect their families! The children of such parents may, from custom, attend our chapels, but are they not less susceptible of a serious impression than others? Is there not an awful darkness of mind, which renders the word ineffectual? Is not this one great cause why, in large towns, so many attend our preaching on sabbath evenings without profit? They have long heard the word, *but understanding* it *not*, they remain barren and unfruitful. Mr. Baxter, in reference to this part of our subject, says, "I intreat you that are parents, to consider what advantages you have, above all others, for saving your children.

"1. They are under your hands, while they are young and flexible: but they come to ministers, when they are grown older and stiffer, and think themselves too good to be catechised, and too old to be taught. You have a twig to bend, we an oak; you have the young plants of sin to pluck up, and we the deep-rooted vices. The consciences of children are not so seared with a custom of sinning, and long resisting grace, as others. You have the soft and tender earth to plough on, we have hard and stony ways, that have been trodden on by many years practice of evil. When they are young, their understandings are like a sheet of white paper, that hath nothing written on; so that you have opportunity to write what you will: but when they are like the same paper, written over with falsehoods, which must all be blotted out again, and truth written in the place, how hard is this! We have a double task; first, to unteach them all that the world, flesh, and the devil have been diligently teaching them many years. We have hardened hearts to beat on, that

will not feel; we may tell them of death and judgment, of heaven and hell, and they hear us as if they were asleep or dead. You have the soft clay to mould, and we have the hardened bricks. You have them before they are possessed of prejudice and false conceits against the truth; but we have them to teach, after they have lived many years among those that have scorned at godliness, and taught them to think God's ways to be foolish preciseness.

Custom hath not ensnared our little ones to contrary ways, but, of old sinners, the Lord himself hath said, "That if the Ethiopian can change his skin, and the leopard his spots, then may those that are accustomed to do evil, learn to do well."

2. Neglect of religious instruction, produces great evils in the families to which the children belong.

"If children are wicked, do they not oft cast off natural affection? Are they not perverse and disobedient? What strife and debate arise in families from this cause! How often are the grey hairs of parents sent with sorrow to the grave, from the wickedness of their children! If want, sickness, or old age, come upon parents, what comfort have they in children who do not love them? What disorder is there in those households, where religion is banished! Compare a well regulated, religious family, with one, where 'they call not upon God,' and mark the accomplishment of these words: 'Pour out thy fury upon the families that call not upon my name.—The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just.'"

3. Neglect of religious instruction, injures the children themselves. It deprives them of the best means of prospering in both worlds. "If, (says Baxter,) you help them not to some trade, they cannot live in this world; but if they be destitute of true godliness, they shall not live in heaven; 'for without holiness, none shall see the Lord.'"

4. Neglect of religious instruction injures society. We have already seen Mr. Wesley's sentiments, on the blessings which may be expected from a due attention to it. Mr. Baxter, in the following lines, tells us some of the evils which arise to the church and the world from its neglect. "The first work towards reforming and making happy the church and commonwealth, lies in the good education of your children, and the most of this is *your work*. If this be left undone, and they come to ministers raw, degenerate, and hardened in their sins; alas! what can ministers do? Whereas, if they come trained up in the principles of religion, and the practice of godliness, and were taught the fear of God in their youth, O! what encouragement would it be to ministers, and how would the work go on in our hands. I tell you seriously, this is the cause of all our miseries and unre-

formedness in church and state, even the want of the holy education of children. Many lay the blame on this neglect and that, but there is none hath so great a hand in it as this.

"What a church may we expect, when all the parents and masters in a parish shall cast all their duty on their ministers? Alas! how long may we catechise and preach to them, before we can get them to understand the very principles of truth! This, this is the cause of our church's deformity; and this is the cause of our present difficulty of reformation. It is in vain to complain and contend about orders and discipline, if the persons that live under it be not prepared."

There are two observations I would add to this last quotation from Baxter.

1. How strong were his views of the duty of parents, to instruct their children, when he considered the neglect as the chief cause of all the unreformedness in church or state!

2. He justly censures those parents, who cast all their care upon ministers, respecting the instruction of their children. In what a pitiable state are those children, where neither parents nor ministers are concerned for them!

3. Neglect of the religious instruction of youth, will affect future generations. If our children are brought up ignorant and wicked, if they continue so through life, they will bring up their children in the same manner. Such neglecters do what in them lies, to banish the knowledge of God out of the world. Doubtless, it was by this means, that the sons of men grew to such a pitch of wickedness and impiety, that it repented the Lord that he had made man, and he *drowned the world*. After it was re-peopled by the posterity of Noah, from neglect of family religion, God left the nations to their own blindness, and gave them up to work wickedness with greediness. See the state of the gentile world, as described in the first chapter of Romans, and remember the origin was neglect of family worship. Family worship, and family instruction being banished from their households, God was soon forgotten. He was not in all their thoughts.

Could we trace the history of the Reformation on the continent, or of the Puritans, who fled to America from persecution, and see their descendants, it is very probable we should trace the declension of godliness amongst them, by the same mark. We may add, that there is too much reason to suspect, that a great part of nominal Christians, who have no family worship, are not far from giving up public worship.

I remain, dear Sir, your's, &c.

Dear Sir,

LETTER IX.

If then the danger from the neglect of family religion be so great, to ourselves, our families, our country, and the

world at large; if Methodists are at this day, favoured with peculiar privileges; if our opportunities be greater, our light clearer, and our profession higher, than others; if vital godliness decays or prospers, in proportion to the spread of family religion: ought we not to feel an holy jealousy, lest there should be any defect respecting it among us? Have not the world at large, the Christian church, and its great Head, cause to expect that we should be distinguished for this, in proportion to the rest of our profession? We have seen the evils which attend the neglect, and we have heard the opinion of great and good men, on the connection there is between it and the prosperity of the church.

We have seen cause to conclude, that the Methodists as a community, appear defective in the religious *instruction* of their families. Let us next inquire into the most likely means of improving the religious instruction of youth amongst us. In order to this, let us consider the subject, as it respects, 1. The heads of families, 2. Our Sunday-Schools, 3. Our public characters.

Admitting that we are particularly distinguished, 1. For family prayer; 2. That the Scriptures are much read in our families; 3. That our children are often seriously exhorted on the subject of religion; 4. That in general they are restrained from the sinful maxims and customs of the world: it may be asked, In what are we particularly deficient? The attentive reader may have observed, that the writer's views are, that we are deficient in *informing* the minds of our children respecting Christian principles, and that this deficiency is chiefly to be attributed to the neglect of *catechising*. Were catechising generally added to the other means we use, it is probable that few religious communities would give a brighter example of family religion than the Methodists.

Parental catechising, properly used, affords so many means to help children, that I confess myself at a loss to conjecture, how religious instruction can be consistently persevered in by the head of a family, without something amounting to it. Whatever may be done by persons of superior minds and information, I have little scruple in saying, that the bulk of religious families must go uninstructed, by those placed over them, if catechisms are not resorted to? It is under this impression that these letters have been written; and if, with the piety existing amongst the Methodists, they would but use the most rational method, which the experience of ages has confirmed, to inform their children, no good we have yet seen will bear comparison with what might be hoped for. The Methodists are not enthusiasts. They do not expect the end without the means. They do not expect their families to be wise unto salvation, and remain untaught. Why, then, should they not adopt the most likely means

to teach them? Were it necessary, it might not be difficult to argue at large the duty of catechising, but these letters are already a disproportionate length.

They have been lengthened in some of their most interesting parts, in hopes of exciting attention. I will therefore only briefly state some outlines, which may tend to promote the practice of catechising through our whole connection.

Should this object be gained, the writer will rejoice before Him, to whom all praise is due.

Admitting that our chief defect consists in our not regularly catechising the children entrusted to us, what may be urged to the respective persons concerned, to promote catechising?

I. Heads of families.

Might not each head of a family steadfastly set apart some convenient season, on the Lord's-day, for the purpose of catechising his family. As to the manner of doing this, it may be best,

1. To appoint them easy portions to commit to memory.
2. At each meeting, patiently to hear them repeat these portions.
3. Try them, one by one, if they understand what they repeat.
4. Explain it to them.
5. At proper seasons, apply affectionately to their consciences what they understand.
6. Always close these seasons with prayer.
7. Never to be tedious, nor much exceed the time set apart, lest you should be tempted to give up the duty entirely.

Were such means as these fully used through our numerous body, I cannot doubt that God would own the attempt, to the good of an innumerable multitude of children, who are now "comparatively untaught."

II. *With respect to Sunday-School Teachers.*

1. Let religious instruction become universally their chief end.
2. Let the directors of these schools seriously deliberate on the best means of promoting it, according to the various circumstances of the schools.

III. Might not leaders of classes and bands, and local preachers do much good in this matter?

1. By visiting their people, who have families, at their own houses, and conversing faithfully and affectionately with them, on this point, making, statedly, such inquiries as these:

1. How frequently do you pray with your families?
2. Do you read the Scriptures regularly in them?
3. Do you restrain your children from improper company?
4. Do you teach them to reverence the Sabbath?
5. Do they accompany you to public worship, on the Lord's-days?
6. Do you regularly set apart some time, on the Lord's-days, for catechising and instructing them in the principles of religion?

7. Do you encourage them to love reading, by endeavouring to provide them with suitable books?

8. Do you endeavour to impress upon their minds the necessity of being honest, industrious, careful; and of speaking the truth?

Lastly. Do you labour earnestly, with God, and them, for their conversion and salvation

2. By making this subject (occasionally) a matter of investigation at the leaders' meetings.

3. By accompanying the travelling preachers, at least once or twice a year, to each family, purposely to converse respecting family religion.

IV. With respect to travelling preachers, the directions given in the large minutes comprise almost every thing, which can be said respecting their influence. But as the travelling preachers labour under disadvantages, in observing these rules, without the help of leaders and local preachers, in large societies; a union with them is of great moment. To unite travelling preachers and local preachers and leaders in this work, might 1st, be a subject of serious conversation in the leader's meetings.

2. Leaders might unite with travelling preachers in visiting families.

3. One hour in the week might be set apart for public catechising and exhorting; in which travelling preachers, local preachers, and leaders, might assist each other.

Intending, in my next, more particularly to address parents, and those who have the charge of children, I shall not enlarge farther upon the subject in my present letter.

I am, dear Sir, your's, &c.

(To be concluded in the next.)

Some Observations on a Critique in the Christian Observer for March last.

To the Editor of the Methodist Magazine.

Sir,

In perusing a Review in the *Christian Observer* for last March, I noticed some expressions, on which I take the liberty of sending you a few remarks. The sermon which is the subject of the critique to which I refer, was preached in St. Michael's church, Lewes, June 23, 1813, by Samuel Holland, M.D. In this visitation discourse, the imputation upon the regular clergy of not preaching the gospel, is professedly considered. The author observes, that this charge "might well have been disregarded, when in the mouth of a few seceders from the church." "Then indeed," saith he, "might the accusation have been suffered to invalidate itself. But alas! it is not now from the open enmity alone of those who have left the establish-

ment that we suffer this dishonour, but from the mis-directed zeal of some of *our own familiar friends*, of some who still *walk with us in the house of God, as friends.*" The writer of the critique in question, after quoting this passage, proceeds thus: "That the extracts which are to support and illustrate this charge, should be chiefly composed of passages from the Journals of Whitefield and Wesley; from the Methodist and Evangelical Magazines; and from other professedly sectarian writers, was to be expected. That after the example of Mr. Mant, quotations should also be made from Mr. Romaine and from Dr. Hawker, did not surprise us: but, that amidst this farrago of dissent and peculiarity in doctrine, the name of Mr. Wilberforce should be introduced, and with reference to this formidable charge, which is the ground-work of the sermon, did indeed excite in our minds feelings of mingled astonishment, indignation, and regret." p. 181.

Passing over the phrase, "professedly sectarian writers," which is none of the most civil, when applied to such men as Messrs. Wesley and Whitefield, to whom the Christian world is under so great obligations; I am at a loss to see any just ground for feelings of astonishment, indignation and regret, on account of Mr. Wilberforce being classed with such characters. The association will not, I am confident, excite the astonishment, regret, or indignation, of that truly pious and intelligent statesman. His catholic principles lead him to treat with respect and Christian courtesy the truly pious, whether in or out of the establishment. The grand doctrines so ably maintained in his "Practical View," the Christian Observer well knows, are the very same which Messrs. Wesley and Whitefield proclaimed from the pulpit and the press; and that neither of those eminently great and good men ever wrote a sentence more strongly expressive of the charge combated by Dr. Holland, than the following which he quotes from that celebrated work: "In our days, the peculiar doctrines of Christianity have almost altogether vanished from the view." Nay, the critic himself maintains that the charge is "completely borne out by unquestionable facts;" and that "it has been acknowledged by Secker and Porteus, by Barrington and Horsley, and many other distinguished prelates of our church," (p. 182.) But the critic asks, "What is there in either of the passages extracted from his (Mr. Wilberforce's) work of a sectarian tendency?" What has this question to do with the subject? Nothing, in my apprehension; nor can I discover any "disingenuous or uncandid classification" in Dr. Holland's quoting from that excellent publication, in common with works of Dissenters and Methodists who have written upon the same subject. I flatter myself that I am as true and consistent an advocate of the established church as the Christian Observer himself; but I do not apprehend that my being so would warrant

me in branding with the epithet *sectarian* any, who, on discovering a marked discordance between the prayers which precede, and the sermons which follow, in a church, should think it their duty to hear the gospel in a Methodist or Dissenting chapel, or even in a private house, or in the open air. That such a discordance was pretty general for about a hundred years preceding the appearance of the "Practical View," the critic maintains. During this long interval, in what a deplorable state was true religion in this country! In the preface to the third edition of his "Pastoral Care," Bishop Burnett gave such an account of the lamentable state of religion in the established church, as, no doubt, was considered by many as abounding with "coarse and exaggerated accusations." But it is well known that in that piece, as well as in his other writings, the pious and venerable prelate spoke the words of truth and soberness. From the time of his writing that preface, matters, in point of religion continued to grow worse and worse, till about the year 1739, when God raised up the two Wesleys and Mr. Whitefield to revive and inculcate the almost universally exploded scriptural doctrines of the Church of England. With a zeal and steadiness, which would have done no discredit to the apostolic age, they went forth and preached the everlasting gospel. In the course of time, by a variety of providential occurrences, for which myriads will find cause of eternal gratitude to the infinitely wise Disposer of events, they were led to believe it to be their duty to act in a way which has been termed irregular; that is, to preach the gospel of our Lord Jesus Christ to all that were willing to hear, although on a mountain, by a river side, or in the market-place of a town or city; a species of irregularity of which John the Baptist, and even Christ himself, and his Apostles, had set them an example. They then, to use the language of the critic, "commenced their bold and eccentric career." Then, travelling through all parts of the land, they encountered the "world's dread laugh," and exposed their lives to imminent danger from the attacks of a brutal populace, a great majority of whom, notwithstanding their vociferations in favour of the church, were as ignorant of all that deserves the name of religion, as the worshippers of Juggernaut. Their career was indeed bold and eccentric; that is, they were fearless of danger, and did not confine their labours within a narrow compass. At that time, according to the critic, (p. 182,) the "departure from the doctrines of the reformation was most general;" and he concedes, that "notwithstanding the irregularity and enthusiasm of their proceedings, these extraordinary men were the instruments of rousing numbers in the Church of England out of the lethargy into which they had sunk, and of leading the way to a general recurrence to the evangelical doctrines which had been so much neglected."

The critic either knows, or he ought to know, that the Chris-

tian Observer is, by most in the higher, and many in the middle ranks in life, classed with what are fashionably termed the publications of enthusiastic sectaries; and that, while it maintains the sound doctrines and pure morals which it is in the habit of maintaining, any reflections which it may make on the enthusiasm of Methodists or Dissenters, will be incapable of preserving it from the odium of that classification. It is not a name with which the men of the world contend; no, it is that temper and conduct which are the result of renewing grace, that excite their displeasure. With them *enthusiasm* and *enthusiast* are convenient terms of reproach, which they apply, without regard to conformity or non-conformity, to *all that live godly in Christ Jesus.* To what the critic terms the "irregularity and enthusiasm" of the Founders of Methodism, the Church of England, under God, is, in a great measure, indebted for its present prosperity. Is it decorous then, in any of the pious members of that church, seldom or never to mention the names of those "extraordinary men," without endeavouring to tarnish their legitimate fame by the vague accusation of enthusiasm?

For an answer to the charge of "coarse and exaggerated accusations," preferred by the critic against "the leaders of the Methodists," I would refer any candid reader to Mr. Wesley's Appeals in particular, and to his works in general. That great man, in the midst of unparalleled ministerial labours, contended successfully from the press, not only with anonymous writers, but with names of the first distinction for literature and church preferment. He was in fact the Luther of his age; and his numerous publications, replete with sound divinity and manly sense, expressed in language the most pure and energetic, will be read with pleasure by posterity, long after the works of the generality of his opponents will be forgotten.

"We are fully aware, says the critic, that the first leaders of the Methodists, in the ardour of their preaching, were frequently betrayed into language which is liable to objection; that they dwelt too exclusively on the necessity of faith, and enforced with comparative feebleness that of good works." (p. 184.) To this charge I answer, that no modern or ancient author ever more strongly enforced the necessity of good works, upon truly evangelical principles, than Mr. Wesley. He was as skilful in rearing the fabric, as in laying the foundation of true religion; and hence, although by mere moralists, he was occasionally accused of making void the law through faith, he was much more frequently accused by antinomians of invalidating the grace of God by the faithful and unremitting testimony which he bore to the Scripture doctrine of holiness and good works.

On the subject of sudden conversion, the critic asserts, that "the Methodists have, doubtless, applied the sudden conversion of St. Paul too indiscriminately, and urged it in many respects

unwarrantably." (p. 187.) This is a charge preferred against the *whole* Methodist body, in proof of which the writer cites no authority. But for sudden conversion in some cases he himself feebly pleads; and in page 188 he says, "Let it not be forgotten, that he that *truly believeth* in the Son of God may have the witness of his adoption in himself." Now, a plain Methodist, who is so unacquainted with Greek as not to know that εχει is in the indicative, not the subjunctive mood, would be perfectly right in saying with our own authorised version, (1 John v. 10,) "He that believeth on the Son of God hath" (not may have) "the witness in himself." If by conversion be meant that change of heart which is consequent on "truly believing in the Son of God," it follows, that the moment in which a man thus believes is that of his conversion, as well as that in which he receives the witness of the Spirit. Conversion, thus understood, is sudden, and even instantaneous. But, if by conversion be understood the process of conviction, from the moment of its commencement in a sinner, till that in which he believes so as to obtain a sure trust and confidence in God, that through the merits of Christ his sins are forgiven; all the Methodists maintain that it is generally, if not universally, gradual.

Why does the Christian Observer go so often out of his way, to attack a people, of whose orthodoxy, piety, and usefulness, he cannot be insensible? What valuable end can he propose to himself in seldom mentioning their usefulness, without qualifying his approbation by some degrading epithets? I do not ask these questions in the spirit of petulance; nor would I, were it in my power, by any observations of mine, detract from the credit of a work, which, notwithstanding occasional faults, is well calculated to promote the interests of genuine Christianity.

April, 1814. N.

A LETTER from a SAILOR ON BOARD HIS MAJESTY'S SHIP REVENGE, TO MR. R. HARRISON.

His Majesty's Ship Revenge, 74 guns, off Toulon, September 7, 1813.

Dear Father in the Lord Jesus Christ,

Grace, mercy, and peace be multiplied unto you and your's, through our Lord Jesus Christ. I have assumed the boldness of writing to you, and I trust you will not think me too bold in so doing, for it is the love of Christ that constrains me to say, Come, and I will declare what God has done for my soul, and what he is doing for others, even on the great deep.

I was born at Ripon, in the North of Yorkshire, and was there, at the age of fourteen, put apprentice to a shoe-maker. In my early life, my chief pleasure was in persecuting the people of God, and I was in general the ringleader in acts of wickedness, fighting manfully for the devil. In the beginning of the year 1803, I was leading a party of youths to the Methodist chapel in Ripon, on a Sunday evening, with a determination to make *game* of them, as it is called in that country. We agreed upon the following plan, after many other plans had been frustrated: to get needles and thread, to sew the garments of the people together, as they sat under the sound of the gospel. But the Lord found me out, and gave me to see and feel, that it was hard for me to kick against the goads. Blessed be the God of heaven, that while you were preaching, the word reached my heart. I thought your eyes were fixed on me, and that the whole of your discourse was directed to

me. I certainly thought ſome perſon or perſons had told you the whole of my conduct and character. You began to ſhew the dreadful ſtate of the wicked; and while you were thus ſpeaking, I thought I was on the brink of everlaſting ruin, and was made ſenſible that I had been defying the Lord, and challenging him to do his worſt unto me. You added, that the wages of ſin is death eternal. I immediately hung down my head, and dropped my needles, and durſt not look up for ſome time. I thought the eyes of all the congregation were upon me, and I began to think there was no mercy for me. But, glory be to God, you ſhewed that there was a fountain opened for ſin and uncleanneſs, and that the worſt of ſinners might find ſalvation through the merits of Chriſt. You alſo ſhewed how ready and willing the Lord was to ſave to the uttermoſt, all that called upon his holy name. After our departure from the chapel, my old companions began to laugh at me; but my convictions were ſo great and deep, that their jeering me had little effect. I told them that I would never join them again in thoſe wicked practices, for I ſaw we were all running headlong to deſtruction. I went home full of grief and fears; I took no reſt that night, nor did I dare to aſk any perſon to inſtruct me; indeed I had been ſo wicked a wretch, that all religious people ſeemed to flee from me. I remained all that week in great diſtreſs of mind. Hearing that you were to preach the following Sunday at Topliff, I went, and, thanks be to God, he met me there, and ſet my ſoul at liberty. I continued to feed upon the milk of the word, and felt the powers of the world to come for eighteen months. But, alas! I afterwards fell into the ſnare of the devil, and then gave way to deſpair; nor could I find any reſt day or night. I left my apprenticeſhip, and entered on board a man of war. On the 21ſt of April, 1805, I was drafted on board his Majeſty's ſhip Revenge, and ſent to join Lord Nelſon, off Cadiz. I ſoon began to follow the practice of too many ſeamen, i. e. curſing and ſwearing; but the Lord, who is long-ſuffering, and ſlow to anger, even towards the worſt of ſinners, continued to follow me with the cries of his blood; and, bleſſed be his name, he has given me a deſire to return unto him while it is day. On the 16th of April, we were lying at Port Mahon, in the Iſland of Minorca, getting ſtores for a cruize off Italy, when an offer was made, that if any wanted to receive the Lord's Supper, they might go to a Proteſtant chapel on a ſmall iſland, called Hoſpital Iſland. I went on ſhore, on purpoſe to get drunk at a wine-ſhop on that iſland; but I was diſappointed: I did not go to the chapel, but went to ſee a grand proceſſion of friars and prieſts of the Church of Rome. I then began to think, what a highly-favoured people the Engliſh were, in having the goſpel preached to them, and how it was neglected by us. As I ſat in the Romiſh Church, I began to cry aloud, "Have I heard the goſpel preached, while ſo many poor ſouls are kept in ignorance and darkneſs!" I began to feel my ſins an intolerable burden, and I reſolved to begin afreſh, and, if poſſible, enter again in at the ſtrait gate. On my return to the ſhip, I found a man that had known the Lord for upwards of twelve years; but he, like myſelf, had forſaken him. We converſed together; and I ſoon found that he alſo had felt the arrows of the Almighty to trouble his conſcience. I aſked if he would join with me in prayer, that the Lord might heal our backſlidings, and love us freely. We went into the teor, or wing, which is about ſix feet under water, and there poured out our ſouls to God; and we found him according to his word. We ſoon had to encounter oppoſition and perſecution, from both officers and men; but, bleſſed be God, he has given us ſtrength according to our day. We ſtill continue to give ourſelves to God in prayer, and, glory be to his holy name, he has made crooked paths ſtrait, and darkneſs light before us. He makes many of the dry bones in our ſhip to ſhake, by convincing and converting ſinners. There are now ſixteen ſouls in our ſhip, that can ſet to their ſeal that God is true: we aſſemble together to join in fervent prayer to the God of grace; and ſometimes as many as 30 join with us. There is ſurely a great and glorious work begun in our ſhip, and in the whole fleet. In His Majeſty's ſhip Caledonia, there are upwards of 60 perſons ſeeking the Lord, and in another 30; in the Royal George, 16; in the Prince of Wales, 12; in the Armado, 8: and on board the Berwick, about 19 or 20. We have formed ourſelves into little claſſes, and we carry on a correſpondence by letter with ſeveral in different ſhips.

Pleaſe to forgive the liberty I have taken in writing to you, for it is the burning love of God that conſtrains me to cry aloud, Come, and I will tell you what the Lord has done for my ſoul, and the ſouls of others, even in this part of the world.

I am, your unworthy Son in the Goſpel of Jeſus Chriſt,

 JOHN WRAY.

RELIGIOUS INTELLIGENCE.

METHODIST MISSIONS.

[*According to our promise, we now lay before our readers the following communications from Bridlington-Quay, and Patrington, which we acknowledged in our last Number, to have received.*]

ON Tuesday, January 18, 1814, at a numerous and respectable meeting held in the Methodist chapel, at Bridlington-Quay, a Society was formed, denominated the BRIDLINGTON METHODIST MISSIONARY SOCIETY. The resolutions, all of which passed unanimously, are similar to those of the Leeds Society, for an account of which we refer the reader to our Number for last December. The following is a brief abstract of the speeches delivered at the Meeting.

At ten o'clock in the morning, the REV. JONATHAN BROWN preached an excellent sermon on the occasion, from 2 Cor. x. part of the 15th and 16th verses, to an highly attentive and affected audience.

In the afternoon at 2 o'clock, the Rev. W. WELBOURNE opened the Meeting with singing and prayer; after which JOHN TINDALL, Esq. of Scarborough, was unanimously called to the Chair, who in a very solemn and graceful manner, adverted to the deplorable condition of the heathen, opposed to our exalted privileges as Christians; proving it to be our indispensable duty to send them the inestimable blessings of the gospel.

The first Resolution was proposed by the Rev. THOMAS INGHAM, who at considerable length, noticed the rise, and traced the progress of Missionary exertions, particularly referring to the many sacrifices made by the Rev. Dr. COKE, observing that, that venerable character, in addition to all his former labours of love, is now in the decline of life, sailing as a Missionary to the East Indies, from whence it is more than probable, he will never return, but from those distant regions, take his happy flight to the glorious mansions of eternal bliss. He then proceeded to shew the peculiar privileges, commercial, civil, and religious, with which we as a nation are favoured, and said he trusted that British benevolence would speedily be as extensive as British commerce. To prove the necessity of sending Missionaries, he observed, that although the Bible had already reached Asia, and Africa, as well as America, yet to those countries it must remain incomprehensible, without proper explanation. He then concluded, by saying, he confidently hoped, that the unity which had lately existed amongst religious denominations for the diffusion of gospel light, would soon cause a party spirit to draw her last breath.

He was seconded by Mr. W. ROBINSON, who expressed the grateful feelings of his soul, that such a blessed change had taken place in the morals of the people in this neighbourhood; well recollecting the period, when they were sunk nearly as deep as the heathen, in darkness, and depravity; and declared that this change had principally been effected by the instrumentality of Methodist Missionaries.

The second Resolution was moved by Mr. THOMAS ROBINSON, who in a short, but impressive speech, confirmed what his brother Mr. Wm. Robinson had before stated.

The Rev WM. WELBOURNE, after glancing at the superstitions and wretchedness of the heathen, and affirming the gospel to be their only remedy, pointedly called on the assembly to lend their aid, to waft our Missionaries across the Ocean.

The Rev. JONATHAN BARKER, on rising to propose the 3d Resolution, expatiated at large on the glorious success that had attended our Missionary endeavours, and beautifully observed, he had long with exquisite felicity, marked the cheering cloud of promises discharging its inestimable contents on this highly favoured island; and he said it gave him indescribable pleasure to behold it now spreading itself over the face of the whole earth; and was firmly persuaded, the time is not far distant, when it will burst with all its weight of blessings on the whole of the human race.

To excite a spirit of sympathy and benevolence, he adverted to the inconveniences and hardships, to which Missionaries are exposed.

Mr. THOMAS LINTON, after expressing his warmest approval of the measures adopted, to aid the diffusion of the light of truth, concluded, by declaring it was his fervent prayer, that the gospel trumpet (which had been so long blown in this land) might soon be heard throughout the whole world.

Mr. RICHARD BELL stated that

such were the feelings of his mind on the occasion, that he accounted it one of his happiest days, and declared that for the future he would exert all his influence, to promote the interest of the Missions.

Mr. FRANCIS COVERLY, in a neat and laconic speech, conclusively argued, that it is both our duty, and highest interest, to attempt the amelioration of the condition of the heathen; and observed that all are capacitated to afford some help to the present institution, since even the fervent prayer of a righteous man availeth much with God.

Mr. DENNIS BARNS, having been a witness of the grossly immoral and depraved proceedings of the inhabitants of the Indies, and the sad effects of superstition and ignorance, in the conduct of the Papists, towards the Protestants in Ireland; with much sympathetic ardour and pathos, exhorted the assembly to commiserate their fellow-creatures, involved in such deplorable darkness.

Mr. ROBERT ADDISON expressed his high gratification in contemplating the noble design of the many charitable institutions that have been established in different parts of the British Empire, particularly that of the British and Foreign Bible Society. He then called for the attention of the Meeting, to the object of the present association, which is to send Missionaries after the Bible, to instruct the benighted sons of Adam in the knowledge of the true and living God; and observed that, although the utility of the present institution might be disputed, on account of the very feeble aid its utmost efforts could afford, to a work of such magnitude; yet that this, connected with others, would perform wonders, like many small streams or rivulets, which in their courses unite at last, and swell to a mighty river, carring health and fertility wherever they go. He likewise entertained the Meeting, by contrasting the views and designs of benevolent Christians in this country, with the ambitious intention of leading characters in a neighbouring warlike nation.

The Rev. Z. TAFT, with much perspicuity, proved from the designs of God—according to Revelation—the openings of Providence—the unprecedented exertions now made throughout this country; and the zeal of Missionaries to enter on the undertaking, that it is our indispensable duty, immediately to attempt the conversion of the heathen.

Mr. GEORGE LOCKING, after some prefatory remarks, took a comprehensive view of the state of mankind at large, and from the serious consideration, that many millions of our fellow-creatures, are living without hope, and without God in the world, he shewed the necessity of our sending forth Missionaries. He then with much animation, and energy endeavoured to excite a spirit of sympathy and benevolence, by observing, if Christ has declared respecting *temporal things*, that whatsoever, we bestow upon others for his sake, he will accept as conferred on himself, how much more will he acknowledge our attempts to promote the *spiritual welfare* of mankind.

The Rev. SAMUEL WILD, after impressing the Meeting with a sense of the importance of Missionary exertions, and of the various obligations we are under, to further so glorious a cause, concluded by exhorting the assembly to come forward to the support of the present institution.

Mr. JOHN PARKIN stated that having been for several years a resident in America, he had an opportunity not only of marking the gross ignorance, and immorality of many of the inhabitants; but likewise the blessed effects of evangelical preaching. He related an interesting anecdote, respecting an enlightened slave, preaching to a number of people in a wood, when, at the same time, a Governor of the state, passing by, was led by curiosity to listen to his discourse; he heard him with pleasing surprise; and Mr. Parkin had no doubt but it was instrumental of bringing that gentleman to a saving knowledge of the truth.

The meeting was closed with singing and prayer.

In the evening, the Rev. JONATHAN BARKER delivered a pathetic discourse from Acts xv. 14, to a large and respectable congregation.

TO THE EDITOR.

Patrington, March 19, 1814.

DEAR SIR,

BY a strange neglect, we have deferred sending you the following account of the formation of a Missionary Society at Patrington, until now. Its appearance, however, in your Magasine, as soon as convenient. will much oblige the members of the Committee.

On the 25th of December last, a numerous and very respectable Meeting was held in the Methodist chapel, Pa-

trington, to form a "Branch of the York District Missionary Society," for Patrington and the places adjacent. A very excellent sermon on the occasion was preached by the Rev. J. HOLLINGWORTH, from Psa. ii. 7, 8; who, being unanimously called to the Chair, in opening the business of the Meeting, expatiated at large upon the use and extent of the Methodist Missions; and took a view of the success with which they had been attended, in Wales, the West-Indies, and America. He said, of late Providence had set before them an open door in the East. The vast fields of Asia and Africa were before them; and from New Holland they had heard a voice, saying, "Come over and help us." "The harvest was great, but the labourers were few." Who could survey the moral map of the world, and not be deeply affected with the ignorance, the superstition, the idolatry, and the wickedness of pagan nations? To think of so many hundred millions worshipping creatures, while the great Creator was unknown! And did no man care for their souls? Yes, there were men who had nobly offered their services. And the presence of that numerous assembly evinced they should not want pecuniary support.

Mr. WM. HAWKINS, in moving the first Resolution, said, he was unwilling to let the occasion pass, without expressing his entire approbation of the scheme they were met to concert; a scheme which was not devised with the heated zeal of party spirit, or formed with an intent to lead its votaries into superstitious notions of religion. It was for nobler ends. It was to explain the Bible, and shew millions of men, who scarce knew themselves to be immortal beings, that they were born for an eternal destiny to misery or happiness. When their judgment should be informed, the scales of prejudice would fall from their eyes, and they would abandon their superstitions. The glorious name of Christ would be sounded in their ears, and they would see the plan, the only plan of salvation. The stone which had been laid in Zion would be laid in India, and, assuredly, a glorious fabric would be erected upon it. Could any thing be more pleasing to God than the enlargement of his kingdom? Prophecy asserted that "many should run to and fro in the earth, and knowledge should be increased." The day had dawned, the time had arrived! It was an illustrious honour that God conferred upon the Meeting, to call in their aid in carrying on his designs, when he could accomplish his pleasure independent of them; he invited them them to co-operation, that he might allot them a recompence. Patrington and its vicinity were much indebted to Missionary labour. Holderness, not long ago a dreary wild, now "rejoiced and blossomed as the rose;"—in it God "had raised up children unto Abraham." In proof of the utility of Missionary efforts, he related a very interesting anecdote of the success gained by his father over the prejudices and ungodliness of the inhabitants of a village near Beverley, by a species of Missionary labour. The Missionary calling was a work in which their fathers gloried; and in some humble sphere, he would delight to lend his assistance; conscious the day would come, when "they who turned many to righteousness, would shine as the stars for ever and ever."

The Rev. JOHN SCOTT, after some introductory observations, said, the object of their Meeting was to promote the conversion of the heathen. There was a necessity for it, for what particular sins, reprehended in the Scriptures, did they not deliberately and constantly practise? He then minutely described the moral and political degradation of Africa;—the polygamy, the polytheism, and the idolatry of the most refined Asiatics; the horrible sacrifices of Hindoos to that tremendous deity, Juggernaut;—the drowning of infants in the river Ganges, as a sacrifice to the goddess of that river;—the destructive infanticide of the Hindoos; the burning of widows with the bodies of their deceased husbands;—and the wretched condition in which they are involved through superstition and ignorance of divine providence. He then asked, what was to be done to extricate them from such extreme degradation, and reclaim them from the service of sin? The Methodists did not wish to establish an inquisition, and adopt the maxim of the Portuguese, "compel them to come in." The Bible Society had sent them the pure, unmutilated word of life: the Methodists proposed sending out Missionaries to explain its contents, and to win them to obedience. Lifting up the bloody banner of the cross, they would go forward, not to fight, but to proclaim peace; "not to

destroy men's lives, but to save them." It was the imperious duty of the British to send Missionaries to the heathen. It would be the most effectual reparation of the wrongs of Africa; and to present Asiatics with the incalculable benefits of a gospel ministry, was demanded in consequence of their being fellow-men, and fellow-subjects. He rejoiced at the success of the gospel in the Western world, and contemplated the time when Dr. Coke and his brethren, whose principal labours were to be directed to Ceylon, would have a providential opening to the numerous settlements on the Coromandel coast;—when, having christianized Hindostan, they would enter the empire of China, after the emperor had rescinded the monstrous edict for the suppression and prevention of Christianity;—when, in Turkey, the gospel would successfully oppose the Alcoran;—and when, ultimately, all Asia and the world would be saved. He concluded by calling upon the inhabitants of Patrington and its vicinity, to come generously forward in support of the great cause; and observed, that to accelerate the universal dissemination of Christianity, and contribute to the salvation of the world, would be registered in the annals of eternal fame.

Mr. JOHN BELL said, he was particularly thankful that he was born a Britain,—he gloried to be a native of that honoured isle which was destined to send the Bible, and Missionaries to illustrate it, to the ends of the earth. He then read over some papers demonstrative of the success that Missionaries had already obtained; and concluded by saying, that as the field was extensive, and the success promising, they would all heartily unite in facilitating the great enterprize.

Mr. J. JOHNSON was fully persuaded that the religion of Christ was calculated to make the heathen happy; and should readily contribute his part towards sending the Missionaries to acquaint them with it.

Mr. R. JACKSON, in a very affecting speech, said, that he felt the religion of Christ of so impelling a nature, that had he an opportunity, he would most gladly promulge his testimony to the whole heathen world. He was glad that Missionaries had had such success at home. He had read that George Fox could not find any accomodation in Patrington, but was driven out of the town, and forced to sleep among the bushes. Now religion was beloved and popular among the inhabitants. Their liberality had more than once been tried and approved; and he wished them to come forward on this occasion, and render it proverbial.

Mr. J. ROBERTS was glad that there appeared in the Meeting such a lively interest in the conversion of the heathen. Indeed when he heard beforehand of the meeting, he was sure that would be the case. He had had the honour to present them with a petition to each house of Parliament, requesting free Missionary access to India; and by their readiness to sign them, he knew they were convinced of the propriety of Missionary exertion. Now, that Parliament had granted their request, he believed they were ready to avail themselves fully of its advantages, and help in sending the gospel to the ends of the earth.

Mr. J. MORTSON could remember the time when many places in this part of the country were as ignorant and as prejudiced against vital Christianity as the inhabitants of Hindostan. He had attended Methodist Missionaries in their labours, and had beheld their various persecutions. At length light prevailed over prejudice, and truth over error. The conquest had been, and he hoped it would be glorious. He doubted not that the men whom the Missionary Society should send to India, would eventually gain as splendid a victory over the vices and immoralities of the people, and be instrumental in rendering them as happy as true Christians are in Europe.

At the conclusion of the Meeting, many came forward, and entered a very handsome subscription in annual sums, and the number of subscribers has since been considerably augmented.

ON Wednesday evening, March 23, the sermon introductory to the formation of a Missionary Society, was preached in the Methodist chapel, York, by Mr. JAMES WOOD, of Woodhouse Grove Circuit, from Acts xvii. 16, in which he set forth in a most affecting manner, the awful state of the heathen world.

On Thursday, the 24th, at two o'clock in the afternoon, the General Meeting was opened with singing and prayer; after which Mr. JAMES WOOD was unanimously called to the Chair, and introduced the business by an ap-

propriate speech; in which, (after lamenting the absence of the gentleman, THOMAS THOMPSON, Esq. M.P. who was expected to fill the Chair,) he shewed the blessed effects which had been produced through the instrumentality of Missionaries, in the West-Indies, in Ireland, and in Wales: he then went on to shew that Missionary exertions rise out of Christianity itself: the nature of our religion being love, it became our duty to help forward the work of God.

The first Resolution, viz. "That this Society continues to feel a warm and lively interest in behalf of the Missions, first established by the Rev. JOHN WESLEY, by the Rev. Dr. COKE, and others; and now carried on under the direction of the Conference of the people called Methodists;" was moved by Mr. ROBERT SPENCE, of York, who in a most affecting manner, spoke of his having been united to the Methodists near 50 years; and of his great intimacy with the first Methodist Missionaries, who were sent from this country, viz. Messrs. R. Boardmam and J. Pilmoor. Mr. S. observed, that he heard them preach *their last* sermons in York, previous to *their leaving* their native land. He then went on to shew the blessed effects produced by Missionary labours; and concluded by observing, that many of us could not go ourselves to publish these glad tidings, but that we may forward the good work by pecuniary aid, accounting it an honour that God is pleased to accept of our services.

Mr. WARRENER, of Selby, one of the first Missionaries who carried the glad tidings of a Saviour to the poor heathen in the West-Indies, in a speech of much simplicity and energy, spoke of the means by which the gospel was carried to the island of Antigua, the providential occurrence by which he himself was taken to that island, and the glorious effects which had been produced by the gospel in the West-Indies.

Mr. JOHN REYNOLDS, of York, in a speech which apparently caused much interest, observed, that he had been forciby struck with two things in the formation of Bible and Missionary Societies, unity and zeal; two things essentially necessary to insure success in both; and when they go hand in hand, the world and all the powers of darkness must necessarily fall before us. He shewed how Christians of all denominations had joined in forming the Bible Society, and that, he believed, without a jarring string; and observed that the zeal which animated its members, had so enabled them to overcome great difficulties as to excite our admiration. He then observed, that the Missionary Societies have formed an invincible army, under the direction of one leader, the Captain of our salvation, and that they are going on from conquering to conquer. He said, he was happy in having an opportunity of mentioning Dr. Carey, who went a Missionary to the East-Indies, about 21 years ago, and that the last sermon he preached in this country, was in the Methodist chapel at Dover. If he and his fellow-labourer, Mr. Thomas, found an open door in that country, when every thing appeared against them, how zealous ought we to be, since our rulers have interposed in our behalf, and have granted us an abundant entrance? He concluded by reading two extracts, which were calculated to shew that the Hindoos were a people capable of receiving instruction.

Mr. JAMES BUCKLEY, of Wakefield, in the course of an animated speech, observed, he was persuaded that the great object to which the attention of the Meeting was directed, would be peculiarly gratifying to every person, who loved the Lord Jesus Christ in sincerity,—who wished success to the gospel and the extension of his spiritual kingdom. It embraces the almost innumerable outcasts of men, enveloped in pagan darkness, and perishing for lack of knowledge. The formation of Missionary Societies had given great publicity to, and excited great interest in favour of, Missions to the heathen. Thousands of Christians had begun to see the importance of the subject; their prayers were ascending up to heaven as fragrant incense; and with liberal hands they contributed to its support.

He said, it might be asked by sceptics and nominal Christians, upon what principle we justify our zeal for the evangelization of the heathen? He was not going to state and answer their chimerical objections. This had been done already, by irrefragable arguments, and incontestable evidence which the Rev. Dr. Buchanan, who had been justly styled the Apostle of the East, had given in his invaluable publications the Asiatic Researches, and the Apology for Missions in India. These volumes are worthy of the impartial and attentive perusal of every lover of truth,

and particularly of the opponents of Missionary exertions.

Mr. JABEZ BUNTING, of Leeds, with that ease and elegance so natural to him, expressed the satisfaction he felt, that Missionary Societies had taken their rise in the Circuit in which he laboured; and went on to shew, that the Methodists, for fear of running into the extreme of ostentation, had run into the opposite extreme of privacy; but that the time was now come, when instead of putting our candle under a bushel, we must set it upon a candlestick, that it may give light to the whole house. He then specified the causes of the success which has so far exceeded our most sanguine expectations. The first of which is the extreme publicity which has been given to it. The second is, the combination of all ranks and classes of men. And the principal cause is, we have applied the mode of weekly subscriptions.

The second Resolution was moved by Mr. JOSEPH AGAR, of York, who observed, that all who feared and loved God, should pray that he would raise up Missionaries to carry the gospel of Jesus Christ to the heathen; and remarked, that with respect to York, and its vicinity, they have always been ready to come forward on every occasion; and that he had no doubt, upon this most honourable and important one, they would not be backward, and he trusted there was not one there, who would not contribute to the work:—the widow's mite being as acceptable to God, as the gentleman's 100 pounds.

Mr. DANIEL ISAAC, of Malton, observed the fitness of Methodism for Missionary exertions; and that Christianity was a Missionary institution. After noticing the ardent zeal which animated the first Christian preachers, and the success which crowned their unwearied labours, he proceeded to show the causes of the decay of vital religion, when the priests, caressed by the rich and great, departed from primitive simplicity. The speaker, in the course of his speech, brought forward two pleasing anecdotes, in order to prove that the heathen are not so remarkably hostile to the supporters and propagators of Christianity as some people have been led to imagine. And he concluded by saying, "Let us give our money and our prayers, and send forth men of God to preach, and the Lord will soon convert the world."

Mr. WILLIAM LEACH, of York, observed, that for some weeks he had looked forward with pleasing expectation to this Meeting, and that he realized more than he anticipated. The cause of Missions, said he, is the cause of God, and the cause of Jesus Christ. Missionaries were once sent to your city; within its walls heathen temples once stood; and had it not been for Christianity, heathen temples would have still stood there. You will show your gratitude for the blessings of that gospel which you have long enjoyed, by supporting, in every possible way, Christian Missions.

Mr. THOMAS INGHAM, of Bridlington, remarked, that we had too much exercised a false charity respecting the moral state of the heathen world, supposing them not to be in so bad a state as they really are; and that the only means of bringing them to the enjoyment of that sanctification which alone can make them happy here, and prepare them for eternal blessedness in the world to come, is by bringing them to the knowledge of Jesus Christ, as the only Saviour of fallen man. He observed, that through the means of the Bible Society, the word of God had been sent to the heathen, and we must send Missionaries to preach that word to them: for faith cometh by hearing, as well as hearing by the word of God.

Mr. WILLIAM DAWSON, of Barwick-in-Elmet, in the course of a speech replete with argument and animation, which deeply engaged the attention of the assembly, observed, that the subject of Christian Missions would bear the closest examination, and that nothing would be lost by the investigation. He then adverted to the state of the heathen world, and said they were deeply depraved in their morals, and that, circumstanced as they are, their conduct could not be expected to be much better. He farther observed, that some had endeavoured to rob the gospel of its vital principles, by setting up mere morality in the place of evangelical religion.—The various miseries of human life, said he, have claims upon us, but they are not superior to those of Missions. Hospitals, Alms-Houses, and Public Charities, have claims upon us, but their claims are not superior to the claims of the Missions. The Bible Society has claims, great claims upon us; and though much has both been said and done for it, yet there has not been enough said and done; yet these claims are not superior to those of the Missions. He instanced that the Bereans had the

Scriptures, but it was necessary that Paul and Silas should go to preach the gospel to them. In the Bible Society, I see the blushing of an opening dawn: In the Missionary Society, I see the bright beams of a glorious sun, which portends a glorious day. He concluded with observing, that York stood one of the first in the list of the Bible Society, and he hoped that it would not be the last in Missionary exertions.

Mr. JOHN HICK, of York, observed, that the cause of Missions was truly interesting, and that in so glorious a cause, every heart must glow, and every bosom heave with sacred enthusiasm of exertion. He remarked, it will be no diminution of our happiness to join in the ranks of Emmanuel, with the sable sons of Africa, or the once deluded worshippers of Juggernaut; it will not cast a damp on our songs of praise, because the chorus is heightened by the sacred hallelujahs of the heathen; nor shall we worship at the footstool of our God with less rapturous feeligs, because they are united with us in worshipping at the Redeemer's feet.

We are sorry that our limits prevent us noticing the animated speeches of several gentlemen, who addressed the assembly much to its satisfaction. Their names were Messrs. Burdsall, Turkington, Simmonite, Musgrave, Ayre, Sissison, and Booth.

In the evening, Mr. JABEZ BUNTING delivered a most excellent discourse from Judges v. 12—23, when the chapel was crowded with admiring and attentive hearers.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday, May 4th, the Annual Meeting of this Institution was held in the Free Mason's Hall, Great Queen Street. It was, as usual, most numerously and respectably attended. Lord Teignmouth, the noble President of the Society, was in the Chair, and was supported by His Royal Highness the Duke of Kent, the Bishops of Salisbury and Norwich, and many other persons of distinction. The Report of the Committee was read, and communicated the most satisfactory intelligence respecting the progress made, during the past year, in various parts of the world, towards the accomplishment of the grand object of the Society, the universal circulation of the Holy Scriptures. We hope to be enabled to insert very speedily an abstract of this able and interesting Report, which will of course be immediately published. The several Resolutions, usual on such occasions, were moved and seconded by the Hon. and Very Rev. the Dean of Wells, the Duke of Kent, the Chancellor of the Exchequer, the Bishops of Salisbury and Norwich, the Count De la Gardie, Ambassador from the Court of Sweden to that of Spain, the Rev. G. Burder, Wm. Wilberforce Esq. M. P., Charles Grant jun. Esq. M. P., the Earl of Northesk, Dr. Romaine, from North America, Dr. Blackburne, Warden of Manchester, Henry Thornton, Esq. M. P., the Rev. Mr. Thorpe, of Dublin, and the Rev. W. Dealtry. By most of these distinguished persons appropriate speeches were delivered, as well as by Lord Teignmouth, and the Rev. Messrs. Owen, Hughes, and Steinkopff. The attention of the Meeting was peculiarly interested by the speeches of Mr. Pinkerton and Mr. Patterson, two gentlemen who are well known as the honoured instruments of promoting the Society's designs in the North of Europe, and especially of establishing the Bible Societies in the Russian empire. The details given by these gentlemen were of the most encouraging nature, and calculated to gladden, in no common degree, every Christian heart. The particulars will doubtless be published by the Society; and we shall then hasten to lay them before our readers.—On the whole, we believe, it was the universal impression of the persons present at this Meeting, that it equalled, if not exceeded, any former anniversary. Never were rank, eloquence, and piety more happily associated than on this occasion in support of the best of causes.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. WOOLLEY, to the Miffionary Committee.

Dear Brethren,

MY silence has been protracted much beyond my wish, owing to the great detention of our packets of late. In my last I informed you, that I intended shortly to visit my little flock in the island of Barbuda, but at that time I did not meditate the probable relapse of brother Wilson, which taking place, prevented my going so soon as I had designed. At length, he being recovered, I sailed on the 1st of December, and the next morning was welcomed on the shore of Barbuda. I was much pleased to find, that during my long absence, the people

had not forgot the assembling of themselves together, but had met weekly for the purpose of praying with, and for each other.

On the Friday night the people assembled, on which occasion I catechised them on some of the essential points of the religion of Christ. The fixed attention they discovered, and the eagerness which they expressed in their looks, were highly satisfactory, and betokened their readiness to receive the truth in the love thereof. On the Sabbath-day I preached to them the word of eternal life, and I trust not without effect. The same day I baptized twenty-two children, and sixteen adults, spoke individually to the members of the society, and gave them tickets; gave notes of admittance to seventeen new members, and received fifty-seven probationers, who all professed a defire for salvation, and stated their determination to pursue the "one thing needful."

After preaching, a man of, perhaps, fifty years of age, came to me, and ingenuously said, "Master, before you came to tell us this word, we scarce knew whether there was a God or not, but now I see the evil of my ways, and desire to put away my sin. The next day, a woman called me to her hut, and when I entered, she burst into tears; she wept abundantly under a sense of guilt, and expressed a longing desire to be a Christian indeed. I pointed her to Christ as the only refuge. A poor man, who had rebuilt his house, which had been blown down by a hurricane, wifhed to change the negro custom of (what they call) christening their houses with dancing and drunkenness, for the becoming conduct of prayer and praise: he therefore requested that I would come to pray in his newly-erected hut; I complied with his request, but did not expect any to be present but himself and his sable family. To my agreeable surprise I found, that having invited his friends and neighbours, his house was filled, and the outside surrounded. Embracing so favourable an opportunity, I delivered to them the word of life, and joined them in the praises of God.

Wishing the divine favour to rest upon you, and the divine blessing to crown your labours with success,

I continue, dear Brethren,

Your's, very affectionately,

S. P. WOOLLEY.

Antigua, January 14, 1814.

POETRY.

(At the request of a friend, we insert the following.)

THE MISSION.

"*Go ye into all the world, and preach the gospel to every creature.*" Mark xvi. 15.

1 Lift up your heads, and hail redemption,
Jesu' gospel-car draws nigh;
Hark! the heralds shout salvation,
Jubilant, they rend the sky:
Hallelujah!
Let the ransom'd world reply.

2 From yon continent of glory,
Mission'd by the Eternal King,
Christ's ambassadors before you
Peace on earth are come to bring:
Hallelujah!
All ye favour'd sinners sing.

3 Into all the world he sends us,
Bids us preach where'er we go;
Yea, the Lord himself attends us,
Lo! he journeys with us now:
Hallelujah!
Christ is come to reign below.

4 Hail, all hail your King anointed,
Crown'd with mercy, truth, and grace;
Death and hell are disappointed,
Flee before Emmanuel's face:
Hallelujah!
Rise and shout, ye fallen race.

AN INVOCATION TO PEACE.

Sweet Peace! with olive crown'd, and wings outspread,
Where Mars in triumph rides, uprear thy head;
Cause Discord to resign her horrid reign,
Nor blood of slaughter'd hosts o'erflow the plain;
Nor more be heard the murd'ring cannons' roar,
Nor warrior's sword be drench'd in human gore;
But, beat to ploughshares, may it till the field,
That henceforth it may glorious harvests yield;
That plenty, for whose absence now we mourn,
May to our British isle again return;
That those bow'd down by abject poverty,
May praise the name of the Great God on high;
Who bids war's tumult cease, and plenty flow,
While blooming joy sits smiling on each brow.
Haste then, sweet Concord! fly on angels' wing,
That all the nations may one chorus sing,
And harmony throughout all lands extend,
And war's dread carnage ever have an end.

Printed at the Conference Office, 14, City-Road; by THOMAS CORDEUX, Agent.



Mr. Joseph Beck
Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR JULY, 1814.

BIOGRAPHY.

LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(Concluded from page 412 of our last Number.)

WE shall now close our life of Mr. Swartz, by various testimonies in honour of his character and labours.

1. The first attestation will be that of the HEATHEN PRINCE, UNDER WHOSE AUTHORITY HE LIVED—a witness, of all others, the least to be suspected.

"I beg leave," says the Missionary Gericke, addressing the Society for Promoting Christian Knowledge, "to send a letter from Serfogee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father, than this good Hindoo had for Mr. Swartz, and still has for his memory." This letter is as follows:

"*To the Honourable Society for Promoting Christian Knowledge.*

"HONOURABLE SIRS,

"I HAVE requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble, to be erected in their church, that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late Rev. Missionary Father Swartz to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

"May you, Honourable Sirs, ever be enabled to send to this country such Missionaries as are like the late Rev. Mr. Swartz!

"I am, Honourable Sirs,

Tanjore, "Your's, faithfully and truly,

May 28, 1801. "SERFOGEE RAJAH."

The Society concurred in opinion with its East India Mission Committee, that the contents of this letter from the Rajah of Tanjore bear strong testimony to the high character of Mr. Swartz; that it would be proper to comply with the request of his Highness, and that steps should be taken without delay by the Committee, to have a suitable monument constructed, and that the same be sent out to Tanjore, to be placed in the Mission Church there.

The monument was accordingly prepared by Mr. Flaxman, and is now erected in the church at Tanjore—a lasting evidence of the duty and policy of bringing into action on the native mind the powerful influence of the gospel of Christ, when administered by holy men.

How blessed the memory of the just! In several conversations, some time afterward, with the Senior of the Danish Mission at Tranquebar, the Rajah "discovered the most tender and filial remembrance of the late Mr. Swartz." But the influence of his great character did not end here: it disposed the mind of the Rajah to view his survivors and their work with partiality. He "expressed much friendship for Messrs. Gericke and Kolhoff; and for all the Missionaries in whom he discovered the same sentiments and zeal. He expressed his wish, and had declared, on several occasions, that none but such as would follow in the steps of Mr. Swartz, and were like him, at least in piety, might be sent out to the Mission."

The impression made, by the character of Mr. Swartz, on the mind of the Rajah, was not of a fugitive kind: for, several years after his death, having erected a very extensive and costly building, sixteen miles south-east of Tanjore, for the benefit of Bramins and travellers, and having established therein a very large institution for the maintenance and education of Hindoo children of different castes, his tender regard for the memory of Mr. Swartz induced him to found, in a neighbouring village, a charitable establishment for the maintenance and education of fifty poor Christian children. Thirty poor Christians also are maintained and clothed by the Rajah's charitable institution; and at another institution, near the fort of Tanjore, fifty poor, lame, blind, and other objects of charity, all belonging to the Missions, are entirely supported by his bounteous hand; beside numbers of other poor, of all sects and persuasions. He has given orders that his Christian servants, civil and military, shall not be denied

by their officers, liberty to attend divine service on Sundays and festivals, and that they shall be excused from all other duty on such occasions.

2. The COURT OF DIRECTORS OF THE EAST INDIA COMPANY, are the next witnesses to the exalted worth of Mr. Swartz.

In the following extract of a general Letter from the Court to the Government at Madras, dated October 29, 1807, the Directors express unequivocal admiration of his character.

" By our extra ship, the Union, you will receive in four packing cases, numbered 1 to 4, a marble monument, which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederick Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendant merit, of his unwearied and disinterested labours in the cause of religion and piety, and the exercise of the purest and most exalted benevolence; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

" On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example: we accordingly direct, that the monument be erected in some conspicuous situation near the altar in the church of St. Mary, in Fort St. George; and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the senior Chaplain at your Presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the Public at your settlement. As one of the most efficacious, we would recommend, that on the first Sunday after the erection of the monument, a discourse, adapted to the occasion, be delivered by the Senior Chaplain. We desire also that the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view the monument, after it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore, and the other districts in which Mr. Swartz occasionally resided, and established seminaries for religious instruction.

" We were much gratified by learning that his Excellency the Rajah of Tanjore, had also been desirous of erecting a monument to the memory of Mr. Swartz, in the church which was built by Mr. Swartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a monument has been executed by Mr. Flaxman. We

shall give directions for its being received on board one of our ships free of freight, and we desire that you will afford every facility towards its conveyance to Tanjore.

(A true Extract.) "G. G. KEBLE,
"*Secretary to Government.*"

Copy of the Inscription on Mr. Swartz's Monument.

SACRED TO THE MEMORY
of the REVEREND FREDERICK CHRISTIAN SWARTZ,
Whose life was one continued effort to imitate the example of his BLESSED MASTER.
Employed as a Protestant Missionary from the GOVERNMENT of DENMARK,
And in the same character by the Society in ENGLAND for the Promotion of Christian Knowledge,
He, during a period of FIFTY YEARS, "Went about doing good;"
Manifesting, in respect to himself, the most entire abstraction from temporal views,
But embracing every opportunity of promoting both the temporal and eternal Welfare of others.
In him RELIGION appeared not with a gloomy aspect or forbidding mien,
But with a graceful form and placid dignity.
Among the many Fruits of his indefatigable labours was the erection of the CHURCH at TANJORE.
The savings from a small Salary were, for many years, devoted to the pious work,
And the remainder of the Expense supplied by Individuals at his solicitation.
The Christian Seminaries at RAMNADPORAM and in the TINNEVELLY province were established by him.
Beloved and honoured by EUROPEANS,
He was, if possible, held in still deeper reverence by the Natives of this country, of every degree and every sect;
And their unbounded confidence in his Integrity and Truth
Was, on many occasions, rendered highly beneficial to the public service.
The POOR and the INJURED
Looked up to him as an unfailing friend and advocate;
The GREAT and POWERFUL
Concurred in yielding him the highest homage ever paid in this Quarter of the Globe to EUROPEAN virtue.
The late HYDER ALLY CAWN,
In the midst of a bloody and vindictive war with the CARNATIC,
Sent orders to his officers "to permit the venerable FATHER SWARTZ to pass unmolested, and shew him respect and kindness,
For he is a holy Man, and means no harm to my Government."

The late TULJAJA, RAJAH of TANJORE,
When on his death-bed, desired to entrust to his protecting care
His adopted Son, SERFOGEE, the present RAJAH,
With the administration of all affairs of his Country.
On a spot of ground granted to him by the same Prince,
two miles east of TANJORE,
He build a House for his Residence, and made it an
ORPHAN ASYLUM.
Here the last 20 years of his life were spent in the education and
religious instruction of Children,
Particularly those of indigent parents—whom he gratuitously
maintained and instructed;
And here, on the 13th of February, 1798,
Surrounded by his infant flock, and in the presence of several of
his disconsolate brethren,
Entreating them to continue to make RELIGION
the first object of their care,
And imploring with his last breath the Divine Blessing
on their labours,
He closed his truly Christian Career, in the 72d year of his age.
THE EAST-INDIA COMPANY,
Anxious to perpetuate the memory of such transcendant worth,
And gratefully sensible of the Public Benefits which resulted
from its influence,
Caused this monument to be erected, Ann. Dom. 1807.

3. The MADRAS GOVERNMENT, by the following Order, strongly expressed its sense of Mr. Swartz's worth.

"*Public Department.*

"To the Rev. Dr. KERR, Senior Chaplain at Fort St. George.

"REVEREND SIR,

"I am directed by the Right Honourable the Governor in Council, to enclose, for your information and guidance, the extract of a late letter from the Honourable the Court of Directors, and to inform you of the wish of his Lordship in Council, that early measures may be taken for erecting, in St. Mary's Church, the Monument which has been transmitted to this place by the Honourable Court, as a tribute of respect to the memory of the late Rev. Mr. Swartz.

"His Lordship in Council directs me also to express his confidence, that your endeavour will be exerted to give every practicable effect to the farther suggestions of the Honourable Court, with regard to the best means of conveying an adequate impression of the exalted worth of that revered character, and his Lordship will be prepared to give every facility to the measures which you may propose on this subject.

"Directions will be given to the Board of Trade for holding the Monument in readiness to be delivered on your application.

"I have the honour to be, Rev. Sir,

"Your most obedient, humble Servant,

Fort St. George, "G. BUCHAN,
June 16, 1807. "*Chief Secretary to Government.*"

4. The Rev. Dr. KERR, in the sermon preached in compliance with the above letter of the Directors, may be considered as speaking with the full approbation of the Madras Government: and the high testimony borne to Mr. Swartz in the following extracts from that discourse, was an appeal, it must be remembered, on the spot, to those who were themselves witnesses of the truth of the preacher's assertions.

"The man who follows the injunction of his God, 'Go ye into all the world, and preach the gospel to every creature;"—whose soul is devoted to this one object, who submits to a thousand privations in the discharge of his high calling, who devotes mind and body to the eternal interests of the benighted nations, without any worldly view whatsoever, who is exposed to numberless dangers in the course of his journeyings, yet goes on rejoicing to the end;—such a man is surely deserving of our high esteem, and has the strongest claim on the benevolent feelings of all mankind.

"There is a grandeur in the self-dedication of a human being to such an undertaking, which is not to be met with in all the other pursuits of life. Worldly ambition has her splendid votaries, seeking honour in the midst of danger and in the face of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprizes undertaken, and body and soul are daily sacrificed to this polluted and polluting object; but, in the persevering effort to call the heathen from their debasing superstitions to the worship of the true God, through JESUS CHRIST; in the constant endeavour to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance, and its thousands of ills overshadow; to labour to emancipate the souls of men from the thraldom of satanic influence, from priestcraft, from profanation, and idle or vicious ceremonies; ceremonies, calculated to impose on the understanding, and destroy the finest feelings of the human heart; to be employed, I say, in such pursuits, to follow them up with honest zeal, with firm faith in the Divine assistance, and the power of the gospel, must be acknowledged, whether we consider the motive which stimulates, or the object in view, to be the most glorious, the most honourable of all undertakings.

"When therefore we reflect, that such was the office of the

man whose virtues we are this day called to celebrate; when we know that HE was peculiarly distinguished in the course of this high office; that, by the mere effect of Christian virtue, he attracted the love and secured the confidence, not only of the flock which he had called from pagan darkness into the bosom of CHRIST's church, and illumined with the blessed light of the gospel, but that he was reverenced far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and at the commencement of a bloody war, was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of gospel truth, strikingly evidenced in the faithful practice of a gospel life! And what a convincing proof does it present of the great benefit to be derived from the labours of Missionaries, well directed, and honestly and zealously prosecuted!

"It is much to be regretted, that the extraordinary humility of this most excellent man, ever averse to display of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.

"Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by those Societies under whose direction he had entered upon his missionary labours; and they were often indebted to others for information regarding the important services of their faithful SWARTZ.

"He began his missionary career in the latter end of the year of our Lord, 1750; when, by unceasing application, in the course of a few months, he was enabled to preach his first Tamul or Malabar sermon. His text on that occasion was taken from the 11th chapter of St. Matthew; 'Come unto me, all ye that labour and are heavy laden, and I will give you rest—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls—For my yoke is easy, and my burden is light.' Thus he first announced the spirit of the gospel he was about to preach to the heathens, and continued to his last hour, through nearly half a century, to evince the truth of his divine text, both in word and life.

"He was not long entered upon his heavenly-appointed commission, when he had the happiness to perceive that his labour was not in vain in the Lord. He called many from the evil of their way. He excited a spirit of inquiry even among the most obstinate of the Bramins; and attached many of them to him by the endearing manner in which he addressed them, while he

silenced their arguments by the powerful force of his reason, and the simple rational explanation of the Christian system.

"In the course of a few years, he collected a numerous congregation about him, consisting of every caste and description of people in this country, who received the truths of the gospel with full faith and confidence from his lips. For, like Simon the high priest, as beautifully described by the son of Sirach, 'How was he honoured in the midst of the people in his coming out of the sanctuary; when he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable,' Eccles. i. 5, 11.

"He also established several schools, by which both old and young were enabled to read the Sacred Writings; and the principles of the gospel live to this day in the hearts of many in the neighbourhood where he resided, who still bless the memory of their beloved pastor, Father Swartz.

"But he did not confine his benevolence to spiritual instruction. He assisted the poor and the industrious to the utmost of his power, out of his narrow means of subsistence, and always directed the hand of charity to relieve, when relief was not in his own power.

"Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavours, and if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all, who boldly and openly set gospel rules at defiance, as often as an opportunity offered for the purpose. His reproof, however, was tempered with so much good nature; the desire of doing good to the offenders, was so obviously his intention, that he seldom provoked the smallest ill-will by the strong, but fatherly remonstrances, which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by Divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

"Completely devoted to the important business of his calling, his mind never departed far from this object. Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the

right hand or to the left. With this view he early resolved on a life of celibacy, and uniformly recommended the same to his younger brother-labourers in the vineyard, in order that they might give a more undivided attention to their missionary work. With the same view, he accustomed himself to the most frugal and temperate system of diet:* and, except when objects of charity reminded him of his poverty, he considered the wealth of the world but as the dust of the earth."

Dr. Kerr then refers to Mr. Swartz's mission to Hyder, the death-bed scene of the old Rajah of Tanjore, his influence on the natives in relieving the Fort of Tanjore from famine, and to other evidences of his character which are recorded in our preceding account of him. He adds:

"Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Swartz's character, every road to the gratification of ambition and avarice was completely open before him. Courted by the prince of the country in which he resided, reverenced almost to adoration by the people at large, confidentially employed by the English Government in objects of the first political importance, to his great honour it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the gospel he looked only to the diffusion of divine truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known, assailed his virtue, he continued his missionary life, carrying his cross, following the steps of his Divine Master to the end of his earthly being.

"I know that there have not been wanting enemies who, both while he was living and after his decease, have given currency to a different tale, who have flippantly accused him of meddling in political matters inconsistent with his ministerial labours, and who insinuated other suspicions injurious to his fame. But such men would have reflected on the Lord Jesus Christ himself, had he lived in this country at the same period, and publicly declared his abhorrence, as Mr. Swartz always did, of the base intrigues, the fradulent loans, the cruel oppresions, which during the early

* For many years of his life, it was his custom to give ten pagodas at the beginning of each month to his servant, in order to provide for the expenses of his table, and gave himself no trouble about the manner in which it was supplied.

part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

"Some of the Honourable Company's servants, long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man."

5. It was to be expected, that the Society, which had the honour of employing a man so worthy in the extension of their Master's kingdom, should confirm the reputation of his excellence by their testimony, and should point their younger Missionaries to him as an example and guide.

We find accordingly, that, during the latter half of his ministry in India, those Reverend members of that body who delivered charges to different Missionaries, in presence of the Society, on occasion of their departure for that station, seem at a loss to find words sufficiently expressive of their sense of his worth. The reader is referred, in proof of this, to the charges of the *Rev. Jacob Bourdillon*, in 1776, addressed to the Rev. John James Schoelkopff; of the *Rev. Dr. Vincent* (Dean of Westminster,) in 1788, to the Rev. Joseph Daniel Jœnické; of the *Rev. Dr. Finch*, in 1789, to the Rev. Abraham Thomas Clarke; and of the *Rev. Dr. Glasse*, in 1793, to the Rev. Charles William Pœzold.

We subjoin the eloquent testimony of Dr. Glasse, as an evidence of the manner in which the Society was accustomed to think of its eminent labourer.

"The first Danish Missionaries stand very high indeed in the catalogue of Christian confessors. Their faith and patience, their piety and zeal, their wisdom and integrity, their perfect self-renunciation, for the sake of the work in which they were engaged, were such as to render their names and their memorial truly venerable to posterity. Their successors have trodden in their steps with unwearied firmness and alacrity, under trials, which, though perhaps less severe, were yet arduous enough to have shaken a confidence not founded on a rock; not resting on a full conviction of the truth and goodness of their cause.

"On this subject, we have great satisfaction in referring you to that redoubted champion of the protestant faith, the admirable Mr. Swartz; as an example of all that is great and good and imitable in the character of a Christian Missionary: one, that *hath hazarded his life*, through a long series of years, *for the name of our Lord Jesus Christ:* one, that hath been enabled, not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep prejudices of such as had been long habituated to a most unreasonable system of theology; and which to the utter astonishment of those who are blessed with superior

light, they held, amidst all its absurdities, (I had almost said, amidst all its abominations,) in the highest veneration and esteem. Many of these has the worthy and indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behaviour peculiarly suited to his situation; a behaviour which, whilst it endeared him to the common orders of men, has procured him admission even before the throne of the proudest monarch of the East. There do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his Mission, and doing it without offence. There do we find him renouncing every personal consideration, regardless of every personal advantage; and, in the true spirit of the Divine Lawgiver, *choosing rather to suffer affliction with the people of God, than to enjoy* any *pleasures* or distinctions which this world could afford him: *esteeming the reproach of Christ,* and the advancement of a despised religion, far *greater riches* than Indian treasures; and for the same reason; because, with Moses, *he had respect to a* future and eternal *recompence of a reward.* In a word, we find him in every place and on every occasion, conducting himself as one who had determined to know and to regard nothing but the interests of a crucified Saviour, and the propagation of his gospel."

May that Divine Spirit, who endued this servant of Christ with these graces and virtues, raise up many, beside those already labouring in India, to tread in his steps! While Christianity retains any footing there, the name of Swartz will be had in remembrance: and, as it has pleased God in his goodness to open to benevolent and pious men a more free access to the East, let us pray that such *labourers may be sent forth, by the Lord of the harvest, into those fields which are white unto the harvest.*

DIVINITY.

To the Editor of the Methodist Magazine.

Dear Sir,

As Socinians attempt to deprive Christ of his essential and mediatorial glory, so, it is to be feared that many of the orthodox are in no small danger of transferring a part of the glory of Christ to his ministers. This error prevailed to a considerable degree among the Christians at Corinth, in the days of the Apostles; and probably it prevails in our time to a considerable extent. I send you the following sermon, which, (if you approve)

may serve as a caution, and be instrumental in reclaiming some who may have thus erred. I am, dear Sir,

Deptford, Your's, very affectionately,
March 14, 1814. THOMAS WOOD.

Therefore let no man glory in men. 1 Cor. iii. 21.

THERE is reason sufficient for this advice given by St. Paul to the Christians at Corinth, in every age. For so vain is the heart of man, that he is ready to glory in every little pre-eminence which he may have, or think he may have, above another. And it is not so much on account of those things that are *really* excellent, that he is accustomed to think highly of himself; but not seldom on account of those things which do not distinguish him above others, either as a man or a Christian.

Indeed those most valuable gifts of knowledge, wisdom and grace, which give man his greatest excellence, have a direct tendency to make him modest, humble, and low in his own estimation. And therefore they are lower, meaner things, such as beauty, strength, honour, wealth, or preferment, that usually captivate weak minds, and puff them up with pride.

But then, not only a man's own perfections feed his vanity, but even the excellent endowments of other men, if they are placed so near as that their accomplishments may reflect and shine upon him, may give him occasion to think better of himself. And therefore we have seen some men boast themselves upon the honour and antiquity of their families, the virtues and worthy deeds of their ancestors, while they themselves have been a disgrace to their birth and kindred; fondly imagining that the exalted names of their forefathers reflected a lustre upon them.

Others we may find glorying in the extraordinary gifts and acquirements of more distant relations,—as servants, in an honourable master; subjects, in a wise and potent sovereign; and not seldom people, in a learned and eloquent ministry.

But now it is the great design of the Christian religion to beat down every high imagination of the thoughts of men, to root this pride out of their hearts, and to make them humble and lowly in their own eyes, that so the rich and free grace of God may be more exalted and magnified.

And because this pride of heart is natural to all the fallen sons and daughters of Adam, and does frequently break out and discover itself in envy, evil-speaking, and divisions, to the disturbance of society both civil and religious, therefore do the inspired writers often exhort to humility and charity, and condemn this evil practice of glorying or boasting in men. Among many other texts, this which I have read does this very pointedly.

In this church of Corinth, which the right hand of God had planted, and which had been diligently watered by several emi-

nent, faithful labourers, there soon appeared many weeds; the devil had sown his tares among the good wheat, and these roots of bitterness produced envy, pride, hatred, malice, division, which did greatly rend and distract this church, and hinder its peace and edification.

This eminent Apostle, therefore, after he had been absent from them for some time, wrote this epistle to reprove these abuses which had crept in among them, and to settle, quiet, and unite the members together in love. The main argument in this chapter is, to reprehend their discord and division, and to destroy their vain boasting and glorying in their teachers, as if by their own power or eloquence they had performed those mighty works among them, which God only had done by them as instruments in his hand.

This chapter therefore contains many useful lessons both for ministers and people. The *latter* may learn how they ought to account of their ministers, and to whom they are to ascribe the praise for all the good they receive by their labour. And the *former* may be instructed what thoughts to entertain of themselves, on whom to depend for assistance, and where to look for a blessing upon their labours; not from their own wisdom, learning, or industry, but from God, who only can give the increase. And therefore the Apostle infers very justly, *Let no man glory in men.*

I. To *glory*, is to boast or vaunt, to think more highly of ourselves, or of those that are some way related to us, than we ought to think. And it is not necessary to occupy much time in attempting to prove how common it is for men to compare themselves with those they apprehend inferior to them in any respect, and so to pride themselves, at least in their own thoughts, and secretly to despise others. But this is what the Apostle here prohibits, as unbecoming the character and profession of Christians, and also condemns.

And yet not *all* glorying is here prohibited, for we find him glorying in the *cross of Christ*, Gal. vi. 14; in his own *infirmity*, 2 Cor. xii. 5; in *tribulations*, Rom. v. 3; and in the charity, the faith, and the patience of other Christians. But that glorying which he dissuades the followers of the meek and holy Jesus from, is, in men, however high, great, wise, good, or learned soever they may be; or in any thing belonging to men, whether in themselves or others, whether beauty, strength, honour, riches, endowments of the mind, ancestors, &c.

For how vain a thing is *beauty* to be gloried in? How it fades and withers! How soon does an acute disease, or a short sickness, cause the most blooming, sprightly countenance to look pale and deathly?

Is *strength* that of which some have boasted? What is this

when compared with the strength of the ox, or the horse, or some other animal? And how soon may a man of the greatest vigour and might be reduced by affliction to the feebleness of a child.

Honours and *promotion* are imaginary excellencies that others pride themselves in; but, alas! how empty and vain are these, and what airy trifles to be pleased with! How weak are those minds that think the good opinion of others can add any real value to themselves!

Do others boast themselves in the multitude of their *riches*, and because they have goods laid up for many years? Alas! what precarious, mutable things are these to glory in! Do they not sometimes take wings and fly away, leaving the fond, deluded owner filled with vexation of spirit?

Have others prided themselves in their *intellectual endowments*, in a quick invention, extensive knowledge, and a ready elocution? Alas! they have too much forgotten from whence they derived these gifts, and the end for which they were given—viz. not to puff them up, but for the instruction and benefit of others. Some again, having no religion or virtue of their own, have boasted of the worthiness and piety of their *ancestors*, as if they would have persons think, that their excellencies descended hereditarily with their estates.

Others have gloried in great, wise, and good *princes*. But though we ought to be thankful to God when he is pleased to appoint such to rule over us, and though it is our bounden duty to yield honour, tribute, and obedience to them, yet we should be careful that we do not give that glory to them which is due to him only, nor put our trust in an arm of flesh.

But I return to that which was principally the Apostle's design in this exhortation, and that was to dissuade Christians from glorying in their *ministers*, or the extolling of one, and the despising of another. This error has done a deal of mischief in the Christian world, as well as caused great discord and divisions in the church of Corinth. And yet some good men, even such as love the Lord Jesus and the cause of religion, will not take the warning, but run into the same fault, to the injury of the church, and the offence of their Christian brethren.

II. The arguments the Apostle uses to dissuade Christians from this pernicious practice, are contained in this chapter. And *let no man glory in men.*

1. Because "the wisdom of this world is foolishness with God." "He taketh the wise in their own craftiness; and he knoweth the thoughts of the (worldly) wise that they are vain." v. 19, 20. Therefore he exhorts, (v. 18,) "If any man among you seem to be wise in this world, let him become a fool that he may be wise," i. e. That divine wisdom or policy by which God

governs his church, is widely different from, and seemingly contrary to, that wisdom by which the men of this world commonly conduct their secular affairs.

Human policy dictates, that men of great natural ability and much acquired learning, of a lively imagination, and a ready elocution, are the only persons qualified to instruct mankind, and to convert sinners from their evil ways, to genuine piety and moral practices. But the Apostle tells us, that the "wisdom of God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, to confound the things which are mighty: and base things of the world, and things which are despised; yea, and things which are not, to bring to nought things which are: that no flesh should glory in his presence." 1 Cor. i. 27—29.

2. Because they are *nothing in themselves;* they are men subject to the like infirmities and passions as others, and derive all their gifts and qualifications from the Father of lights. "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase," v. 5—7. Why then should they be gloried in? *Who* makes them to differ? They have nothing but what they have received, neither grace to sanctify them, nor gifts to fit them for their work and office. They are but men at best, liable to the same imperfections and infirmities as other men. And whatever success they may have in their ministrations, in bringing souls to Christ, or in building them up in holiness or comfort, think not that they do this by their own virtue or power. Well may they exclaim with the Apostle, "Who is sufficient for these things?" But every faithful minister may say, "Though we are not sufficient of ourselves to think any thing as of ourselves; yet our sufficiency is of God," 2 Cor. iii. 5.

Therefore you ought to look beyond men to God, with thankfulness, if you have received any benefit by their labours. But if you glory in men, you will thereby rob him of that praise and glory which are most justly due to him only.

3. Because they receive these various gifts for *your sakes*, and *they* are *yours*. If you are true Christians, united to Christ by a faith of the operation of God, "all things are yours, whether Paul, or Apollos, or Cephas;" their different gifts were imparted to them, not for their own sakes, but for the edification of the church of God, the body of Christ, to which you profess to belong.

Some of those gifts bestowed by the Lord Jesus Christ on his ministering servants, you say, "you cannot profit by." But perhaps others may. Among Christians there are persons of different capacities and attainments, some old men and fathers,

others young men, and others babes in Christ. Some require "strong meat," and are best pleased with the deep and mysterious doctrines of the gospel. But it is necessary to feed others with the "sincere milk of the word," the plainest truths. Therefore it is necessary that there be a diversity of gifts, for the edifying of the body of Christ, which is not one member, but many; and if one member be edified, by the different gifts bestowed on his ministers, you ought to rejoice, but not to glory in them. Because,

4. They are all *one*, v. 8, one in design, aim, and end. They are labourers together in "God's husbandry," and in "his building;" and "he that planteth, and he that watereth, are one;" and "every man shall receive his own reward, according to his own labour," and "every man's work shall be made manifest."

All sincere and upright ministers receive the various gifts with which they are endowed from the same fountain, the Lord Jesus, the glorified head of the body; they all have the same design, your instruction and edification; and they labour to promote the same good end, the glory of God in the salvation of immortal souls. And therefore, "they preach not themselves, but Christ Jesus the Lord, and themselves your servants for Jesus' sake." They seek not their own profit only, or the applause of men; but the approbation of their Divine Master, and the promoting of his honour and interest; and are willing, for his sake and your benefit, to deny themselves, and go through honour and dishonour.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW of "SERMONS ON THE MOST IMPORTANT SUBJECTS." By the Rev. J. ANDREWS, L.L.B. Vicar of Mardon, Kent; Chaplain to His Grace the Duke of Dorset, and Author of a work, entitled, "The Scripture Doctrine of Grace."

FROM the Editor's preface to these Sermons, we learn that they were not designed by "the author for the public eye, but written only for his own congregation." It may be conjectured, from one of them having been preached at the *Bath Infirmary*, in 1758, that most, if not the whole of them, were written between fifty and sixty years ago. On the state of the pulpit in his time, and that of congregations in general, the author *thus* expresses himself: "Preaching is looked upon by many merely as a religious diversion; and our churches as theatres of amusement. Such persons attend where they can be best entertained; and they follow a fashionable preacher, as they do a celebrated actor, to have their ears tickled, and their eyes pleased. And if the

preacher has slight superficial parts, just enough to talk smoothly on the duties of humanity, and the beauty and amiableness of social virtue; if his periods be well turned, his diction flowery, and his manner somewhat theatrical, he passes for a fine orator; admiration and applause follow: then he has gained his end, and his audience has been charmed and soothed, and both think they have done their duty. But this is to preach ourselves, and not Jesus Christ the Lord: it is to preach to the corrupt taste, and for the pleasure and amusement of our hearers, not to their consciences, and for the edification and salvation of their souls. No wonder, therefore, if we see no fruit of our labours, no success attend our ministry. In this way of preaching, vice will always triumph; and the duties of humanity, and the social virtues, will never be practised but upon selfish principles, and for interested ends. Sinners will hear these addresses for ever, without having their minds disturbed, or their consciences alarmed; whereas the effect is different, when we preach Christ in all his divine and glorious offices,—when we explain the nature, excellency, necessity, and benefits of the Christian dispensation,—when we shew men their wants and their miseries, and invite them to come freely to the fountain of grace, as that alone which can save them from sin and eternal ruin: especially if this be done with dignity and solemnity, and in a style formed upon the eloquence of the sacred Scriptures, free from studied elegances, and rhetorical flourishes." After giving this quotation, the Editor judiciously observes, the "reader will easily anticipate, in some degree, both the manner and matter of the following sermons."

It is well known that infidels have been long in the habit of opposing, what they term, natural, to revealed religion; and that the writings of some advocates of Divine Revelation are very defective in point of evangelical principles. How little does what is dignified by several with the apellation, "rational religion," differ from infidelity! Its supporters, in direct opposition to reason, take for granted that men are not naturally depraved; and hence, instead of pointing them to Christ, the only physician of souls, for a cure of the moral disease under which they labour, direct them to the performance of such duties as, to persons in an unrenewed state, are wholly impracticable. They attempt to raise the superstructure of religion, without any regard to the only foundation by which it can be supported. That the "gospel is the only natural religion," our author maintains in the first of the discourses before us: how he maintains that position will appear from the following extract:—

"The religion at present set up in opposition to the gospel, is the religion of nature and reason; the spiritual and essential part

of the Jewish economy was gospel religion; the sensualities of Mahomet, the visions of Numa, and the institutions of Lycurgus, come not within the dispute, as they are not supported either by the internal evidence of purity and holiness, or by the external proofs of wisdom and power; the single point in question then is, which is the true religion, the religion of nature, or the religion of the gospel. The defenders of the former uniformly proceed upon this principle, that man is a being perfect in his kind, that the Author of his nature gave him a certain system of powers, by a proper application of which, exclusive of any helps, he should be able to preserve his innocence, and consequently his happiness; thus these reasoners, purely out of their own imagination, and contrary to fact, frame a moral constitution; upon this foundation they raise a system of duties, and call it natural religion; but what if the moral constitution of this world be very different from what they take it to be, then their foundation is destroyed, and their whole scheme, of necessity, must fall to the ground; because the religion that was natural to man under one constitution, would be unnatural under another. If, instead of perfect, we are degraded beings, fallen away by reason of disobedience, from our natural dignity and glory; under these circumstances, the moral constitution is changed, and the only natural religion, for such fallen apostate creatures, will be the Christian religion. That man is a fallen being, the Scriptures, the book of God, every where teach; upon this ground they invariably proceed, and the whole superstructure of revealed religion is built upon it. If, in this case, you think we take something for granted which we ought to prove; throwing aside the authority of the book of God, we may read the same melancholy lesson in the book of our own hearts. Let any man of serious reflection look into himself, and he will find but too much reason to lament the infirmities and corruptions of his nature. Who among us can plead perfect innocence? Who has performed such an exact obedience to the whole law as is agreeable to the purity of his Maker to require? The law of reason may dictate what is right, but there is a law in our members which constantly opposes it, and in the moral conflict too often gains the conquest.

"It may be said in answer to this, that these corruptions are natural, since they flow from a defect in the powers of nature; and therefore to charge these corruptions and their natural consequences to the account of sin, were to impute injustice to the author of our nature. This reasoning is more plausible than solid. That these corruptions are natural, and that they flow from a defect in the powers of nature, we admit. But all this is the consequence of the fall. And if this original defect, these natural infirmities, are to be cured by means of divine grace,

and if the gospel furnishes these means, then Christianity will be our natural religion, and is plainly the power of God unto salvation to all that embrace it. A sound and distempered constitution require different treatment: and what were a natural means of preserving health, might be unnatural and improper to cure a distemper.

"Carry this thought along with you in your speculations upon the moral world. That there is much evil and disorder in that system, we clearly see. How to account for its rise and origin, is a point of no small difficulty. In this respect all the schemes of philosophy have been apparently deficient. One of the greatest masters of reason that antiquity has to boast of, after his most laboured inquiries into the cause and origin of evil, was forced to resolve it into the operation of two independent principles. But how clearly and naturally does the philosophy, or rather the religion of Christ, account for this. In the Bible, that inestimable jewel and sacred repository of the first and most important philosophy, we may learn what we originally were before the fall; and what we now are, during the period of our recovery; and what we may expect to be, in some future scene of our existence, when all the glories of the Messiah's kingdom shall open.

"We are told that man was at first made perfect; that by sin he fell from that state of perfection; that notwithstanding his fall, there remains a noble ruin; that this ruin is not so far destroyed, as was the deplorable state of the fallen angels, but that it is capable of being raised up again, and restored to its original dignity, beauty, and glory. Now the means by which this noble, moral ruin is to be recovered, is the everlasting gospel of Jesus Christ. In this view, you see how reasonable, how natural the religion of a Christian is: which is nothing more than a gracious dispensation provided by the author of the universe, to cure a moral disorder; and to raise a miserable fallen being to his first love, to his original dignity, and happiness for evermore." (Page 3—5.)

The discourse on "the spiritual nature of the moral law," is well calculated to illustrate this evangelical truth, "By the deeds of the law there shall no flesh be justified." Too many in the professing world, instead of seeking justification by faith in Christ, are manifestly going about to establish their own righteousness, as the ground of their acceptance. These stumble at the threshhold of religion, and manifest, with whatever fluency and confidence they may express a variety of evangelical phrases, that they understand neither the law nor the gospel. Part of our author's observations on the subject is as follows:

"Various are the mistakes of mankind concerning religion.

These mistakes, that are of the greatest consequence, chiefly relate to the law and the gospel; a right knowledge of the former of these, is an excellent preparation to a right knowledge of the latter. Most apprehend the law of God to be a rule of life, and in this they judge not amiss. But if they imagine this to be the only use and design of the law, they lie under a great, and a most fatal mistake; for then the consequence will be, that by our obedience to this law, we shall seek the favour of God, and justification to life eternal. This error is fundamental, and if we set out upon this false principle, we must, of necessity, be wrong throughout the whole course of our lives. For if we seek justification, and the enjoyment of everlasting glory, upon this principle, we seek it as a reward, and claim it as a debt due to our virtue. This, you see, subverts the whole nature and design of the Christian dispensation; because, if righteousness could come by the law, that is, if we could obtain such a complete righteousness by virtue of our obedience to the moral law, as would fully acquit and justify us in the sight of God, then were the grace and mercy of the gospel rendered useless and unnecessary. Though this reasoning is as clear as the sun at noon-day, yet nothing is more difficult in the ministerial duty, than to make persons fully and distinctly apprehend it. Hence it is, that the generality of our hearers continue grossly ignorant of the condition and state of their souls toward God, the Judge of all men. They imagine that God is a merciful being, and will make gracious allowances for the infirmities and frailties of our nature, and that in consideration of some virtuous actions which they perform, and some good qualities which they fancy they have, they shall be able to escape everlasting misery, and obtain everlasting happiness. This is the case of the most notorious offenders against the moral law. The swearer, the drunkard, and the adulterer, will comfort himself, that though he is guilty of some vices, yet he thanks God that he hath some virtues, that these will over-balance his vices in the divine account, and procure for him the kingdom of heaven. If this is the case with the open sinner, how much more will the sober and decent in their outward carriage, take sanctuary in this destructive opinion! Especially if they add to this, external forms of devotion, and a regular attendance on the public service of the church. They will then be sure of heaven, and make not the least doubt of their being in the favour of God; with the very utmost confidence they will justify themselves, and bid defiance to the condemning power of the law. The opinion in either case is founded upon an entire ignorance both of the law and of the gospel; an opinion so full of danger, and so fruitful of evil, that if not rectified, it will certainly plunge our souls into eternal ruin." (Page 11, 12.)

The author then proceeds to explain the spiritual nature of the

law, as briefly summed up in the ten commandments; the whole of which, he maintains, has been broken by every adult. We transcribe the following, as a specimen of his method of application.

"From what has been said, it is undoubtedly clear, that no man can be saved by his obedience to the moral law: which, as it results from the being and attributes of a just and holy God, requires perfect and unsinning obedience; but no mere man can perform this obedience. Indeed Adam, in paradise, could; his nature was holy, and therefore his actions were just and righteous.

"But since the fall, every child of man is born with a sinning nature; insomuch, that he is a perpetual transgressor of the whole law. He is a sinner from his youth; and the burthen of sin is continually increasing till he sinks down into the grave. If you are not convinced of this, you have not yet trod a single step of Christian ground: you have been all your life long walking in a path that will end in everlasting destruction. You have not seen the ruin that sin hath made in your souls; and consequently Christ is nothing to you. You are exactly in the case of one dying of a consumption, and at the same time fancies himself to be in perfect health, and therefore will not send to a physician. To you, whoever you are, rich or poor, for in this there is no difference, I have no comfort to offer; all before you is a scene of terror, and horrible darkness; it is true, you may not see it: but sin and self have blinded your eyes.

"The whole law of God stands immoveably against you, for wilful, repeated, innumerable violations of it. The justice of God condemns you; hell and the grave are waiting to receive you; this will ere long devour your bodies, and that will instantly swallow up your immortal souls. Then farewell friends and enemies, farewell sun and moon, farewell ye stars of light, farewell time, farewell wine and pleasure, eating and drinking, luxury and sensual indulgence: all these things are fled away. Your fleshly eyes will be for ever closed; then eternity, an awful, a boundless eternity, shall open upon you; and, alas! nothing remains for you but unutterable and eternal woe.

"On the other hand, to the deeply convinced, thoroughly humbled, and truly penitent among you, I have all comfort and joy to offer: only believe in the Lord Jesus Christ, and you shall be saved: saved from the guilt and power of sin here, and from the punishment of sin hereafter.

"You have a deep sense of the evil of sin, and have a clear apprehension of your own helplessness and misery; you have an aversion to all iniquity, and to the opinions and practices of a corrupt world; you have no dependance on your own virtue or personal righteousness, which at best is but as filthy rags; and

are poor in spirit, because your soul hath lost its original holiness; you, my Christian brethren, are invited to come to Christ for a free and a full salvation. Every blessing you stand in need of, Christ is ready to bestow. The law condemns you, but Christ will justify you: since 'there is no condemnation to them that are in Christ Jesus.' Divine justice is satisfied by your great High Priest; and divine mercy will be exercised in your eternal salvation. The Son of God hath performed an all-perfect obedience; he hath finished transgression, made an end of sin, and brought in everlasting righteousness. This righteousness is made your's by faith; and with it the whole of the redemption; so that if you have true faith, all the spiritual graces and virtues of the divine life will, of course, flow into your souls; when you experience this glorious gift, you will be dead to the law as a covenant of works, but you will be alive unto God through Christ.

"There will be an entire change in your whole nature; your heart will be renewed, your desires will be spiritualized, and your affections will be turned to God and holiness. All the principles and springs of action in your soul will be at work. But they will work for eternal happiness, you will be ambitious, immeasurably ambitious of God's favour; you will be covetous, insatiably covetous of spiritual and divine fruitions; you will be discontented, perpetually discontented, because you cannot love God more, and serve him better. But, my brethren, have a little patience, and all shall be well; every evil shall cease, and sorrow and sighing shall fly away. You shall hunger and thirst no more; for all happiness shall be yours. Your ambition shall rest on a throne of unfeigned glory; your covetousness shall be filled with the perfect vision and enjoyment of God himself; and you shall be eternally satisfied with the glorious emanations of his infinite and everlasting light and love." (P. 24—26.)

In the two sermons upon John iii. 6, 7, man is considered, 1st, in his fallen, and 2dly, in his renewed state.

"To be born of the flesh can signify nothing more than to be descended from fallen Adam.—That which is born of flesh is flesh; it is a fallen, corrupted nature, communicated by a fallen, corrupted parent: who could not possibly, in the reason of things, communicate a better and a more perfect nature than his own. In this body of corruption, and a soul of moral impurity, are lodged all the principles of sin and misery; the natural and necessary consequence of his guilt. For how could a clean thing come forth from an unclean; when the fountain is polluted, the streams issuing from it must be so too: unless we suppose the unalterable God to change the order of nature, which undoubtedly holds good throughout all worlds. Moreover: this fallen nature is fleshly, because it is a partaker of fleshly principles; all its pro-

pensities, affections, and desires, are earthly and carnal; it minds worldly things, and worldly pleasures; things and pleasures suited to the mere animal life; that life which must soon, very soon, end in death. Sensible and fleshly objects are its chief end and aim: it triumphs and rejoices in them; and eagerly pursues them, even at the expense of a better and more important interest. Its great business is to fulfil the lust of the flesh, the desire of the eye, and the pride of life."—"It is carnal in its pursuits, its pleasures, and enjoyments. It feels no life, but an earthly and sensual life; and men under the power of it, taste no joy in any thing, but in voluptuous and carnal sensations. They will think and talk of eating and drinking, luxury and empty parade of life, with a seemingly exquisite and feeling pleasure. And as they make these vain enjoyments the great end of living, they must, of consequence, pursue riches as a means to that end.—With this view, they scheme on day after day, with anxious, solicitous, and heart-tormenting thoughts: having their minds full of nothing but carnal images, profit and loss, the largeness of their fortunes, the extent of their pomp and vain-glory; and the pride of possessing, or the fear of losing these perishable goods; these shadows of happiness, which are less than vanity itself, because they bring with them their own evil and torment." (Page 30—32.)

After saying much, and to the purpose, on the subject of the new birth, our author lays down several marks of regeneration; from which we transcribe the following:

"A person truly regenerated is no self-seeker. He has no worldly interested views: he has no subtilty, no cunning part to act in life, in order to bring about deep-laid schemes. He is open and generous. He has an eye to God in all he does. He dedicates his time, his fortune, his interest, and power, to the honour and glory of his great Master; and freely parts with all, rather than be separated from the love of God in Christ Jesus. He goes calmly and steadily on, seeking the honour which cometh from God only; regardless of the opinion, of the evil report, or good report, of a careless, blind, unthinking world.

"The affections of his mind, and the general bent of his temper, are heavenly and spiritual. He has within him a prevailing disposition to universal holiness. He abhors all sin, and aims at the highest perfection possible. He hath his Saviour's pattern before him: him he imitates, and endeavours to resemble, in all the spiritual graces and virtues which so eminently shone forth in his blessed life and temper." (Page 41, 42.)

The author's evangelical views of the doctrine of holiness, as well as his faithful manner of preaching, will appear by the following extract from the discourse on "the out-pouring of the Holy Spirit."

"As to those who are totally ignorant of the vital operations of divine grace, and rest wholly in the form, without the power of godliness, it is a sad truth I have to tell them, that they are 'dead in trespasses and sins.' Whoever you are that now hear me, whether you be high or low, rich or poor, if the Holy Ghost hath not wrought in your hearts a saving change, you are in a lost condition. No outward forms will deliver you from everlasting death. The leprosy is within, and within its cure must be perfected by the Spirit of grace and holiness. Do you not pray, in the Service of the Church, that God would cleanse your hearts by the inspiration of his Holy Spirit? And do you not ask God, that he would not take his Holy Spirit from you? Have you then ever received the Holy Spirit, and have you ever perceived any marks and evidences thereof? Or do you desire his light and influence? If not, you are only mocking God, and heaping upon yourselves wrath against the day of wrath. You are sleeping upon a precipice. Hell beneath is ready to swallow you up, and is opening its tremendous jaws to devour you. Knowing, therefore, the terrors of the Lord, we persuade men: and were I not to warn you of these dangers, and exhort you to flee from the wrath to come, what an unfaithful minister of Christ should I be; what an enemy to your souls, and how unworthy to stand in this place!

"It were easy for us to preach to you smooth things, and make the road to bliss wider than our Heavenly Master hath made it; and this would gain the favour, the countenance, and the applause of the corrupt and vicious. But woe be to us, if we do any such thing. Whether men will hear, or whether they will forbear, we must deliver the naked truth, the plain doctrines of the gospel; and every advantage of this kind which they have, is a talent, that if abused, will rise up in judgment against them at the great day." (Page 52, 53.)

Such faithful dealing, from the pulpit, with the souls of men, as that of which we have now given a specimen, seldom fails to produce a good effect. And may it not be asked, can any minister of Christ, without similar faithfulness, be said to be "pure from the blood of all men?" There is an awful possibility of preaching the whole gospel, in terms so general, and diction and manner so smooth, as merely to amuse such hearers as are slumbering on the brink of eternal ruin. The most able discourses, if destitute of plainness and energy, are lost, when addressed to popular audiences. The reason is obvious: for sermons, in order to answer the design intended by their being preached, must be understood and felt; but without plainness, they will not be understood nor felt, if delivered without energy. *Plainness* of speech, and *energy* in delivering the word of life,

are invariably consequent on being thoroughly "in earnest" in the work of the ministry.

In the seventh of the discourses before us, "The nature and consequences of carnal and spiritual mindedness" are discussed. Having described carnal-mindedness, with its consequences, the author proceeds thus:

"The spiritual mind is a state of soul exactly opposite, in all respects, to the foregoing description of the carnal mind. Thus, instead of having our hearts engaged, our wills inclined, and our affections set upon earthly, sensual, vain, and sinful objects, our whole nature is renewed, and our desires, passions, and affections, are fixed upon spiritual, heavenly, holy, and divine things. But for the better opening and unfolding this point, it must be observed, that as sin hath debased our nature, made us unlike to God, and robbed us of the heavenly image in which we were at first created, so the Son of God hath taken upon him that nature, with a view to exalt and dignify it, to sanctify it, and to glorify it to all eternity. And every soul of man, who hath a vital union with him, is made a partaker of a divine nature: so that by the almighty power of Christ, there is a real and an essential change within. The Spirit of Christ takes up his residence in our souls, and graciously leads us in the ways of God's laws, and in the works of his commandments. And as the first and great commandment is the love of God, so our first and chief desire is to love him with all our heart, with all our soul, and with all our strength. And indeed we actually love him, because he hath first loved us; and hath manifested that love in the most glorious of all gifts, the gift of his only begotten Son. In consequence of this experimental knowledge of the love of God, we make a free and voluntary choice of him, both as our master to serve, and our portion to enjoy. We then become spiritually-minded, because our minds are renewed by grace; and the image of God, which was lost by sin, is now stamped afresh upon our souls. Religion, and the duties of religion, are no longer a burden: on the contrary, they are our delight and joy; our meat and drink. We complain not of harshness and severity; since it is impossible there should be any thing harsh and severe in the methods taken by Christ to purify, sanctify, and redeem our souls: all his methods are sweet, mild, and gracious; for the ways of holiness are the 'ways of pleasantness, and all its paths are peace.' It is, therefore, a certain mark of an unrenewed and carnal heart, to complain of severity in spiritual duties and exercises; which may indeed be severe to those who are strangers to the power of godliness: but to the real Christian, who is spiritually-minded, they are his privilege, his delight, his happiness, and his joy.

"Agreeably, the apostle, in the text, asserts, that 'to be spiritually-minded is life and peace;' because the life of Christ in the soul, flowing from an actual union with him, and the graces of his quickening, renewing, and sanctifying Spirit, are a fountain of spiritual life within him; and which issues forth in spiritual joy and blessedness. So that truly gracious souls carry heaven about and along with them; that is, a divine and heavenly life, which goes with them wherever they go; and which change of place cannot remove, because it results from those divine and heavenly graces which Christ hath planted in their hearts. They have likewise peace, peace of conscience, a divine peace that 'passeth all understanding,' which they derive from the blood of sprinkling, from the world's atonement, made theirs through the operation of faith. This peace, therefore, they have, not from their own virtue, or works of righteousness which they have done, but because the Son of God hath *freely* loved them, and given himself for them, to die upon the cross, as a sacrifice for their sins." (Page 57—59.)

The following extract, taken from the second discourse on Titus ii. 11—13, will shew that the author enforces obedience to the divine law, upon evangelical principles.

"Another blessed effect of gospel grace is, that it enableth us to live righteously, soberly, and godly, in this present world. This comprehends all the duties of the moral law, which is briefly summed up in the ten commandments, and is most beautifully explained by our blessed Saviour in his sermon on the mount. Indeed, when the grace of our Lord Jesus Christ is really in our souls, it is always accompanied with the love of God, and the communion of the Holy Ghost. This indwelling presence of the Deity constitutes the divine life, and in proportion as it governs within, our corrupt natures are renewed, and the image of the ever-blessed God is restored: that image which we lost by the fall, and which consists 'in righteousness and true holiness.' This being the case, we have a new law engraven upon the tables of our hearts by the finger of God, even the law of love; which diffuseth itself through every intellectual faculty, and extendeth to every species of duty. Our love first mounts up to God, for his unspeakable love to us: from him it rebounds, and spreads itself universally throughout the whole compass of created being. Hence our first and chief care is, to please God, to do his will, to perform all his pleasure, and to obey all his laws. Nothing will seem severe that God commands: nothing pleasing that he forbids. Love will sweeten all, and make all our duties privileges. Thus we shall approach the throne of grace with humble confidence, and shall pour out our hearts before him in soul-melting prayer, and in soul-exalting praise. We shall worship him in spirit and in truth.

We shall read his word with pleasure, and attend his ordinances with improvement. We shall always act as in his presence, and shall never utter the holy and tremendous name of God, but with a divine love upon our hearts. In the Rock of Ages is our trust, for a supply of all the means of happiness both here and hereafter. If adversity be our lot, we shall not repine; if prosperity, we shall be thankful, knowing the least of God's mercies is far greater than the best of us deserve. And in the midst of affliction and dire calamity, this promise will yield comfort to our souls, that all things shall work together for good to them that love God. As to the duties of social life, they will naturally and easily flow from love. If we love God, we shall love our brother also; and in consequence thereof, shall use our constant and unwearied endeavours to do him all possible good. So far shall we be from injuring him, either in his reputation or property, that we shall, on the contrary, evidence our unfeigned love in every instance of kindness and good-nature. This does not imply that we should take a complacency, a delight, in the company or conduct of wicked men. The greatest possible love you can shew to them, is endeavouring to reclaim them. Nor are we to speak of them as Christians, whom we plainly see to be influenced and governed by anti-christian motives and tempers. But a distinction is ever to be made between their persons and their vices; and at the same time that we shew our utter abhorrence of the one, we should manifest a tender regard for the other. We should freely forgive them, and constantly pray for them; and make it our fixed purpose to procure, as far as we can, their conversion and everlasting salvation."—(Page 81—83.)

(To be concluded in the next.)

REVIEW of "A REPORT of the principal SPEECHES, delivered on the 6th day of October, 1813, at the Formation of the Methodist Missionary Society for the Leeds District. To which is added, a SPEECH delivered by the Rev. R. WATSON, of Wakefield, on the 10th of November, at Halifax. Third Edition." By JAMES NICHOLS.

EVERY well-written publication, which contains an account of the diffusion of religious truth, or of the methods used in order to its diffusion, becomes more and more interesting to the Public in general. In proof of this fact, the excellent pamphlet before us having undergone a third impression in so short a time, may be fairly adduced. The formation of a Missionary Society among the Methodists, connected with its results, will

doubtless furnish important matter in the history of a people, who, from their origin to the present day, may be justly said to have been engaged in Missionary exertions. For what were Messrs. John and Charles Wesley, Mr. Whitfield, and all the first Methodist Preachers, but so many Missionaries to a people who, notwithstanding they made a profession of Christianity, were in general as grossly ignorant and immoral, as if they had still been involved in pagan darkness? And what are the present Methodist Preachers, whose continuance in a circuit is ordinarily limited to two years, but so many Missionaries? To Missionary exertions, then, in a broad acceptation of the phrase, the Methodists, ever since their rise, have been well accustomed; and the Great Head of the Church has crowned their efforts with amazing success. They have now the happiness of seeing many thousands, of different denominations, take a warm and decided interest in such measures as, under God, bid fair to effect the universal spread of the gospel. Well may we say, with humble gratitude to the common Father of mankind, "What hath God wrought!"

THOMAS THOMPSON, Esq. M. P. being unanimously called to the Chair, opened the proceedings of the day as follows:

"My Christian Brethren! It is with considerable reluctance that I comply with the request of the kind friends around me, in placing myself in this conspicuous situation before so large a meeting of persons of piety and information; many of whom, from the knowledge which they possess of the history and effects of Christian Missions, would have presided among you with much more propriety than myself. I hope, however, that my deficiency of knowledge on this subject, and my want of ability, will be amply supplied by several of my much-respected friends; some of whom have been personally engaged as Missionaries abroad, while others of them have been equally desirous of spreading the blessings of Christianity at home. The Methodists, happily experiencing the benefits of the gospel of salvation, have ever been zealous to become the instruments of conveying those blessings to others; and from the very commencement of the revival of religion in the last century, they have been Missionaries of God to mankind, both at home and abroad.

"About thirty-five years ago, at the annual Conference of the Methodist Preachers and others, in the very place in which we are now assembled, in which meeting Mr. Wesley presided, I remember that a most interesting discussion took place on the propriety of sending Missionaries to the coast of Guinea, to preach the gospel to the abused and degraded Africans, in the very face of the slave-trade—that scandal of human nature. I shall never forget the sound sense, the powerful eloquence, and the deep spirit of piety manifested in that discussion, which con-

tinued for several hours. But the deepest impression seemed to be made, on the minds of all persons present, by the short speech of a young man, who appeared to be far gone in a consumption, but whose soul was wholly devoted to God, and to the preaching of the gospel. He promptly offered himself as a Missionary, and in unaffected language declared his readiness to go to Africa, or any other part of the world to which it might please God and his brethren to send him.

"It is not expected that each of us should thus present himself for the purpose of doing 'the work of an evangelist.' Many of us have not the gifts nor acquirements requisite for such an employment. Our situations in life call us to other diversified labours, to neglect which would be criminal. But we may all, in our different degrees, be helpers in the glorious cause. If we cannot personally accompany the army that is marching forward 'to the help of the Lord against the mighty,' yet our prayers may go with them, and, with a part of the substance which the Lord hath lent to us, we may furnish their supplies. And this is our duty. Many of us this day before God, owe to religion all that we possess. But for the fear and love of God, and his favour towards us, we had assuredly now been in the lowest state of penury and of mental degradation. His grace has not only saved us; it has enriched many of us. Let our acknowledgements be made to Him, after the best manner we can devise. Acceptable to God must be the observance of this precept, 'Freely ye have received, freely give.' The greatest part of you are continually making the inquiry, 'What shall I render to the Lord for all his benefits?' And you have come to this meeting, prepared to give proof of those returns which a grateful heart alone can make. Contribute, then, according to your ability. However small your offerings are, they will not be disregarded by 'Him, with whom we have to do;' they will receive his approbation, and be crowned with his blessing.

"The present prospect of the spread of Christianity is very encouraging. Missions to the East-Indies, it is hoped, may be facilitated, by the late commercial regulations between Great Britain and those parts of the world beyond the Cape of Good Hope. A free trade may open a door for the preaching of the gospel of Christ, in places where selfish prejudice or ignorant infidelity, has hitherto presented insuperable opposition. Here it may be observed, that in the East-Indies there have been, and now are, several Missionaries of the most excellent character for piety, prudence, and learning; whose example has shewn the infinite superiority of Christianity to Heathenism. Additional Christian Missionaries in the East will, therefore, have all the advantage which can be given them by the upright conduct of their predecessors, who have 'adorned the doctrine of

God their Saviour.' It has been publickly acknowledged, by men who have been high in office in that portion of the British dominions, that the Missionaries of the Lutheran Church, who have been supported by The Society in London for Promoting Christian Knowledge, have rendered essential benefits to the country. That excellent Missionary, Swartz, whose life I hope, will soon be published in the Methodist Magazine, is known to have been held in the greatest esteem by many of the native idolaters of India, and to have had much greater credit among them than men in authority, who bore rule over them, and who ought to have been a terror to evil-doers. In the Reports of The Society for Promoting Christian Knowledge, it is stated, that in the time of war, the Fort of Tanjore was in great distress, and without provisions even for the garrison. There was provision enough in the country, but the inhabitants had been formerly defrauded of what was due to them, and they now refused to render any assistance. The seapoys were emaciated with hunger, and the streets were lined with dead corpses every morning. At last the Rajah said to one of the principal gentlemen, 'We all have lost our credit, let us try whether the inhabitants will trust Mr. Swartz.' Immediately Mr. Swartz was desired to use his influence with the natives of the country, and he made application every where, promising to pay with his own hands. The people believed that what he promised he would perform, and in one or two days sufficient provisions were brought in, and the fort was saved. Thus the word of a poor Christian Missionary, in that country where it is said, by some infidel Englishmen, that Christianity will do no good, had a greater effect than the combined assurances of all the other persons in the fort of Tanjore.

"The labours and sufferings of the Moravian Missionaries in all climates, from that of Greenland to the most southern latitudes, afford a most striking example of Christian zeal and love for the salvation of men, which highly deserves imitation. The Moravians are supposed to have in their societies, in different parts of the world, about twenty-four thousand persons, who profess faith in Christ, and have given evidence of a change of heart and conduct.

"In the West-India Islands the Methodist Missionaries have preached the gospel to the negroes with great success. In several of those islands a more abundant blessing has lately been bestowed on the stolen, depressed, and suffering sons of Africa, by a great increase among them of divine and saving knowledge. But I see numbers of excellent friends near me, who can speak more particularly to the effects of the Methodist Missions in the West-Indies, as well as in other parts of the world. I will therefore no longer deprive this meeting of the pleasure and

profit which, I have no doubt, will be derived from the accounts which they will give us.

"I will only beg leave, before any further proceedings take place, to request that you will not signify your approbation of the speeches which you may hear from my honoured brethren, by modes of applauding like those which are practised in theatres and other places of public amusement. The consideration of the sacred purpose for which we are assembled, will banish from our conduct every expression of our feelings which borders on levity. Whatever may have been the practice of other Christians on similar occasions, let it be our care that 'all things be done decently and in order.'"

The first resolution, which expresses the approval by the Meeting, of the Missions established and carried on by the Methodists, was moved by Mr. JAMES WOOD, who in a clear and succinct address, gave an account of the rise, progress, and present state of the Methodist Missions, and of their finances. This resolution was seconded by Mr. W. WARRENER, the whole of whose speech, on account of its containing several historic facts not generally known, we shall lay before our readers:

"Mr. Chairman,—In rising to second the motion, which has been made by my worthy friend, I find myself peculiarly circumstanced, as I conceive that I am the only person in this numerous assembly, that has been employed in any of the Missions now so successfully carried on by our body, and so abundantly honoured with tokens of divine favour. Impressed with a consciousness of my inability to do justice to the great cause, for the promotion of which we are this day met, I am, Sir, nevertheless encouraged to cast myself on your indulgence, and on that of the friends around me; being persuaded that you will not be displeased at the absence of oratory from plain matters of fact, which have been within the compass of my own observation and experience.

"I will therefore endeavour briefly to recount the circumstances which attended the commencement of the Methodist Missions to the West-Indies. In doing this, my statements will correct several little mistakes, into which many writers have fallen.—When I revert to this blessed work in its rise, I see many providential events connected with it. Nearly fifty years ago, NATHANIEL GILBERT, Esq. Speaker of the House of Assembly in Antigua, and possessor of two sugar plantations, came to England, and attended the ministry of our venerable Founder, the Rev. JOHN WESLEY. The first time of his hearing him preach was, I think, on Kennington Common, when the word came with power, and was made the savour of life to him. No sooner was Mr. Gilbert made happy in the Lord,

than he began most tenderly to feel for the unhappy state of his poor negroes in the West-Indies. On his return to Antigua, he relinquished his situation as Speaker of the House of Assembly, and immediately fitted up a large room, above the place where his plantation stores were kept. He placed a pulpit in it, and seats for the negroes. The gentlemen of the island presently said one to another, 'What do you think? Is not Mr. Nathaniel Gilbert become a madman? He has begun to preach to his slaves.' Many slaves came by stealth, and some more openly, from estates in the vicinity, for the purpose of hearing the gospel: and the word of the Lord, delivered by Mr. Gilbert, was blessed to great numbers.

"His brother, Mr. Francis Gilbert, was soon made a partaker of the grace of God. He too began to preach, and was a workman that needed not to be ashamed. The two brothers rented a house in St. John's, and there freely and faithfully published the glad tidings of salvation to Blacks, Mulattoes, and Whites. Notwithstanding the respectable rank which they held in society, they had to encounter great opposition, and undeservedly met with much scorn and persecution. But the Lord owned his servants, and blessed their labours. Nathaniel was in a little time taken to his reward. Francis then became the stated preacher in the island. He was not, however, long permitted to exercise his talents in the ministry, after the death of his brother; for the Lord soon removed him also to glory.

"The people, Sir, whom these dear men had been instrumental in enlightening, were then left without a preacher. The sudden loss of two such men, possessed of genuine piety, wonderful abilities, and great influence, was severely felt and deplored by the little unprotected society which they had raised. But they had been instructed to direct their prayers to the Most High, and in the hour of their need, when they were as sheep without a shepherd, 'the Great Shepherd and Bishop of their souls' did not forsake the lambs of his fold, but pitied their outwardly destitute condition. I was informed, that during this dearth of the word, 'they that feared the Lord' in St. John's met regularly every day for prayer, in a house which belonged to two of our coloured friends. Such had been the frequency of their assembling together in that secluded spot, that they had nearly worn out a good pine floor, and had actually trodden it into holes. True it certainly is, that 'praying breath is never spent in vain.' The burden of their entreaties was for a preacher to be sent to them. In this they were, not long afterwards, remarkably answered, to their great rejoicing. A draught of carpenters, from Chatham yard, was ordered by Government to English Harbour yard in Antigua. Among those, who consented to go thither, was our late worthy friend, Mr. John Baxter, who

was then an acceptable local preacher in the London District. After the ship in which he embarked, had put to sea, he was severely tempted, and began, almost in despondency, to reflect that he was leaving his country and his friends, and was sailing to an island unknown to him, and to a people with whom he was unacquainted. What most perplexed his mind was, his not being able to perceive any satisfactory human motive for undertaking such a voyage. He assured me, Sir, his distress was so great, that, had it not been for his knowledge of a world to come, he would have leaped overboard. However, the first Sunday after his arrival at Antigua, he went to St John's, a distance of twelve miles from English Harbour; and, in the open air, under the shade of a large tree, he preached to the few despised disciples of Jesus in that part, and to a mixed multitude of Whites, Blacks, and Yellows. 'It was then,' said Mr. Baxter, 'that I plainly saw the reason of my coming to this island; I was then satisfied of my being sent by Jehovah.' This good man had a strong constitution, which carried him through the excessive fatigue which he had to endure. His exertions in that sultry climate will appear incredible to many, when it is known that he laboured hard at his trade, in the King's yard, six days in the week, and preached twice, and often three times on the Sundays, to the Negroes on the estates, and the congregation at St. John's; after which he generally walked on foot during the night a distance of twelve miles, and was early at his labour, with the rest of the workmen, on Monday morning. Nor was this all; for he occasionally went on the week nights to those estates, on which the poor slaves were prohibited from hearing the gospel. He secretly held prayer meetings among them, and applied the promises of God, in the best manner he could, to their drooping spirits. He also preached at other places during the week, always taking care to be in the yard among the first of the workmen the following morning. But in a little time there was an agreeable relaxation afforded to the severity of his labours; for, being faithful both to his God and to his king, he was appointed to the office of cabin-keeper. This was a place of honour and of trust; its duties consisted merely of the careful distribution of the king's stores to the men employed in the yard. It allowed of very little increase in his salary, he still receiving scarcely any higher wages than the other carpenters. Notwithstanding this diminution of his fatigue, finding that he could not serve his two good masters as well as he desired, the work of God extending on all sides, after mature thought and much prayer, he left his situation under the king, and gave himself up to the service of

the sanctuary. The persons then in society engaged to provide him with all things needful for his support. It was not long before he required another labourer in the vineyard. Mr. Jeremiah Lambert was then sent to him from America, whither he was soon obliged to return, on account of his being consumptive. Thus, Sir, was primitive Christianity planted in one of the West-India islands. The blessed contagion has spread to the rest; and what is there that we may not hope yet to see?

"You have borne, Sir, with my prolixity respecting the sowing of the first seed in the West-Indies; I crave your patient hearing while I further recount the part which I was induced to take in the conversion of the heathen. I told Mr. Wesley, in the year 1785, that I was at his, and the Lord's disposal to go to America, or wherever I might be wanted. At the Conference held in Bristol, the following year, I was appointed to go to Antigua, as an assistant to Mr. Baxter. I was informed of the place of my destination by Dr. Coke: on which I went directly to Mr. Wesley, and said, 'Sir, is it your desire that I should go to Antigua?' His answer was, 'It is.' On which I replied, 'I have nothing more to say: I go in the name of the Lord.' And now I praise God for my having gone. I am very thankful, after all the trials through which I had to pass, that I never entertained a hard thought, or indulged in a single murmur. My appointment was the first which had been made, by the Methodist Conference, to the West-Indies. Dr. Coke was proceeding at that time to Halifax, in Nova Scotia, and two Missionaries with him, who were intended for Newfoundland. The ship in which they were about to sail being ready for sea, the Doctor proposed to me that I should accompany them in it. It was his intention on our arrival at Halifax, to take a vessel for the more Southern States of America; and it was mine to take another for the West-Indies. We sailed from Gravesend on the 24th of September; and in pursuing our voyage we encountered for ten weeks the most dreadful storms and tempests. All reluctance being overcome by the peril in which we then were, every one on board rejoiced, when, instead of persisting in our course, our vessel bore away for the West-Indies. While we with all our ingenuity and might, strove to make Halifax, all the elements seemed to be in league against us. But no sooner had we put about for the West-Indies, than we seemed 'to ride on the wings of the wind.' We were borne rapidly along our new line of voyage, and soon made the island of Antigua, where we all joyfully landed on the morning of Christmas day. A scene like that, which we witnesed on reaching the shore, was scarcely ever beheld. The negroes in the streets of St. John's were shouting, clapping their hands, and with the greatest enthusiasm praising God that their 'new massas,' as

they were pleased to call us, had come. The tidings flew to every part of the island, diffusing general joy, while all faces wore a gladsome appearance. Dr. Coke preached, during his stay, to great multitudes. On his departure he took Mr. Clark with him to St. Vincent's, and Mr. Hammett to St. Kitt's. In both those islands the work of the Lord prospered. The first year of my being in Antigua, we had as many members added to Mr. Baxter's flock, as made the whole number amount to two thousand, six hundred souls. To the honour of the grace of God among these blacks I would mention, Sir, that I never saw the beauty and advantages of Methodist discipline so perfectly exemplified as among the Societies in the West-India islands. They adhere most scrupulously to our rules, and give more than could be expected from them, in aid of the gospel. [Here Mr. Warrener entered into some very interesting details, which, to give at length, would exceed the limits of this pamphlet.]

"The planters, Sir, with whom I was acquainted, were kind to us, and, though many were themselves strangers to religion, they contributed all in their power to the prosperity of our undertaking. The sense which they entertained of our services will be illustrated by the following anecdote:—I was one morning riding into St. John's, when a gentleman overtaking me, addressed me in these words: 'How do you do, Mr. Warrener? I suppose you have been preaching on some of the estates to the negroes.' Surprised at his knowledge of me, I told him that I had been preaching on a certain estate. He replied, 'We planters are, I am sure, much obliged to you, to Mr. Baxter, and the Moravians.' I asked him if he thought so in reality. He said, 'Had you been here twenty years ago, and witnessed the severe castigations, which were necessarily inflicted on the slaves, to restrain their vicious habits, and to make them perform their duty, you would not have doubted my sincerity in what I have now spoken. Our negroes now are twenty times better servants, and consequently need not one twentieth part of their former punishment.'

"I believe, Sir, that I have greater reason than any other person here, to speak of our enviable constitution, and of the administration of its mild laws, in terms of the highest admiration. I have had frequent occasions of taking shelter under them; and the knowledge that they would protect me, has prevented me from experiencing many evils. An instance now occurs to my recollection, which, by contrast, shews this in a strong light. We had, on the Dutch island of St. Eustatius, nearly fifty negroes in our connection. On account of their having no opportunity of hearing the word, I applied to James

Stephen, Esq. now an honourable member of the House of Commons, for a few lines from him, in my favour, to the Dutch Governor, from whom I wished to obtain permission to preach the gospel. Mr Stephen, in the most handsome manner, assured me of his readiness to comply with my request, but was incapable of writing, on account of a severe inflammation of the eyes, under which he was then suffering. He told me that if he had been able to give me a letter of recommendation, it would have been of no service, he was so well acquainted with the ferocious disposition of the Dutch Governor. Mr. T. Owens and I, however, ventured to St. Eustatius, and waited upon the Governor. The answer which we got from him to our request was, 'I will have no preaching here; and if you do not quickly leave the island, I will imprison you in the fort. On our return to the friends, we comforted them; and, after having baptised twelve persons, we took a vessel next day, and sailed to St. Kitt's. When we reached the shore, I could have fallen down and kissed it; because, though not 'my own native land,' it was a part of our good king's dominions. Thanks be to God for the British Government!

"Some people, Sir, have had doubts respecting the depth and soundness of Christian experience among the negroes. Without the imputation of presumption, I hope I may be considered competent to decide on this subject. Believe me, Sir, in these particulars they are not exceeded by any body of religious professors, whom I have hitherto had the happiness of knowing. From their want of education they do not possess that enlargement of understanding and clearness of judgement, which are enjoyed by their more favoured European brethren. But in the best knowledge, that of Christ, and him crucified, and in their ardent attachment to the saving doctrines of the gospel, they have made a happy proficiency. Allow me to give you a single instance, from a multitude which I might recite: soon after Mr. Gilbert began to preach, one Judy Athol went to hear him, 'because,' as she expressed herself, 'odder negers go. De word reach my heart.' She instantly parted with all her jewels, bracelets, fine muslins, and lace, and never desired them again. She entertained the preachers many years at her house, and truly adorned her Christian profession. Such was the confidence reposed in her, on account of her exemplary character, that Mrs. A. upon whose estate she lived, requested her to become her house-keeper. But Judy declined the offer, alleging as a reason that she could not then entertain her preachers, nor attend so constantly the means of grace. After I had been some time on the island, Judy was taken ill. When her last moments were at hand, she despatched a messenger for me, with a request that I would visit her in her affliction. I

gladly consented, thinking it a favourable opportunity of ascertaining the real state of Judy's mind, and the nature of her future prospects. Being introduced to the dying saint, I said, 'Now, Judy, you have often told us how good your dear master Jesus has been to you. You were then in good health, but now you are dying, how is it with you now?' Pausing a few minutes, she repleid, 'O, Massa! my Massa Jesus always been good since I knew him; but now I dying, it all glory, glory.' In such triumph died Judy Athol.

"Another instance of their improvement in good morals, and I have done: on the estate of a Mr. G. near St. John's, some pious negroes resided, who repaired to the means of grace, whenever they could go without detection. Mr. G. being about to sail for England, his manager was heard to say before his departure, 'Mr. G. is going to England; I will then soon put an end to all this praying among the negroes.' One day, soon afterwards, while Mr. G. was walking between two cane pieces, he saw some ripe pease wasting; on which he said to his watchman who was near, 'Why do not you gather these pease?' 'O, massa,' said he, 'they no my pease.'" 'Not your pease,' said Mr. G. 'you rogue, do not you all take pease, or any thing else which you can get?' 'O, massa,' rejoined the watchman, 'we negers, who go to prayer, no teef.' Mr. G. said 'what do you say? that you negroes, who go to prayer, are not thieves?' His reply was, 'O, no massa.' Mr. G. left him, and went musing to his own house on this remarkable instance of moral rectitude. He said within himself, 'What have we been doing not to encourage the negroes to attend preaching?' He then called his boy, and said, 'Go, tell Mr. ——, the manager, to address a note in my name to Mr. Baxter, and to inform him that he is welcome to preach on my estate at any time.' Thus was a wicked design frustrated; and, the good hand of God being with us, we erected a chapel on that very estate, worth 400*l.* currency.

"I think there has not been a more prosperous Mission, in any age or country, than this to the West-Indies. May God prosper it yet more!—And now, Sir, excuse the length at which I have spoken. These are subjects which have the power of awakening all the energies of age; when I begin to speak of the extension of my master's kingdom, I am delighted. May He carry on his gracious designs, till all shall know him from the least to the greatest! And may every benefactor, to the furtherance of this good work, receive a great reward!"

Mr. ATMORE, who moved the second resolution, after mentioning several interesting particulars relative to the Methodist Missions, and particularly the efforts now using in order to their extension, concluded thus: "These efforts, we may humbly hope,

will accelerate the glory of the latter days, and will hasten the coming of the Redeemer's kingdom, when all nations, and kindreds, and people, and tongues shall 'confess Jesus Christ to be the Lord, to the glory of the Father'"

Referring the reader to the pamphlet itself, by the perusal of which we have been highly gratified, we shall close this article with an extract from Mr. DAWSON's speech.

"Another proposition which seriously claims our attention is, *That, of all others, the Methodists should be the first to encourage Missionary efforts;* and the reasons for it appear in the DOCTRINES which we believe, and the PRIVILEGES which we enjoy

"The *doctrines* which we believe, bind this duty upon us in an especial manner. You know, Sir, we believe that in the gospel is provided a *full, free* and *present salvation* from all the moral evils consequent on the fall of Adam. We believe that this salvation is of *infinite importance*, as being a complete deliverance from infinite evils,, and a personal possession of infinite benefits. We believe that wherever the gospel is faithfully preached, this salvation is within the reach of *all.* We believe that, as its *duties* are imposed upon *all*, its *benefits* are offered to *all.* We believe that when ministers preach the gospel fully, they preach 'Christ in us, the hope of glory, warning *every man*, and teaching *every man* in all wisdom, that they may present *every man* perfect in Christ Jesus.' Now these are some of the doctrines which we believe, and if we act consistently with our principles, we shall not be the least nor the hindmost in Missionary efforts. How highly proper *it is* that our *conduct* should illustrate and harmonize with our *creed;* and that we should shew our *faith* by our *works!*

"But, Sir, the *privileges* which we enjoy bring on us an additional and powerful obligation why *we* should be the first in promoting this good work. Is a Missionary ministry of the gospel under the peculiar approbation of God? Our regular ministry is truly of the Missionary kind.—Do Missionaries make *great sacrifices?* So do our ministers.—Do they sacrifice the pleasures of *social enjoyments?*—Do they leave father, and mother, and brethren, and sisters, to promote the salvation of souls? So do ours.—Do they sacrifice *all prospects of accumulating wealth?* So do ours.—Do they sacrifice a *state and spirit of independence*, and enter upon a humble and dependent life? So do ours. 'Foxes have holes, and the birds of the air have nests,' to which they claim an exclusive right, but our ministers have not a place of *their own* where they can lay their heads. We lend them houses:—we lend them furniture;—and we lend them those things only for two years, and then they must remove again to another station, and preach the gospel to

other persons.—Do Missionaries many times sacrifice the sweets of *Christian friendship?* So do ours. When a preacher has just got acquainted with some kindred souls in his circuit, and has begun to repose his confidence in them, and to taste the delicious gratifications of their friendship, his two years are expired, and he is torn away, and sent to some distant part of the country, and perhaps never sees the faces of his friends again, until he meets them in heaven.—Do Missionaries engage in *arduous duties?* So do ours. Almost every night in the week, and generally three times on Sundays, are they engaged in the honourable, but arduous duty of preaching the gospel; besides their additional labour in the quarterly examination of the societies.

"In proceeding, Sir, upon this interesting subject, I may, perhaps, wound the generous feelings of my honoured fathers and beloved brethren in the ministry, who are now before me; but permit me at this time to give vent to *my own* pleasures, though it be at the expense of *theirs*. I therefore venture to ask, Is a Missionary ministry under the peculiar approbation of God? With humble gratitude I would answer—So is ours. The best of all is, GOD IS WITH THEM. Stand in the centre of Great Britain, and ask concerning our ministers, 'Have they laboured, or do they labour in vain?' Thousands upon thousands would immediately answer, *No.* Fly over to the West-Indies and ask, 'Have they laboured, or do they labour in vain? And 15,000 voices answer, *No.* Stand upon the vast continent of America, and ask once more, 'Have they laboured, or do they labour in vain?' Upwards of 200,000 voices answer, *No.* But let us concentrate our views and enquiries; I now look round upon this congregation; and though we are in the presence of so many of our dear fathers and brethren in the ministry,† I ask you, 'Have they laboured, or do they labour in vain?' [Here hundreds of voices interrupted the speaker, and spontaneously spared him the trouble of repeating his negation, by emphatically answering, '*NO.*']"

THE WORD OF GOD ILLUSTRATED.

OBSERVATIONS ON THE PROPHETIC STYLE.

(Concluded from p. 447.)

RELIGION, and things connected with it, furnish many images to the sacred writers.

From the temple and its pompous service, from the taber-

† A considerable number of preachers sat directly before Mr. Dawson, to whom he directed the eyes of the congregation while he was asking this question.

nacle, Shechinah, mercy-seat, &c. are derived a variety of images chiefly serving to denote the glory of the Christian church, the excellency of its worship, God's favour towards it, and his constant presence with it; the prophets speaking to the Jews in terms accomodated to their own ideas: "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud with smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering," Isa. iv. 5. "Then will I sprinkle clean water upon you, and you shall be clean." Ezek, xxxvi. 25.

The ceremonial law, and especially its distinctions between clean and unclean, furnished a number of images, all obvious in their application: "Wash ye, make ye clean, put away the evil of your doings," Isa. i. 16. "Their way was before me as the uncleanness of a removed woman," Ezek. xxxvi. 17.

The killing of sacrifices, and feasting upon them, serve as metaphors for slaughter: "The Lord hath a sacrifice in Bozra," Isa. xxxiv. 6. Ezek. xxxix. 17.

The pontifical robes, which were very splendid, suggested several images expressive of the glory of both the Jewish and Christian church: "I clothed thee with broidered work," &c. Ezek xvi. 10. "He clothed me with the garments of salvation," Isa. lxi. 10. The prophets wore a rough upper garment, false prophets wore the like, in imitation of the true ones; and to this there are frequent allusions: "Neither shall they wear a rough garment to deceive," Zech. xiii. 4.

From the pots, and other utensils of the temple, are likewise borrowed a few metaphors: "Every pot in Jerusalem and in Judah shall be holiness," Zech. xiv. 21. Some of these may not perhaps appear so dignified to us, as they must have done to the Jews, to whom their religion, their temple, and every thing connected with either, must have appeared venerable and noble.

Many of the metaphors and images used by the prophets are borrowed from history, especially sacred. From that of angels: "How art thou fallen from heaven, O Lucifer, son of the morning," Isa. xiv. 12. "Thou art the anointed cherub—thou wast upon the holy mountain of God," Ezek. xxviii. 14. And from the fall of man: "Thou hast been in Eden, the garden of God," ver. 13. From chaos; "I beheld the earth, and lo! it was without form, and void; and the heavens, and they had no light," Jer. iv. 23. "He shall stretch over the line of devastation, and the plummet of emptines," Isa. xxxiv. 11.

Although the prophets use words so frequently in a figurative or metaphorical meaning, yet we ought not, without necessity, to depart from the primitive and original sense of language; and such a necessity there is, when the plain and original sense is less proper, less suitable, or contrary to other scriptures.

By images borrowed from the world natural, the prophets frequently understand something analagous in the politic. Thus, the sun, moon, stars, and heavenly bodies, denote kings, queens, rulers, and persons in power; their increase of splendour denotes increase of prosperity; their darkening, setting, or falling, denotes a reverse of fortune, or the entire ceasing of that power or kingdom to which they refer. Great earthquakes, and the shaking of the heaven and the earth, denote the commotion and overthrow of kingdoms; and the beginning or end of the world, their rise or ruin. The cedars of Lebanon, oaks of Bashan, fir-trees, and other stately trees of the forest, denote kings, princes, potentates, and persons of the highest rank; briars and thorns, the common people, or those of the meanest order. High mountains and lofty hills, in like manner, denote kingdoms, republics, states, and cities; towers and fortresses, signify defenders and protectors; ships of Tarshish, merchants or commercial people; and the daughters of any capital or mother-city, the lesser cities or suburbs around it. Cities never conquered are stiled virgins.

The prophets likewise describe kings and kingdoms by their ensigns; as Cyrus and the Romans by an eagle; the king of Macedon by a goat; and the king of Persia by a ram: these *being the* figures of their respective standards.

The prophets, in like manner, borrow some of their images from ancient hierogliphics, which they take in their usual acceptations: thus, a star was the emblem of a god or hero: a horn the emblem of great power or strength: and a rod, the emblem of royalty: and they signify the same in the prophets.

The same prophecies have frequently a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual, or perhaps eternal. The prophets having several events in their eye, their expressions may be partly applicable to one, and partly to another; and it is not always easy to mark the transitions. Thus, the prophecies relating to the first and second restoration of the Jews, and the first and second coming of our Lord, are often interwoven together; like our Saviour's own prediction (Matt. xxiv.) concerning the end of the world. What has not been fulfilled in the first, we must apply to the second: and what has already been fulfilled, may often be considered as typical of what still remains to be accomplished.

In prophecies, as in parables, we are chiefly to consider the scope and design, without attempting too minute an explication of all the images and figure with which the sacred writers used to adorn their style.

Prophecies of a general nature are applicable by accomodation to individuals, most of the things that are spoken of the church in general, being no less applicable to its individual members. Prophecies of a particular nature, on the other hand, admit, and often require to be extended. Thus, Edom, Moab, or any of the enemies of God's people, is often put for the whole; what is said of one being generally applicable to the rest. In like manner, what is said to, or of any of God's people, on any particular occasion, is of general application and use; all that stand in the same relation to God, having an interest in the same promises.

As the covenant of God with his people is represented under the figure of marriage, so their breach of that covenant, especially their idolatry, is represented by whoredom, adultery, and infidelity to the marriage-bed; on which the prophets sometimes enlarge, to excite detestation of the crime. The epithet *strange* does likewise, almost always, relate to something connected with idolatry.

In the reckoning of time, a day is used by the prophets to denote a year; and things still future, to denote their certainty, are spoken of as already past.

When the prophets speak of the last, or latter days, they always mean the days of the Messiah, or the time of the gospel dispensation. *That day* means often the same, and always some period at a distance.

When places are mentioned as lying north, south, east, or west, it is generally to be understood of their situation with respect to Judea or Jerusalem, when the context does not plainly restrict the scene to some other place.

The greatest part of the prophetic writings was first composed in verse, and still retains (notwithstanding all the disadvantages of a literal prose translation,) much of the air and cast of the original, particularly in the division of lines, and in that peculiarity of Hebrew poetry, by which the sense of one line or couplet so frequently corresponds with that of another. Thus:

I will greatly rejoice in the Lord,
My soul will be joyful in my God,
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness:
As a bridegroom decketh himself with ornaments,
And as a bride adorneth herself with jewels.
Isaiah lxi. 10.

Attention to this peculiarity in sacred poetry, will frequently lead to the meaning of many passages in the poetical parts of Scripture, (in which it perpetually occurs,) as the one line of a couplet, or member of a sentence, is generally a commentary on the other. Thus,

The Lord hath a sacrifice in Bozra,
And a great slaughter in Idumea; Isaiah xxxiv. 6.

Here the metaphor in the first line is expressed in plain terms in the next; the sacrifice in Bozra means the great slaughter in Idumea, of which Bozra was the capital.

It must be observed that the parallelism is frequently more extended; Thus,

For I will pour out waters on the thirsty,
And flowing streams upon the dry ground;
I will pour out my Spirit upon thy seed,
And my blessing on thine offspring. Isaiah xliv. 3.

Here the two last lines explain the metaphor in the two preceding.

THE WORKS OF GOD DISPLAYED.

OF THE UNITY OF A PERCIPIENT BEING.

To the Editor of the Methodist Magazine.

Sir,

EVERY well-informed Christian must feel sincere pleasure from the consideration, that Scripture and reason are directly opposed to the gloomy doctrine of materialism; and, that however incapable we may be of comprehending the nature of the union betwixt soul and body, we must, in order to avoid falling into an absurdity, believe that such a union really subsists. For what, in man, thinks, remembers, wills, and reasons, must necessarily be either body or spirit; and as it is demonstrable that body, however modified, is incapable of any of those actions, it is absurd not to believe that they are produced by an immaterial and intelligent agent. Upon this interesting subject, the following extract will, I hope, if favoured with a place in your instructive Miscellany, be acceptable to your numerous readers.

April, 1814. L. N.

LET a man lose a leg or an arm, or an eye or an ear, he still continues the same man, and holds his rank among the list of beings as he did before; whatever can be separated from him, he may look upon as a possession, an instrument, or an organ of conveyance. But that alone, which remains with him after all imaginable separation, is properly *himself.*

Besides, our organs have their separate offices, not *interchangeable* with one another. The *eye* which sees, cannot *hear;*

and the *ear* which hears, cannot *see;* but these being numerically distinct, if they were the perceptive substance, it would follow, that what sees is a different substance from that which hears. Therefore, they can only be channels of conveyance to some one individual thing; for no man can doubt that it is the same himself which sees, and hears, and receives all the perceptions; and we cannot conceive this self divisible, because what might be taken away upon division, would not be him, for he cannot be parted from himself.

Compound bodies consist of parts, having the same nature and primary proportion with themselves; nor is it conceivable, that any assortment of unsolid, immoveable parts should form a solid and moveable body. For if composition prevailed in mind, every *self* must contain a number of little selves, every mind many little minds, and every sentient principle a multitude of sentient principles. But this is a proposal that will not bear mentioning, for who would not be shocked to hear talk of a half or quarter of a man's self?

To avoid this absurdity, some have asserted that *self*, *mind*, or a *perceptive* being, may be produced by a combination of *unperceptive* principles. Not to urge that in this case, a creation may be effected by compounding, let us remark, that upon such a combination, the parts considered simply, cannot have, nor are they pretended to have, any other properties than they possessed before; neither can they club to take their several shares of a perception; for perception has not parts without parts, and therefore cannot be received piece-meal; but the perceptivity resides in the whole compound jointly. Now it seems very hard to understand how a collection of distinct substances, for such every compound must be, can perceive what is not perceived by each of them. I can conceive a whole camp to hear the evening gun, because every man in the camp hears it; but I *cannot comprehend* how they can *all* hear a sound that escapes every *single* person; nor can I distinguish between their all hearing it, and every one of them hearing it. I can no more comprehend how an imperfect whisper, heard by twenty persons, shall become an audible voice, than how they can all hear a sound heard by none of them, singly.

If the mind be a compound, then upon some of the parts being slipped away, and others substituted in their room, though it might still remain a mind, it must be a different one from what it was before; and as Lucretius tells us, the mind grows and decays with the body, every man would have a different self in his childhood, his maturity, and his old age!!

But it may be said, mind is not so much a collection of particular atoms as a figure, or harmony, resulting from the order in which they lie, and may therefore continue the same, although

some or all the atoms be shifted. For if you place twelve shillings in a circle, change your shillings as often as you please, you do not alter the figure, which still remains a circle. But what then becomes of our own existence? For form has none, but is only a modification, or particular manner of existence in body; and harmony has none, being nothing more than the concordance, or mutual congruity of sounds, as perceived by the mind.

I cannot conceive it possible, that perceptivity should be annexed to a system, by which must be understood a composition of matter: it must reside in something that is numerically one and undivided. For suppose something to strike upon any one component part of the system, if it raises a complete perception there, the rest are useless. If the perception does not begin till this part has communicated the impulse to some other, then is that other the perceptive substance, and the first only an organ of conveyance; or if both receive it equally, then does the faculty not belong to the system, but to the several parts; nor can each take its respective share in the perception, for it is inconceivable that a perception should be received piece-meal, or made up of what is no perception.

This matter will appear plainer, if you consider the nature of *judgment* and *comparison*, where both the terms of the one, and both branches of the other, must be apprehended together, in order to determine between them. If this man knows the other properties of gold, and that man knows what ductility is; they can never know the more for this, either jointly or separately, whether gold be ductile: so if one man be ever so well acquainted with St. Peter's at Rome, and the other with St. Paul's at London, they can by this knowledge never tell which is larger or handsomer, or make any other comparison by virtue of this knowledge. But you say, one may communicate this knowledge to the other; very true; but then each has the idea of both before him in his mind, and the judgment is the act of each individually, not of both jointly. Now the case is the same with the percipient system; let the idea of an elephant be impressed upon the particle A, and that of a mouse upon the particle B, they can never know either jointly or separately, which is the larger creature, nor can a judgment be formed, until the ideas of both coincide in one and the same individual. It is unintelligible to talk of any impulse arising solely from the composition; so neither can any system have a power of beginning motion, where there was none in the parts. An hundred men may certainly lift a weight that would crush any one of them; but a thousand would never be able to stir it, unless each man had some strength of his own, independent of the rest. Whence we may justly conclude *perceptivity*

and *activity* to be *primary qualities*, essential to the substances possessing them, inseparable therefrom, belonging to individuals, and not producible by any combination, or organical structure whatsoever, of imperceptive and inactive ingredients.

(To be concluded in the next.)

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Concluded from page 452.)

Let us now more particularly consider, how God governs mankind, so as to make them the instruments and ministers of his providence in the world. I shall reduce what I have to say, to two general heads: 1, The government of men's minds, of their wills, their passions, and counsels. 2, The government of their actions.

1. God's government of the minds of men, their wills, and passions, and counsels; for these are the great springs of action: and as free a principle as the mind of man is, it is not ungovernable; it may be governed, against its own bias, and without changing its inclinations: and what may be done, certainly God can do; and when it is necessary to the ends of providence, we may conclude he will do it. Let a man be ever so much bent upon any project, yet hope or fear, some present great advantage, or great inconvenience, the powerful intercession of friends, a sudden change of circumstances, the improbability of success, the irreparable mischief of a defeat, and a thousand other considerations, will divert him from it; and how easy is it for God to imprint such thoughts upon men's minds with an irresistible vigour and brightness, as that it shall be no more in their power to do what they had intended, than to leap into the fire, and to choose misery and ruin.

We are told, that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him," Prov. xvi. 7. And it is a very remarkable promise which God made to the children of Israel, that when all their males should come three times every year to worship at Jerusalem, by which their country was left without defence, exposed to the rapine of their enemies, who dwelt round about them, that "no man should desire their land, when they should go up to appear before the Lord," Exod. xxxiv. 24. We have many examples of this in Scripture, and some of those ways whereby God does it. When Jacob fled from Laban, with his wives and children, and Laban pursued him, God appeared to Laban in a dream, and commanded him

that he should not speak to Jacob either good or bad, Genesis xxxi. 24. Such appearances were very common in that age, though they seem very extraordinary to us; but God does the same thing still by strong and lively impressions upon our minds; by suggesting and fixing such thoughts in us as excite or calm our passions, as encourage us to bold and great attempts, or check us in our career by frightful imaginations, and unaccountable fears and terrors, or by such arguments as are apt to change our purposes and counsels.

Sometimes God does this by a concurrence of external causes, which at other times would not have been effectual; but shall certainly have their effect when God enforces the impression.

Thus God in a moment turned the heart of Esau, when he came out in great rage against his brother Jacob. It was an old hatred he had conceived against him for the loss of his birthright and blessing; and he had for many years confirmed himself in a resolution to cut him off, the first opportunity he had to do it: and could it be expected, that the present which Jacob sent him, which, if he had pleased, he could have taken, without receiving it as a gift, and that the submission of Jacob, when he was in his power, should all on a sudden make him forget all that was past, and the very business he came for, and turn his *bloody* designs into the kindest embraces? No! this was God's work, the effect of that blessing which the angel gave to Jacob, after a whole night's wrestling with him in Peniel, Gen. xxxii. 33. And when God pleases, the weakest means shall change the most sullen and obstinate resolutions.

God confounded the good counsel of Ahithophel, by the advice of Hushai, which Absalom chose to follow; and the text tells us this was from God, "who had purposed to defeat the counsel of Ahithophel, to the intent that he might bring evil upon Absalom," 2 Sam. xvii. 14. Such an absolute empire has God over the minds of men, that he can turn them as he pleases, can lead them into new thoughts and counsels with as great ease, as the waters of a river may be drawn into a new channel prepared for them.

2. When God does not think fit to change men's wills and passions, he can govern their actions, and serve the ends of providence by them. When God suffers them to pursue their own counsels, and to do what they themselves like best; he does that by their hands which they little expected or intended. The same actions may serve very different ends; and therefore God and men may have very different intentions in it; and what is done by men, and for a very ill end, may be ordered by God for wise and good purposes: nay, the ill ends which men designed, may be disappointed; and the good which God intended by it, have its effect: and this is as absolute a government over men's

actions as the ends of providence require, when, whatever men do, if they intend one thing, and God another, "the counsel of God shall stand," and what they intended shall have no effect, any farther than it is subservient to the divine counsels.

Of this we have an example in the King of Assyria, who came against Jerusalem with a powerful army, with an intention to destroy it, but God intended no more than to correct them for their sins; this God suffered him to do, but he could do no more. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation: I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire in the street." Thus far God gave him commission; that is, thus far God intended to suffer his rage and pride to proceed; but this was the least of his intention: "Howbeit he thinketh not so; but it is in his heart to destroy and cut off nations not a few;" but in this God disappointed him. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks," Isa. x. 5, 6, 7, 12.

When God has no particular ends of providence to serve by the lusts, and passions, and evil designs of men, he commonly disappoints them; so that when "they intend evil, and imagine a mischievous device, they are not able to perform it," Psalm xxi. 11. Or he turns the evil upon their own heads; "The heathen are sunk down in the pit that they made; in the net which they hid, is their own foot taken; the Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands," Psalm ix. 15, 16. Or he doubly disappoints their malice, not only by defeating the evil they intended, but by turning it to the great advantage of those it was intended against; which was visible in the case of Haman, whose malice against Mordecai, and all the Jews for his sake, did not only prove his own ruin, but the great advancement of Mordecai, and the glory and triumph of the Jewish nation.

It is the great glory of providence, to bring good out of evil; and while all the events of providence are just, and righteous, and holy, and wise, and such as become God, it is much more admirable to consider, that all this should be, while there is so much wickedness and disorder in the world.

The true state of the matter, in short, is this: God never suggests any evil designs to men; these are owing to their own wicked hearts, or to the temptations of other wicked men, or of wicked spirits; but when men have formed any wicked designs, he sometimes changes their purposes, or deters them from putting them in execution; and when he suffers them to proceed

to action, he either shamefully disappoints them, or serves some wise and good end by what they wickedly do: and if providence consists in the care and government of mankind, how can God govern mankind better, than to permit bad men to do no more hurt than he can turn to a good account. God does not govern the world by an immediate and miraculous power, but governs men by men, and makes them help and defend, reward and punish one another; and therefore there is no ordinary way of punishing bad men, excepting the civil sword, which reaches no more than a few criminals, but to punish them by the wickedness of other bad men; and what can more become the wisdom and justice of providence, than to make bad men the ministers and executioners of a divine vengeance upon each other, which is one great end God serves by the sins of men? I am sure it is for the great good of the world, that God has the government of bad men; that they cannot do so much hurt as they would, and that the mischief God permits them to do, is directed to fall on such persons as either want correction, or ought to be punished. For this is another thing very observable in God's government, both of the good and bad actions of man, that as in the government of natural causes, God directs where, and when, and in what proportion nature shall exert its influences; that it shall rain upon one city, and not upon another; so God does not only excite men to do good, but directs and determines them where to do it; chooses out such persons as they shall do good to, and appoints what good they shall do, and in what measures and proportions they shall do it: and he not only sets bounds to the lusts and passions of bad men, but when he sees fit to permit their wickedness, he directs where the hurt and mischief of it shall light. We need no other proof of this, than the very notion of providence, which is God's care of his creatures; for that requires a particular application of the good or evil which men do, to such particular persons as God thinks fit to do good to, or to afflict and punish: which is the most material and most necessary exercise of the wisdom, justice, and goodness of providence. For if God suffered men to do good or evil at random, without directing them to fit and proper objects, the fortunes of particular men would depend upon as great a chance, as the mutable lusts, and passions, and fancies of men.

Admitting the justness of this reasoning, which has Scripture and reason for its basis, we must be convinced that we are perfectly in God's hands, and that we are secure in his protection. What little reason, then, have we to be afraid of men, whatever their power, and however furious their passion may be!

How vain is it to trust in men, or to depend on their favour; for they can do neither good nor hurt, but as they are directed by God; and therefore he alone must be the supreme object of our fear and trust. "If God be for us, who can be against us?" If we make him our enemy, who can save us out of his hand? So that we have but one thing to take care of, and we are safe: let us make God our friend, and he will raise us up friends and patrons, and protectors; will deliver us out of the hands of our enemies, and make our enemies to be at peace with us.

(To be continued in our next.)

REMARKABLE PRESERVATION DURING A MONSOON.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

If you judge the following account of the preservation of Mr. James Forbes, during the setting in of a Monsoon in India, is worthy of a place in your instructive Miscellany, its insertion will oblige,

Kettering, Your's, most respectfully,
April 5, 1814. W. Constable.

"The shades of evening approached as we reached the ground; and just as the encampment was completed, the atmosphere grew suddenly dark, the heat became oppressive, and an universal stillness presaged the immediate setting in of the Monsoon. The whole appearance of nature resembled those solemn preludes to earthquakes and hurricanes in the West-Indies, from which the East in general is providentially free. We were allowed very little time for conjecture; in a few minutes the heavy clouds burst over us.

"I witnessed seventeen Monsoons in India, but this exceeded them all, in its awful appearance and dreadful effects. Encamped in a low situation, on the borders of a lake, formed to collect the surrounding water, we found ourselves in a few hours in a liquid plain. The tent-pins giving way, in a loose soil, the tents fell down, and left the whole army exposed to the contending elements. It requires a lively imagination to conceive the situation of an hundred thousand human beings, of every description, with more than two hundred thousand elephants, camels, horses, and oxen, suddenly overwhelmed by this dreadful storm, in a strange country, without any knowledge of high or low ground, the whole being covered by an immense lake, and surrounded by thick darkness, which prevented our distinguishing a single object, except such as the vivid glare of lightning displayed in horrible forms. No language can describe the wreck of a large encampment, thus instantaneously destroyed, and covered with water; amid the cries of old men, and helpless women, terrified

by the piercing shrieks of their expiring children, unable to afford them relief. During this dreadful night, more than two hundred persons, and three thousand cattle perished, and the morning dawn exhibited a shocking spectacle.

"Such was the general situation of the army, such the conclusion of the campaign. As secretary to the commanding officer, I was always one of his family, and generally slept in his tent. At this time he was ill with a violent fever, and on the commencement of the storm had been removed in his palanquin to the village: I endeavoured to follow him; but up to my knees in water, and often plunging into holes much deeper, I was compelled to return to the tent; there being left alone, and perceiving the water gradually rising, I stood upon a chair, to keep me above its surface; by midnight it had risen above three feet. The shrieks of the surrounding women and children, and the moaning of the cattle, especially of dying camels, was horrible. To increase my distress, the pins gave way, and the tent fell upon me, when no calls for assistance could be heard. Providentially it was a small Indian tent, with a centre pole, round which it clung; had it been the colonel's usual marque, of English canvas, I must have been smothered. At last, finding myself nearly exhausted, I determined to make one effort more, in which I happily succeeded. Guided through the lake by tremendous flashes of lightning, after many difficulties, I reached the hut whither they had conveyed the colonel, and there found the surgeon general, and several other gentlemen, drying their clothes round a large fire in the centre: with them I passed the remainder of this miserable night, among serpents, scorpions, and centipedes, which the fire within, and the heavy rain without, had driven from their hiding-places. Several of our men were stung by the scorpions, and bit by the snakes and centipedes, none fatally.

"Such was our night: the next morning the camp exhibited a scene of woe; the train of artillery was sunk several feet into the earth, and covered by the water. To convey them and the heavy stores to Dhuboy, required the utmost exertion, and with the assistance of elephants, could not be accomplished in less than seven days, although only a distance of six miles."

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. JOHN COLLINS.

Mr. John Collins, of Newbury, an old disciple of Jesus Christ, was entitled to much respect on account of his long standing in the church; he was a member of the Methodist So-

ciety at least forty years. But what entitled him to greater respect, was his upright walk and conversation during that time. He was uniformly circumspect from the time that he joined the Methodists till his death, except in one instance, which occurred some years ago, when he was so unhappily off his guard, as to be in some measure intoxicated. This lamentable occurrence was brought about by wicked and designing men, who managed their infernal business so dexterously, that the mischief was done before he was aware. The mentioning of this circumstance may serve as a caution to those professors, who are frequently exposed to carnal company: let them consider the propriety and absolute necessity of attending to the wise man's precept, "My son, if sinners entice thee, consent thou not." This single deviation from the path of rectitude, occasioned him much sorrow of heart. He confessed his sin to God and man, and offered up his earnest prayers for mercy, with strong cries and tears; and the issue, as might be expected, was, that God, who is rich in mercy, healed his backslidings, and restored unto him the joy of his salvation. The sincerity of his repentance, and the reality of his restoration to the favour of God, were sufficiently exemplified in the subsequent part of his life.

When brother Collins first set out, (Methodism in those parts then being in its infancy,) he met with much persecution. This indeed was the common lot of the primitive Methodists; slander and reproach were dealt out to them with a liberal hand. But none of these things moved our friend from his purpose of serving God; he rather gloried in the cross of Christ, and rejoiced that he was counted worthy to suffer reproach for the sake of his Lord and Saviour. After the introduction of Methodism into those parts, he had the honour of receiving its venerable Founder under his roof at different times: this circumstance he frequently mentioned, and it seemed to afford him peculiar pleasure to the day of his death. Our late brother was possessed of much simplicity and godly sincerity, and his experience was deep and solid. As he lived much in the enjoyment of pure religion, so he was ready, on every proper occasion, to communicate an account of his experience to others. Frequently did he adopt the language of the Psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

He diligently and conscientiously attended the means of grace, both private and public, and continued so to do to the last, as far as his health and strength would permit. His devotional exercises were not performed in a cold, formal manner. He was remarkably fervent in his addresses at the throne of grace; he prayed as one who longed for closer communion with God, and who earnestly desired to be more fully transformed into his likeness.

In his last illness, he was neither particularly elated, nor at all depressed. He had not the shadow of a doubt respecting his acceptance with God, but on the contrary, he had a firm persuasion that all would be well. With great composure of mind, he said to a friend, "What a mercy it is that I have not my religion to seek for at such a time as this!" and added, "I shall soon arrive at home." Thus he finished his course, and quietly fell asleep in the Lord, without a sigh or groan, April 7, 1811, in the 82d year of his age.

Salisbury, January 22, 1812. J. DEAN.

MEMOIR OF MRS. CATHARINE HUBBARD,

Of Wellingore, in the County of Lincoln.

THE subject of this memoir was born at North Scarle, a village near Lincoln, in the year 1768. Her parents, who were in low circumstances in life, and members of the Established Church, brought up their six children with credit; and although strangers to the power of religion, paid that attention to their morals, which would reprove many who profess to be subjects of renewing grace. Catharine was early taught to read her Bible, and, while very young, became a subject of conviction, and of horrid temptation.

At the funeral of a man, who seemed to have been driven away in his wickedness, her mind was filled with terror, and it was powerfully suggested to her, to *curse her Maker*. "I was then (she observes in her diary) in my sixth or seventh year, when the enemy threw this fiery dart into my infant mind; but it soon pleased the Lord to deliver me, although I knew not at that time from whence came my distress or my deliverance." In her 10th year, she was reading in the New Testament on the subject of the sin against the Holy Ghost; and while wondering what that sin could be, it was suggested to her that she had committed it; and recollecting the temptation she had when a child, to blaspheme her Maker, she became inexpressibly wretched: sleep departed from her, and she wandered about in secret places making her complaint. "No tongue (she writes) can describe what I suffered." The family in which she then resided, knew not God, and she was in fear to mention the cause of her distress, lest they should consider her insane. Some time after, Russel's Sermons falling into her hands, were so blessed to her, that she was enabled to hope that she had not outlived her day of grace. Soon after she was favoured with an opportunity of hearing the gospel preached among the Methodists; she began to seek the Lord with all her heart, and was shortly after enabled to cast her soul on the mercy of God, by faith in the atoning blood. In

a moment her sense of guilt was removed, and her soul filled with joy and peace in believing. She then joined the society in that place, and many times after praised God for Christian fellowship.

The first eighteen months of her pilgrimage were smooth and easy; her peace flowed like a river, and her joy was unspeakable and full of glory. From this long tranquillity, she was ready to conclude she should see war no more, and that she should pass from mount Tabor to mount Zion above, without any further conflict. But in this she was disappointed: her graces were to be tried; and they were soon after tried to the uttermost. Trials arose from an unexpected quarter; the powers of darkness assaulted her at the same time, and suggested that her religion was all delusion. But though these exercises were painful, they were the means of driving her nearer to the Lord; so that she became more fervent in prayer, more strict in self-examination, and more earnest in laying hold on Christ by faith. September 1, 1809, she writes, "This has been a season of great heaviness indeed, through manifold temptations: Satan hath used all his hellish arts to destroy my peace. A circumstance, which I forbear to mention, contributed much to my distress. I labour also under bodily afflictions, which keep down my soul.

"My heart has been pierced through with many sorrows. I have viewed my situation in life, as in some measure similar to that of Lot in Sodom, whose righteous soul was vexed with the filthy conversation of the wicked. But, O, what a mercy it is, that God hath not cast me off for ever! I have been cast down, but not destroyed. I have been comforted in the midst of sorrow, by these scripture passages: 'Time is short;—To you that are troubled, rest with us;' and by the hymn which begins thus:

'Give to the winds thy fears,
Hope, and be undismay'd;
God hears thy sighs, and counts thy tears,
God shall lift up thy head.'"

From the above-mentioned period, her health began to decline, so that she was soon confined to her room. In her affliction, she was powerfully tempted to think that God would forsake her in her dying moments. While distressed almost beyond measure with these fears, she wrote thus: "My meditation turned upon a field of corn ripe for the sickle. Was it ever known, said I, that after all the care of the husbandman to preserve his field, he at last delivered it over to the fowls of the air, and beasts of the field, to devour and destroy? And will God give up his children, after all his care and concern for them, into the hands of their enemies? No: for 'they that trust in the Lord shall be as mount Zion, which cannot be moved.—They shall be mine, saith

the Lord, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.' "— These reflections silenced her fears, and tended to fill her soul with peace and joy.

Her long and painful affliction, (which was a pulmonary consumption,) she bore with such patience and resignation, as evidenced the reality of her religion; and its inestimable value appeared in the rich consolations which it afforded her, when all outward comforts failed, and death was advancing full in view.

On the 2d of January, 1811, which was the last time I saw her, she said her confidence was strong in the Lord; that she had no doubt of her acceptance, and that she longed to be gone, but wished patiently to wait the Lord's time. She further observed, "Satan hath often told me I should be deserted in my last hours, but I am persuaded that 'they who trust in the Lord, shall never be confounded.' "

She said to a friend, with whom she had met in band, and who was much with her in her illness, "What should I do, if I had my religion now to seek!" Once, on being asked how she did, she answered, "No better; this tenement of clay takes a deal of beating down; I shall be glad when my time is come to enter a blessed eternity." At another time she said, "My journey is drawing near to an end, but my desires are nearly fulfilled: I have finished the work God hath given me to do." She then gave directions concerning her funeral, with the greatest composure of mind; and afterwards repeated, with the greatest earnestness, the following lines of her favourite hymn:

"Nothing on earth I call my own,
A stranger to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
A city in the skies."

On the evening in which she died, she took a most affectionate leave of her band-mate, and encouraged her not to be cast down, observing, that they had spent many profitable and happy hours together, and that they must now part; but not without a hope of meeting in a better world. Her friend seeing that her sufferings were great, said, "The Lord grant you patience to bear the storm; it will soon waft your soul to glory." She replied, "That is all I want;" and about five o'clock in the morning of Feb. 15, 1811, her happy spirit escaped to the regions of eternal felicity.

The following traits in her character, are worthy of imitation. She *loved* and *heartily espoused* the cause of God, and was ever ready to support it according to her ability. She was a faithful reprover of sin. She manifested a great love to the messengers

of the Lord, and to *all* his ordinances; and although her residence was a mile distant from the chapel, her seat was seldom vacant. Her benevolence often shed a cheering ray into the abodes of wretchedness; but her works of mercy will not be fully known until the resurrection of the just.

She loved retirement, and employed her hours of retreat from busy life, with God, in meditating upon his word, in writing an account of the dealings of God with her from time to time, and composing verses and meditations on select passages of Scripture. Many of these compositions give evidence, if not of talents, yet of what is of infinitely greater moment in the sight of God, a spiritual and contemplative mind. Her funeral sermon was preached to a crowded audience, from Isa. li. 10, 11; a passage of her own selection many months before her death, and committed to writing, with some meditations upon it correspondent with her experience and hopes.

JOHN DIXON.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

IF the remembrance of departed worth deserves to be engraven on the minds of your readers, the following memoir, it is presumed, is entitled to a place in your valuable Magazine, by the perusal of which thousands are edified. Hoping that, by its early insertion, you will oblige the numerous friends of the deceased,

Newark, I am, your affectionate Brother,
April 13, 1814. GEORGE SARGENT.

MR. JOHN EGGLESTONE, the subject of this memoir, was born in the parish of Flintham, Nottinghamshire, in the year 1740. His father died when he was but a year old, and his mother when he was only six; so early was he cast, in a special sense, on the providence of God. His peculiarly trying situation led him at an early age, by prayer, to engage God as his father and friend; and the subsequent part of his life clearly proved, that Jehovah heareth the orphan's prayer. He served his apprenticeship with the late Mr. Bettison, of Flintham, in whom he found a constant and faithful friend, which with gratitude he acknowledged as long as he lived. Brother E. appears to have been influenced by the fear of God at an early age; he was strict in attending the church and sacrament, and in his conduct was generally uniform. In 1769 he married Miss Loverseed, (an account of whom appeared in the Magazine for August, 1813,) and came to live at Newark. The late Mr. Heath, one of his friends, soon after invited him to attend a prayer-meeting at the Methodist chapel, on a Sunday

morning, where he received an increase of divine light; and afterwards, under a sermon, the Lord so opened his heart, that he received the word with gladness; on which, with united surprise and joy, he exclaimed, "This is just what I wanted, and what I have long been seeking after." Then he said, "This people shall be my people, and their God shall be my God."

At that time the Methodists were but little known, and consequently much despised, ridiculed, and persecuted; yea, they were esteemed as the filth and offscouring of all things: yet so great was his desire for the salvation of Christ, that he was willing to bear reproach, and to make any sacrifice which the gospel required, that he might find the pearl of great price. With earnestness and diligence in the use of all the means of grace, he sought the Lord, until he revealed himself to his soul as a God of pardoning love. Having obtained peace with God, through faith in Jesus Christ, the truth of the Apostle's assertion, "All that will live godly in Christ Jesus, shall suffer persecution," was verified in him. His wife, who had before viewed him as a very religious character, felt much pained at the change wrought in him, and often entreated him, with many tears, to give up this new religion; but equally unmoved by entreaties and reproach, he continued steadfast, abounding in the work of the Lord.

He now gave up the unchristian practice of selling on the Lord's-day, in obedience to the command, "Remember to keep holy the Sabbath-day." On taking this step, his trials and difficulties greatly increased; he was threatened with the loss of his customers, reviled by his friends, and persuaded by his relations; but, continuing inflexible in his resolution, he proved the truth of this gracious promise, "As thy day is, so shall thy strength be." After he had endured many buffettings from Satan, and great exercises from them that feared not God, his business greatly increased, and the Lord blessed him with prosperity. His wife now began to hear for herself, and under the first Methodist sermon, the word came with power to her soul, and she submitted to be saved by grace. From that day they became of one heart and of one mind; and their time, talents, and property, were devoted to God, and the furtherance of the gospel. Brother E. was very particular in marking the providences of God; and hence, under the many severe losses which he suffered in business, he frequently said with Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." In the church of God, as well as in the management of his temporal concerns, he always acted with a single eye in what he said and did; and though, at times, he appeared a little too positive in maintaining what he thought was right, yet when convinced

that he was in an error, he always cheerfully acknowledged it, and gladly relinquished his mistake. He was one of the first members of the Methodist Society in Newark, and there are persons living who were in union with him from the beginning, and who consequently witnessed his uprightness and faithfulness, his love to God, and zeal to promote his glory among men. The church of Christ in this town lay near his heart, and he prayed much for the prosperity of Zion. Some, with whom at his first setting out he took sweet counsel, imbibed, in the course of time, the spirit of the world, and sunk into a state of lukewarmness; for these he felt exceedingly, and in their behalf he wrestled with God in mighty prayer. His heart and purse were open to further the cause of God; his house was open to receive strangers, especially the Methodist Preachers, many of whom can testify, that under his roof they were kindly and hospitably entertained. His house was by them called the Pilgrim's Inn; and when some persons expostulated with him on what they conceived to be an excess of hospitality, he was wont to reply, "I am well paid by their company, for they have been a blessing to me and my house; indeed all my kindness to them has been returned to me a hundred-fold." As a private member of our society, he was so fully persuaded of the importance of class-meetings, and the danger of neglecting them, that he never wilfully omitted attending them; nay, he often declared he durst not do it.

He was appointed a leader in 1792, but it was with difficulty that he was prevailed upon to undertake such an important office. In filling this office, he was faithful and affectionate. Anxious to extend the cause of God, and promote the best interests of those committed to his care, he endeavoured, by instruction and example, to lead them to Jesus; and he uniformly enforced the necessity of an entire devotedness to God, in order to their being truly happy. When any of his little flock neglected their class, and became indifferent in their attendance on the other means of grace, he felt exquisitely on their account; and when his people prospered, he rejoiced with exceeding great joy. His class long proved him to be unto them a father and a sincere friend. When at any time his mind was severely exercised, (which was not unfrequently the case,) he still possessed an humble dependence on his Maker, and was accustomed to declare, that if faithful, he was certain his greatest crosses would conduce to his eternal good. Indeed, in all the offices he filled in the church of Christ, whether that of Trustee, Leader, or visitor for the Benevolent Society, he was faithful in the discharge of his duty. In a word, he could adopt the language of the apostle, "Herein do I exercise myself, to have always a conscience void of offence towards God and towards man." About two months after Brother E.

went to reside at Grantham, he was called to part with the affectionate companion of his life. This was a painful providence, but he submitted to it without a murmur, and expressed a pleasing hope of being re-united to his dear partner in the kingdom of glory. In the latter part of his pilgrimage, his confidence in God increased, and he earnestly longed, and fervently prayed, that Zion might be in great prosperity.

On hearing of the revival of the work of God in Newark, a few months before his death, his heart was filled with gratitude and love; and being informed that his son Frederick was made a happy partaker of gospel salvation, he exclaimed, with tears of joy, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." From this time especially he appeared daily to acquire a greater meetness for heaven. He soon after visited Newark, gave directions respecting some little matters to be done at his demise, and saw the grave-stone of his late beloved wife put down; and, when near her grave, said, "It will not be long before I shall fill up the vacant place."

On the 5th of March, 1813, he returned to Grantham, and appeared as well as usual. On the following Sunday morning he was very lively; in the afternoon he walked to Manthorp, and appeared unusually drawn out in prayer.

Wednesday, (being the fast-day,) he was so remarkably happy in the means of grace, that from the fulness of his heart he said, "This is none other than the house of God, and the very gate of heaven." On Thursday afternoon, when in his garden, he was suddenly taken ill, his pain was excruciating, and continued so for many hours; but amidst it all, he was kept calm and composed, and his soul rejoiced in God his Saviour and Redeemer. He expressed great gratitude to his friends for the kind attention paid him in his affliction; he blessed God, and said that his earthly comforts were many, and his blessings great; and then delightfully exclaimed, "Above all, I am thankful that I have not my God to seek! O Jesus, thou art precious, thou art mine!" Sister Houghton, his daughter, who sat up with him, said, that she hoped, if the Lord were to call him, he felt quite ready: "Ready, (he replied,) O yes, yes! I am quite ready: come life or death, I am quite ready; Christ is my only hope!" On Friday, he being in great pain, she said, "Father, it is hard work:" he answered, "Yes, but Jesus being with me, it becomes easy." With the greatest affectionate concern for his class, he said, "This is my class-night, let it be met:" and he appeared much interested in behalf of two or three persons whom he had solicited to meet with him; and he entreated that they might not be neglected. At this time he was very happy in God his Saviour, and evinced a great concern for the salvation of souls. One of

his class calling to see him, he earnestly and affectionately exhorted her to cleave to the Lord, saying, "What joy I feel in the pleasing prospect which lies before me!" and with great energy repeated,

"Jesus, 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 be past,
Safe into the haven guide,
O receive my soul at last."

His daughter-in-law, who sat up with him on Friday night, said, that he sometimes slept a little, and that when awake he frequently exclaimed with holy delight, "Glory, glory be to God! O the happiness of dying in the Lord!" His disorder now increased with great rapidity, but his patience and resignation were equal to it; for though racked with strong pain, not a murmur proceeded from his lips. His own daughter at this time said, "Father, you suffer much:" he answered, "Yes, but the Lord will not lay more upon me than he will enable me to bear, or than will be for my good and his glory." He continually exhorted all who came near him, to give themselves to God: and particularly to one who was just setting out in the good way, he said, "O my lad, give your heart to God, and be determined to be his; he will have our wills, we must submit to be guided by him: see what he does for me; nothing but religion will do for a dying hour!" Addressing his son Frederick, he said, "Bless the Lord for what he has done for you. O my boy, follow me, follow me, as far as I have followed Christ. God is good! Christ is precious! Glory, glory, glory be to God!" On his son saying to him, "Perhaps my mother will be in waiting for you, and ready to receive you into the mansions of blessedness;" he answered, "Yes, O yes, we shall meet again. I shall soon have done; it will soon be over." On seeing his son William, he said, "God bless you, my lad; give your heart to him, and be determined to serve him. God bless you!" And to his daughter he said, "The Lord bless you, and keep you: remember it is those only who endure to the end, that can be saved." He then prayed with great fervour and earnestness for his absent son, and said, that he believed God would save all his children. He continually expressed great confidence in God; and, among other things, said, "As I draw nearer to death and the eternal world, my prospects of future blessedness brighten."

About five o'clock on Sunday morning, though in a dying state, he was quite sensible, and repeatedly said, "Glory, glory

be to God, I have a blessed prospect." On being told it was the Sabbath morning, he replied, "Yes, I know that, and what a blessed Sabbath I shall spend; and though not with you in the body, I shall worship with you in spirit." Mr. Pattison coming in, he requested him to pray; and before prayer was concluded, his happy spirit took its flight to glory. Thus died our dear brother Egglestone, who, for many years, had lived "an Israelite indeed."

These things loudly say to us, and especially to his children and relations, "Prepare to meet your God:" and "Be ye also ready, for in such a day and hour as ye think not, your Lord cometh." O that we all may obtain an entire meetness for death and heaven, that when Christ shall come to call the nations to his bar, we may be found of him in peace, without spot and blameless!

MISCELLANEOUS.

Letters to a Friend on the Religious Instruction of Youth.

(Concluded from page 467.)

LETTER X.

Dear Sir,

PERHAPS there will be no impropriety in closing these letters, with a short address to two or three classes of people.

First, *Parents, and Heads of Families.*

If these things be true, what should hinder you, who have such a charge, from instantly adopting Joshua's resolution, and engaging with your God that, *whatever others do*, you will lose no more time: that your first sabbath shall bear witness to the sincerity of your hearts; that you will sacredly devote some part of it to the instruction of your children; that you will begin to catechise your children, *as well as you can;* that you will make *their instruction* a serious part of your consideration and prayer; and that you will walk by the rules mentioned, till you can find a more excellent way. Can you find any reason to satisfy your consciences, that you ought to lose another sabbath in the wilful neglect of your duty? If you have any doubt of the expediency of such a step, or if you feel any reluctance to follow the convictions of your own hearts; let me entreat you to take these letters into your closet, and, as in the presence of your Maker, consider the truths they contain. Let the arguments in behalf of the welfare of your children, the church of God, the world at large, and your own souls, be all seriously examined; and honestly follow the convictions of your own minds. See, if you ought not to do *something* more for your children than you have ever yet done. See if they should not occupy more of your

time, more of your thoughts, more of your prayers, and more of your labours; and if a greater part of your sabbaths should not be employed in catechising, or otherwise instructing them. Trifle not with the impressions you have, but be entreated, by all the motives which have been urged, to instruct your children, to the best of your power.

The second class of persons, whose attention I would particularly call to this subject, is, the Teachers or Managers of our Sunday-Schools.

Your charge, my brethren, is very great: myriads of children are profited, or neglected by the steps you take. The principal end intended by the establishment of Sunday-Schools, is to promote religious instruction: to teach children to read and understand the Scriptures, to instruct them in their duty to God, their neighbour, and themselves; to endeavour to shew them the way of repentance and faith, and to lead them to penitence and prayer, will be found, at the last day, amongst the works of faith, and the labours of love, of the children of God. But, if months and years pass away, and these children go from under your care, with their minds uninformed respecting essential truths revealed in the Scriptures, it is to be feared, that the time spent on the sabbaths with them, will not appear to your praise. It has been said, that in many schools the children are exhorted and prayed with, but not personally *instructed*. It may also be said, that, in many instances, where instruction is given, it is precarious aud desultory. Every teacher and exhorter is left to pursue his own method.

It is taken too much for granted, that the children understand what is said to them, in exhortation, respecting God and Christ, the origin, fall, and redemption of man; the law, and the gospel; repentance, faith, and obedience. When these subjects are not sufficiently explained to them, our time and labour are in a great measure lost; and the children, too, of course, leave the schools, almost as ignorant as they came.

None but those who substitute their imaginations for divine instruction, will expect sinners to be converted to God, unless their understandings are enlightened. Divine truth must be *understood*, before it will prove the means of sanctification. It should therefore be the chief concern of teachers, to bring the truths of God to the capacity of the learners.

Masters, parents, and ministers, are, if possible, more obliged to attend to teaching than to almost any other part of their labour. You, then, my brethren, have a great and effectual door set before you. You have congregations, probably more numerous, than many others, for public instruction. You have a more favourable opportunity to impart it; and shall the summer pass away, the harvest end, and no salvation be wrought?

Will you permit children to be years together at your schools, and leave them so imperfectly instructed, as the present systems appear to do? Without sacrificing too much time, you may add to their present instruction, so much information, by regular catechising, that no child need leave your schools ignorant of the first principles of Christianity, as they have been taught, by good men, for many ages. The principles of divine truth may be so fixed in their memories, as never to be forgotten.

Consider, I pray you, if many Missionaries go out to heathen countries, and rejoice, after great sacrifices, to obtain attention from a small company of heathens, and to impart to them, in private conversation, the first principles of Christianity; how much more ought you to rejoice, to do this to myriads of intelligent children, whose minds are much more prepared to receive your instructions?

Consider what the directors of missions would say, on receiving a report from Missionaries sent out by them, in which it should be said:

"We have learned the language of the country: we have access to these people; we exhort them to repent and believe in Jesus Christ; but they do not understand what we mean." Would not the directors reply: "Why do you not explain your terms? Why do you not *catechise* before you exhort? Teach them first the meaning of the terms you use, and then enforce the grand truths of Christianity with the best arguments you can find, and in the most plain and affectionate manner."

Managers of Sunday-Schools, go you and do likewise. Let it be your *first* care to acquaint the children with the truths of God; and then apply them by affectionate exhortations. When their minds are *informed*, they will understand what is said to them in sermons and exhortations; but if they do not understand, you will not gain attention, nor can any thing but miracles render your exhortations useful. What an harvest might be expected, if all the children in our families and schools were regularly *instructed*, every sabbath, in the truths of the gospel!

A third class, to whom I would address these letters, is, the Leaders and Local Preachers in our respective societies.

My brethren, you have a great work to do in this matter. From the peculiar nature of Methodism, a very important part of the pastoral care devolves on you. However desirous the travelling preachers may be of discharging their part, they can do little without you; *but with you*, they may do more than almost any other denomination can.

Strengthen the hands of your preachers. 1. By being examples of family religion in your own housholds: in nothing can you better shew the truth of your profession. No claims can be made upon your time, for the instruction of others, at the ex-

pense of your own family. Your classes or congregations cannot expect your labours, if you have not time to attend to your families. But the one may be done, and the other not left undone.

2. Strengthen the hands of your preachers, in this matter, by faithfully and affectionately watching over your classes respecting it. Visit the members of your classes at their own houses, and never let them rest till they properly *instruct* and watch over their children. Direct them how to do it, and watch over them in doing of it. Though you may meet with discouragements, yet you will often find those family visits attended with blessed effects. As, 1. In them your own souls will be watered. 2. You will gain the affections of the people you visit. 3. You will attach the very children to you. 4. You will increase in love to little children. 5. You will gain experience, and be better qualified to regulate your own children. 6. You will be greatly instrumental in promoting religion among the families you visit. 7. You will hold up the hads of your preachers, both in their preaching and in the exercise of discipline. 8. You will be the means of uniting the preachers and people more together. 9. You will be better able to deal with the members of your classes, from observing them at home. 10. You will help to keep them steadfast in the means of grace.

3. Use your influence with your fellow-labourers, leaders, local preachers, and travelling preachers, to induce them to attend to this work. Prudently watch every opportunity to converse about it, to stir up other leaders to attend to it, to unite the travelling preachers and leaders' meeting, in a regular, conscientious attention to it. Who can estimate the blessed effects of leaders, local preachers, and travelling preachers, uniting to do all that in them lies to promote family religion!

Lastly, I would call the attention of that venerable body of men, who are over us in the Lord, to this important subject. Long and seriously have I weighed the disadvantages which itinerancy lays our Preachers under, in this part of the pastoral care. But the faith and love of Methodist Preachers have overcome much, and possibly there are few objects more important, to demand your attention, than this before us.

Your influence in circuits, districts, and conferences, is great. I can estimate few difficulties in this subject, which it may not overcome. But having so fully stated my views already, I shall only add, that it is my earnest prayer, that,

The God and Father of our Lord Jesus Christ may abundantly bless you with such a concern for the instruction of the myriads you have to account for, *that* instruction may occupy much of your private hours of meditation and prayer; that, in your respective circuits, your influence may be felt in behalf of the religious instruction of youth; in the pulpit, in leaders'

meetings, and in every family you watch over; that it may become an important concern in your counsels, in your social interviews with each other, in districts and conferences; that your steady attention to it may prove how near it lies to your hearts: so that, added to all the other privileges you enjoy, of imparting the word of life, you may enjoy that of causing myriads of the rising generation to be so instructed that they may rise up to call you blessed. That wherever you go, you may be the instruments of teaching them, to cry Hosanna to our conquering Lord. That parents, masters, Sunday-School teachers, leaders, and local preachers, aided by your counsels, encouraged by your example, may shew the Christian world, that much as Methodism has already been owned, to the spread of pure and undefiled religion, little has been done, to what may be expected from the golrious prospects before us.

Thus, beholding your people eminently one body, every member preserving his proper place, travelling preachers, local preachers, leaders, and private members, all influenced by one living head; you may behold our whole lives a constant illustration of the power of Christianity, to all around us.

Having thus considered the obligations Christians are under to promote the religious instruction of youth; having taken a cursory view of the attention paid to this subject, especially in the Methodist connection; having pointed out the evils arising from its neglect, and suggested some means of promoting an increasing attention to it, and affectionately addressed those with whom I am more immediately connected, I can only commit these sheets to him whose blessing maketh rich.

I am, dear Sir, your's, &c.

COPY OF A LETTER, LATELY SENT TO THE EDITOR OF THE MEDICAL AND PHYSICAL JOURNAL.

SIR,

HAVING recently published in your Journal an article signed, JAMES CORNISH, purporting to be an historical account of "a convulsive epidemic," said to be extremely prevalent in some parts of Cornwall; you will, it is hoped, be so candid as to insert the following brief remarks on that curious production.

Your correspondent assumes as an incontrovertible truth, that religious enthusiasm has been the "exciting cause" of what he considers a disease of a most contagious nature; which, notwithstanding the violence of the symptoms, he has not known to prove mortal in a single instance. Nor does he hint that recourse has been had, in any case, to medical assistance. It must, of course, be a most singular "convulsive epidemic," a phenomenon for future inquiry, by which, in a short space, about four thousand have been attacked, without sustaining any material injury. Nor is "the principle of imitation," through which Mr. Cornish maintains the contagion has been spread far and wide, with the rapidity of lightning, less inexplicable. Why preaching, similar to that which the people at Redruth heard at the commencement of the "convulsive epidemic," does not produce similar effects in every town and village throughout the United Kingdom, even when the weather is not fair, nor the

air either dry or cold, to counteract its influence, remains to be accounted for. If what Mr. C. calls "religious enthuſiaſm," and "the principle of imitation," be ſuch powerful agents among the inhabitants of Cornwall, upon what principle are we to account for their being paſſive in any place where they are found among men of like paſſions? And if, from an individual crying out in a congregation, "What muſt I do to be ſaved?" ſuch a "convulſive epidemic" has been produced as has deeply affected thouſands, it will be found no eaſy taſk for the faculty to point out a quarantine ſufficiently ſtrict to prevent the univerſal ſpread of the contagion.

"The ſect," ſaith Mr. C. "with whom this ſingular affection originated, holding an opinion that the Spirit of God operates ſenſibly in the converſion of men, aſcribe the work to divine agency; and in proof of this opinion adduce, as an analogous inſtance, the converſion of three thouſand men, under the influence of a ſermon preached by the apoſtle Peter. When to this is oppoſed the improbability that the Divine Spirit ſhould confine its operations to the chapels of their particular ſect, they reply, that God works how and where he pleaſes." The Methodiſts, in common with the primitive church, and that of England, believe, and aſſign reaſons for doing ſo, that the converſion of ſinners is effected by the agency of the Divine Spirit; and that the effects conſequent on genuine converſion, ſuch as divine "love, joy, peace," are perceived by thoſe who have them in their poſſeſſion; and that the exiſtence of thoſe effects cannot, with the colour of reaſon, be attributed to natural cauſes. In ſhort, they believe their Bible, and, conſequently, that it is God "who worketh in men both to will and to do of his good pleaſure." But if by the Divine Spirit working "ſenſibly in the converſion of men," be meant any more than that the effects produced by ſuch agency are diſcernible by thoſe in whom they are produced, they reject with abhorrence ſuch a notion of divine operation. Nor do they believe that the Divine Spirit confines its operations to their chapels, nor that, in order to the converſion of ſinners, any ſuch extraordinary uneaſineſs of mind, and its conſequent bodily ſymptoms, as deſcribed by Mr. C. are neceſſary. The ſymptoms in queſtion, they well know, are mere circumſtances, which may be thoroughly accounted for on rational and ſcriptural principles; and that it is unreaſonable to attribute them to "the principle of imitation." That God works "how and where he pleaſes," is a truth to which men of the firſt attainments have not ſcrupled to aſſent.

Moſt of the ſymptoms which Mr. C. attributes to "religious enthuſiaſm," and "the principle of imitation," are repreſented by the church of England, in her *Homily on Faſting*, as accompanying true repentance. "When men feel in themſelves the heavy burden of ſin, ſee damnation to be the reward of it, and behold with the eye of their mind the horror of hell; they tremble, they quake, and are inwardly touched with ſorrowfulneſs of heart, and cannot but accuſe themſelves, and open their grief unto Almighty God, and call unto him for mercy. This being done ſeriouſly, their mind is ſo occupied, partly with ſorrow and heavineſs, partly with a deſire to be delivered from this danger of hell and damnation, that all deſire of meat and drink is laid apart, and loathſomeneſs (or loathing) of all worldly things and pleaſures, cometh in place. So that nothing then liketh them more than to weep, to lament, to mourn, and both by words and behaviour of body to ſhew themſelves weary of life."

To what would a philoſopher, who denies the agency of the Divine Spirit in the converſion of men, attribute the ſymptoms ſo clearly and forcibly expreſſed in this quotation? Doubtleſs to "religious enthuſiaſm," and "the principle of imitation." But if they are juſtly attributable to theſe principles, what an enthuſiaſtic ſet of men were our pious and learned reformers! and how powerfully does "the principle of imitation" (as a medium for conveying the "convulſive epidemic") now work in the members of the Homily Society!

"When," ſaith Mr. C. "the ſtrength is nearly exhauſted, the patients uſually ſwoon; and they remain in a rigid and motionleſs ſtate, until reſpite from fatigue, freſh air, or ſome more powerful ſtimulus, enables them to re-act, or to put a ſtop to the curious character they had undertaken," p. 376. Here it is left doubtful, whether the patients, as they are called, were voluntary or involuntary agents; but if the former, it is moſt unaccountable, that numbers of individuals, of all ages, different complexions, and various mental attainments, ſhould, without any previous inſtruction or motive whatever, by an act of their will, bring upon themſelves a diſtreſſing paroxyſm ſufficient to ſtop reſpiration. How much more difficult is it to believe this, than to admit that the powerful agency of the Divine Spirit upon their minds produced the effects in queſtion. That ſuch effects are not uſually produced,

is no reaſon why we ſhould attribute them to a cauſe, which reaſon, common ſenſe, and experience, demonſtrate to be incapable of producing them.

That no immoral character, when diſcovered to be ſuch, is permitted to remain in the Methodiſt Society, is known to all who are acquainted with their economy. It follows, upon Mr. C.'s hypotheſis, that about four thouſand individuals, many of whom, a few months ago, were groſsly immoral, have been recently reclaimed from their vicious practices by a "convulſive epidemic!" Surely a diſeaſe, ſo ſalutary in its effects, ought to excite no ſerious alarm, ſhould it find its way even into the Metropolis. But to be ſerious:—That a bodily diſeaſe ſhould produce ſuch an amazing change in the moral principles and practice of thouſands, is more difficult of belief than all the miracles recorded in the Scriptures. For let the doctrine of the Being and Attributes of God be admitted, and it follows, that all things, which do not imply a contradiction, are poſſible to him; and ſurely it implies no contradiction, that he in whom "we live, move, and have our being," ſhould effect at his pleaſure a moral change, conducive to the happineſs of any of his rational offſpring. To make the *unuſualneſs* of the method, by which ſuch a change has been recently effected in thouſands of the inhabitants of Cornwall, an argument againſt his being the author of it, is as unreaſonable as to aſſert that peſtilence and earthquakes, on account of their not being common, are not under his ſuperintendance or control.

Without ſuppoſing that Mr. C. has intentionally miſrepreſented any of the facts recorded in his paper, it may be proper to obſerve, that three accounts which are now before me, written by eye-witneſſes, who are men of ſound ſenſe and ſtrict integrity, differ materially from that given by him. This being the caſe, your readers, who are in general men of ſcience, will, I hope, ſuſpend their cenſure, till they have an opportunity of judging, from the moral effects of the ſuppoſed "convulſive epidemic," to what cauſe it ought to be attributed.

JAMES M'DONALD.

London, April 27, 1814.

ON THE REVIVAL OF RELIGION IN CORNWALL.

A Letter from the Rev. F. TRUSCOTT, to the Rev. J. BENSON.

My very dear Sir, *Redruth, May* 20, 1814.

On receiving your Letter, incloſing one lately inſerted in the "Medical and Phyſical Journal," ſigned "James Corniſh, Falmouth;" my mind preſently adverted to the circumſtances of the Jews, when building the walls of Jeruſalem: "They which builded the wall, every one with one of his hands wrought in the work, and with the other hand held a weapon." Being averſe to war, unſkilful in it, and unaware of its approach, I confeſs your Letter found me quite unprepared to meet it; but as my redoubtable neighbour, Mr. Corniſh, has commenced a violent attack on our brethren, our ſons, our daughters, our wives, and what we hold dearer to us than our houſes, I find neceſſity is laid on me, even at this time of life, to *fight* as well as *build*. This conſolation however ſtill remains, that the war in which I engage, is no leſs *defenſive*, and *juſt*, than *neceſſary*; and one likely to be attended with no conſequences which will require *medical* aid, except it be on the part of Mr. C. himſelf.

The *object* to which Mr. Corniſh has thus called the public attention, is what he calls "*a convulſive epidemic*," and from his own account, it is a caſe that puzzles him not a little. Though undoubtedly converſant with the "*Hiſtory of Diſeaſes*," from the days of Hippocrates to the lateſt period of information, he moſt probably never found a ſimilar caſe recorded. Its *beginning*, its *augmentation*, its *criſis*, its *decreaſe*, its *prognoſtics*, and *diagnoſtics*, all ſeem new and ſtrange to him; and therefore if his ſtatement of it ſhould prove ſomewhat incorrect,—if the diſeaſe ought to have been termed *Endemic*, or *Sporadic*, rather than "*Epidemic*,"—or even if it ſhould prove at laſt no diſeaſe at all,—no doubt the public will acquit him of all *diſingenuity* in the diſcuſſion, and conſider his zeal in their ſervice, an atonement for his miſtakes.

Having thus provided for the relief of my opponent, in caſe he ſhould fall wounded in the conflict, I think I may now very fairly meet him on the ground which he himſelf has marked out. What Mr. C. calls "*a convulſive epidemic*," we have been accuſtomed to call "*a revival of religion*." By religion, we mean that worſhip

and ſervice due to God, from his various relations, characters, and perfections. By the term "revival," we mean either the *excitement* of a diſpoſition to this worſhip and ſervice, in thoſe who never felt it before; or the *recall* of this diſpoſition from a ſtate of languor, in profeſſing ſubjects of piety. And as during the late extraordinary occurrences in Cornwall, we obſerved this diſpoſition thus excited and recalled in ſome thouſands of individuals, we therefore denominated what we ſaw, a "revival of religion." Perceiving that the ſubjects of this change were ſtill as capable of eating, drinking, ſleeping, labouring, thinking, and converſing, as we ever knew them; and obſerving alſo a moſt conſpicuous improvement in their habitual cheerfulneſs and tranquillity, we never even ſuſpected they were diſeaſed, till Mr. C. pronounced them ſo. But as he is a gentleman of ſcience and practice, and our "*minds are of the very loweſt order*," in complaiſance to our oracle we will, at leaſt for the preſent, ſuppoſe this phenomenon a diſeaſe.

This diſeaſe *began*, as Mr. C. affirms, in the the Methodiſt chapel at Redruth, where "a man, to the aſtoniſhment of the congregation, cried out loudly, What muſt I do to be ſaved?" Here Mr. C. ſets out quite wrong: it neither began as he deſcribes, at the chapel, nor under the circumſtances which he mentions. But this miſtake is of little importance, only as it ſhews that Mr C. relates not what he witneſſed himſelf, but what reached him in the ſhape of *vague reports*, which he never judged it proper to examine: for a very little inquiry might have ſet him right, had he deſired correct information.

The *ſymptoms* of this alarming "epidemic," Mr. C. deſcribes at large, deeming it no doubt perfectly in character. The ſimple fact is this: The *patients* at firſt conſidered themſelves as ſinners againſt God, juſtly expoſed to eternal miſery, and unable to ſave themſelves: learning from the glorious Goſpel of the bleſſed God, that *wiſdom*, *mercy*, and *grace*, might be obtained in the exerciſe of ſerious inquiry, repentance towards God, faith in Chriſt, and fervent prayer, they earneſtly ſought thoſe bleſſings, in the way thus preſcribed: and thus ſeeking, they obtained what the apoſtle calls, "*the kingdom of God*," comprifing "righteouſneſs, peace, and joy in the Holy Ghoſt." Now if the Bible is true, thoſe views, and this mode of conduct, muſt be ſtrictly correct; and it is perfectly natural to ſuppoſe, that ſtrong *emotions* will be expreſſed by correſpondent *geſtures*. Conſequently, if ſome, like the jailer, alarmed at their danger, cried aloud, "What muſt we do to be ſaved?"—If ſome, deeply humbled, like the publican, "ſmote on their breaſts, and ſaid, God be merciful to us ſinners"—If others, afraid and diſtreſſed, like David, even "roared becauſe of the diſquietneſs of their hearts"—And if the ſame perſons, on finding the pain of remorſe ſucceeded by the joys of remiſſion, felt conſtrained, as the Pſalmiſt urges them, to "bleſs the Lord, and cauſe the voice of his praiſe to be heard"—I think no conſiſtent *believer* in the *divine revelation* could be ſurpriſed at this, nor juſtly deem it decorous to make thoſe exerciſes the ſubjects of their animadverſion. But in whatever light theſe ſymptoms may be viewed, I acknowledge they did actually appear in a great variety of inſtances. The aſſertion of Mr. C. that at one of the meetings, on ſeeing a female in a ſtate of violent agitation, he *thought* ſhe was "in labour;" this is only a ſtale repetition of what he had openly affirmed in the chapel at Falmouth. This thought ſeemed to ariſe quite *opportunely*, and muſt be either *feigned* or *real*: if *feigned*, to apologize for ſomething *very much like rudeneſs*, in a place of public worſhip, it failed in its deſign; for the declaration was generally conſidered as *indecent*, as the *inſult* was *groſs*, and the *ſurmiſe unfounded*. If the thought were "*real*," it evidently proves that Mr. C. was readily diſpoſed to ſubſtitute *conjecture*, where *evidence* failed, to *ſuppoſe* the very *worſt* he could conceive, and to *report* what never exiſted but in his own imagination.

As Mr. C. came forward in the character of a voluntary evidence, he ought to have confined himſelf to the facts which fell under the ſcrutiny of his own ſenſes: for if an evidence undertakes to atteſt as facts, not only what he *witneſſed* himſelf, but all that he ever *heard* reported, and even all that his *fancy* can *ſuppoſe*, what credit is due to his teſtimony? Indeed we have lately ſeen moſt notorious examples of this *blind* and *ſweeping* cenſure, in the effuſions of a writer in the Evening Poſt, who calls himſelf "*Sobrius*,"—of Mr. C. himſelf,—and of a Reverend Gentleman at Penzance, all of whom having undertaken to lampoon what we conſider a moſt glorious revival of religion. Bent on ſpreading their invectives, they gave ready *credence* to every unfavourable *report*, and ready *indulgence* to every degrading *ſurmiſe*. Hence, they have preſented to the Public a Portraiture of Methodiſm, which our plain honeſt neighbours cannot recognize. With Methodiſm, as it exiſts in truth and fact, they have long been familiar; and they rejoice in its various good

effects, which neither enmity, infidelity, nor envy itself, can have the effrontery to deny. But Methodism, as it exists in the writings of those gentlemen, is considered in Cornwall only as a *scarecrow: hideous* indeed in its form, *menacing* in its aspect, *unlike* every thing in nature, and calculated rather to excite *risibility* than inspire *terror*.

The *Means* employed to promote the *progress* of this "*epidemic*," next fall under the censure of Mr. C. Here he affirms that the ministers, who led the worship, taking advantage of the panic into which the patients were thrown, endeavoured, at first, to heighten their terror as much as possible, by setting hell and damnation before them, "painted in the fiercest colouring." This allegation, I feel constrained in truth and justice to deny. I was in Falmouth at the time when those very scenes occurred, which Mr. C. professes to describe. The task of leading the worship devolved on me, and I distinctly remember that all the subjects on which I expatiated were very distant indeed from what Mr. C. asserts. My six discourses during that period were, on *Prayer*, from Luke xi. 1—13; on the *Beatitudes*, from Matt. v. 1—12; on *True Blessedness*, from the 32d Psalm; on *Waiting for God*, from Psalm xl. 1—3; on the *Prodigal Son*, from Luke xv. 11—24; and on the *Divine Mercy*, from Psalm cxxx. 7. To the truth of this statement my congregations can bear me witness, and yet perhaps Mr. C. who surely could not have heard for himself, may still *hear*, *think*, and *affirm* that nothing was insisted on but "hell and damnation." In the sequel, Mr. C. proceeds to inform the world, that the Methodists "hold an opinion that the Spirit of God operates sensibly in the conversion of men." What he means by this expression, we cannot exactly understand. Most probably he thinks the Spirit of God *never* operates in *any manner* on the human mind; and wishes to improve our creed by forming it on his own model. For this gratuitous service, we certainly feel all the obligation we ought; and hope he will not impute it to disrespect, if we do not *at once* give up the *Bible* in compliment to his judgment: For we can assure him, that *his* authority weighs almost as much with us, as even that of *Voltaire* himself. But having read and thought a little for ourselves, we account it right to *believe* God on his own testimony, and to *teach* what we know he has revealed. This we did in addressing the persons under consideration: Deeply impressed with a serious concern for salvation, they earnestly desired us to instruct them and pray with them. Feeling it our duty, we complied with their requests, both at their own houses, and in the Chapel; studiously endeavouring to *inform* their *judgments*, by gospel *doctrines*—to encourage their *hopes*, by gospel *promises*—and to form their *lives*, by gospel *precepts*. After this way, *which some call heresy*, so we endeavour to promote the salvation of immortal souls; and for this, we are gravely reproached both from the *pulpit* and the *press*, as "*doing evil that good may come.*"

In describing the *Subjects* of this "*epidemic*," Mr. C. affirms that they are chiefly persons whose "*minds are of the very lowest order.*" Who authorized or qualified him thus to pronounce on the quality of his neighbours' intellects, I never heard; nor can I conceive how he could find either time or opportunity to *dissect* the minds of four thousand persons in the short space of four weeks: especially as those persons lie so widely scattered in various parts of the country. It is true that, without either visiting or knowing them, he could easily *imagine* what they were, and we give him full credit for so doing. However, at Falmouth itself, and in most other places where this "*epidemic*" has appeared, the friends of the *diseased* can easily fix on certain individuals among them, whose intellectual powers they would not fear to see weighed in any just balance, even against those of Mr. C. himself. In this case, should the latter fail to preponderate, which is, at least, possible, then it must follow, that *his* mind must also be of "the very lowest order," or that he has given his verdict no less *rashly* than *pragmatically*.

The circumstance of this "*epidemic*" being *confined to one* "*sect*," is represented by Mr. C. as very inauspicious. It cannot be expected that a gay young gentleman like him should be acquainted with Ecclesiastical History; but those who are, know that a similar disease has formerly appeared at several sacramental seasons in Scotland. In the Church of the late Mr. Berridge, at Everton; in New England, under the ministry of Mr. Jonathan Edwards—and still more recently, in several of the American States, among the Presbyterians, Independants, and Baptists, as well as the Methodists. But if those symptoms were indeed confined to "one sect," still we think the answer that "*God works how and where he pleases*," contains nothing in it that ought to be deemed either absurd or uncharitable.

In defiance of all our sermons, exhortations, and censures, our known rules, and all our other printed works, Mr. C insinuates that the Methodists insist on the "firm persuasion" of their own minds," without any other proof," as sufficient evidence "that they are under a" divine influence. For the confutation of this, we appeal to our daily worship, our daily instructions, and the works which we daily distribute in all directions. All who know us can testify, how strongly, plainly, and frequently, we insist on every branch of the *Christian temper*; on the conscientious discharge of every *relative duty*; on whatever is honest, just, pure, and true, as the *certain fruits* of grace, and the *necessary qualifications* for glory.

In stating the *effects* of this terrible malady, Mr. C. acknowledges that he never knew it prove fatal, not even in "a single instance." This we steadfastly believe. He heard that in one case it produced "phrenitis." But he only *heard* this. He actually conversed with some persons, in whom it caused a degree of melancholy. But this melancholy was "remote," he says, "from fear and despair, as they assured him they feared neither death nor hell." Then surely there was nothing very lamentable in this melancholy. But Mr. C. cannot perceive that moral evil is much if at all diminished, in these parts, since the commencement of this "epidemic." This may be easily accounted for, as his chosen circle of acquaintance, are undoubtedly those who have escaped the contagion. But in the most populous parishes and districts of this county, where the complaint has most generally prevailed, I can, if necessary, produce thousands, who will readily attest that since its influence has been felt, there has not been the tenth part of that drunkenness, swearing, sabbath-breaking, and quarrelling, that appeared before. Among the witnesses of this, I include the superintendents of mines, who daily mix with the populace, and all who have the best opportunities for making accurate observations. To these, I may add our *Baptist* brethren, who certainly are very competent judges, and feel no remarkable prepossession in our favour; yet, constrained by the force of truth, they have pronounced in favour of this obnoxious disease, by *immersing* some of its subjects, and expressing their readiness to immerse as many more of them, as may in future desire it.

Having deplored the disease, and being evidently concerned to *check* its *progress*, Mr. C. now *prescribes* two *strong remedies*, either of which he thinks would produce the *desired effect*. These remedies are, "Burning the flesh of the patient's arm to the bone—and *solitary confinement*; which must be *for life*, as nothing less could preserve the infected from social intercourse. On those who" *undertake this* "curious character," as Mr. C. terms it, if such can be found, on those who are affected merely by *sympathy*; and on those who may be influenced by *childish imitation*, such modes of treatment might operate favourably; but from the result of similar experiments, formerly made by Dr. Bonner and Co. it may be fairly concluded that even these means would fail to effect a *radical cure*. As Mr. C. is undoubtedly studious to *excel* in his profession, it might perhaps highly gratify him to acquire additional *experience* by a revival of those practices; but we confess we are thankful that he is not at liberty to make the experiments on us at his pleasure.

From the whole of Mr. C.'s Letter, it is obvious that a singular effect has been produced in Cornwall, for which he does not assign an adequate cause. The immediate cause could not be *terrific representations*; for these were not employed: nor a *diabolical agency*; for this would never produce the good effects which are undeniable: nor *mere sympathy*; for this could not affect so many individuals in *solitude*, nor produce in every one affected such a distinct concern for *their own* salvation: nor mere *imitation*; for a great number who were thus affected, rather dreaded than desired to be affected in this way: nor *intoxication*; for besides the utter improbability that such a number of persons should become intoxicated at once in places of divine worship, this could never produce that habitual sobriety which we have since witnessed: nor *insanity*, for this, as Mr. C. acknowledges, could not be so *uniform*, and we add, so *salutary* in its effects. And the supposition of a *Divine influence*, Mr. C. excludes from his theory.

But though Mr. C. cannot account for this strange effect, yet some of his neighbours may perhaps account for his efforts to satirize it. As a *young* man, it may well be supposed he has not yet begun to suspect his own judgment. As a *candidate for literary fame*, he was prompt to communicate a *new discovery*. And as a gentleman under certain *mortifying circumstances*, he might possibly feel a little *resentment*. Thus influenced, he sat down, and with some considerable labour

and possibly with some little assistance too, he drew a *caricature*. However, Mr. C. cannot injure Methodism in Cornwall; but if he could, and did, we should still wish him nothing worse than a little *touch* of our own disorder; and this we now wish him, because we know it would not in the least degree injure his principles, his morals, nor his manners, while, at the same time, it would considerably improve his comfort, and increase his respectability.

Praying that God may have "mercy upon our enemies, persecutors, and slanderers, and turn their hearts," I remain, your affectionate,

FRANCIS TRUSCOTT.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

METHODIST MISSIONS.

[*On the Cover of our Number for May last, we acknowledged having received an account of a Society formed at Bingley, in the West of Yorkshire, for the encouragement and support of our sundry Missions. We are sorry, as the Meeting for the Formation of this Society was held so long since as the 24th of November last, that we were not favoured with that account sooner; and still more sorry, that after we received it we could not make it convenient to insert it immediately, but have been obliged to defer doing it until now. It is as follows:*]

The business being previously arranged, at two o'clock a numerous company of friends to the Missionary cause were assembled, when (after singing and prayer) Mr. JOHN WHITAKER, of Burley, was called to the Chair. The venerable Chairman opened the Meeting by avowing his rooted attachment to the cause of Christianity, and his desire that its blessings should be extended to the heathen world; and at the same time, lamented his own inability, through the infirmities of age, to perform, to his own satisfaction, the duties of the situation in which the partiality of his friends had placed him.

The Rev. RICHARD REECE moved the first resolution. He took an extensive survey of the deplorable condition of the heathen world, and proved that it is the duty of all Christians to encourage and support the cause of Missions, that the gospel of salvation may be preached to all nations. But that British Christians, who enjoy such a profusion of religious light, and such an abundance of the means of moral instruction and improvement, are laid under peculiar obligations to do this; because "where much is given, much is required."—Here he paid a just tribute of praise to the venerable names of Wesley and Whitefield, men who were the first instruments of the present revival of religion in this kingdom, from whence it is spreading through all the world.

He shewed, by a variety of arguments, that the time for extraordinary exertions in this cause was fully come, and that apathy on such an occasion would be highly criminal. The flood of information which has lately been obtained concerning the state of the heathen nations in the East, has produced the general concurrence of all sects in this country, who deeply regret their former indifference, although it has been partly the fruit of ignorance. Worldly policy, or worldly interest, has long forbidden access to our eastern territories. Avarice indeed has explored them, but without any feeling of sympathy or compassion, which wished to relieve the misery it witnessed, and in *part* occasioned. It was reserved for the Christian philanthropy of a Buchanan, to lay these objects in broad day-light before the eyes of astonished Englishmen, who no sooner saw than they felt, and feeling, devised means of efficient relief. Christian Missionaries are presenting themselves, and only want the means of conveyance and support, to carry the light of life to those perishing sinners, who sit in the region of death. The door is open, and where exists the feeling of reluctance to assist them to enter into this field, already white unto the harvest? "Not in this assembly, I am persuaded," said the speaker.

He then closed by offering a merited tribute of gratitude to the government of this country, which has shewn itself not merely *tolerant*, but even *zealous* in the cause of Christianity, and by this means has secured the special blessing of heaven upon its counsels and its arms.

The Rev. M. LUMB entertained and affected the meeting, by an account of his personal labours and sufferings, when he was a Missionary in the West Indies, and gave many proofs of the susceptibility of the negro mind, of instruction, and religious influences.

The Rev. J. NELSON was very animated while addressing the meeting, and expressing pity for the ignorant idolater, whose natural endowments prove him capable of Christian knowledge and enjoyment.

The Rev. W. RADCLIFFE introduced his speech by proving at large the necessity of Missions; the deplorable state of the heathen, immersed in the grossest ignorance and superstition, enslaved to practices the most degrading to human nature, the bare recital of which must fill every benevolent mind with horror, held in bondage to prejudices which tend only to entail misery and wretchedness upon millions from age to age.

The Rev. WM. LORD observed, that as an Englishman, he felt peculiarly elevated with the idea, that England had long been foremost in the cause of Bibles and Missions. This has commanded the blessing of God upon her arms, her counsels, and her commerce. And while the neighbouring kingdoms of Europe have been bleeding at every pore, and thrown into convulsive pangs, England has enjoyed (comparatively speaking) a state of Repose, and has thriven beneath the fostering hand of heaven. In other nations thrones have been cast down, and sceptres broken or wrested from hands too feeble to hold them. England has maintained her excellent constitution, amidst the bustle of domestic feuds, and against the fiercest attacks of her foes abroad. He also observed, that past success ought to encourage us. Already the mustard seed has produced a great tree. Many of the astonished inhabitants of the earth have welcomed its friendly shade, and reclined under its spreading branches; yet they are extending and amplifying, and soon they shall spread over every valley, and every hill shall be covered with the shadow. Were I to confine my observations to this assembly, I would not despair of the accomplishment of this object. Every countenance expresses approbation, and joy. And a cheerful countenance is the index of a willing mind.

The attention of the Meeting was kept awake with great interest by the Rev. Mr. BRIDGNELL, and others till after five o'clock, when the company separated. At seven in the evening, the chapel was crowned with attentive hearers; when a sermon was preached by the mover of the first resolution, on the nature and importance of Christian zeal. Many of the respectable families in the neighbourhood, not accustomed to worship in that place, were present, and it is hoped the favourable concern excited on that day, will be felt, and seen, for many days to come.

The annual subscriptions since obtained, have far exceeded the most sanguine expectations; and do honour to the Christian feeling of the inhabitants of Bingley. We doubt not but the information communicated by these meetings, and the public interest excited, will prove highly advantageous to the morals of the country, as well as serviceable to the cause of Christian Missions.

Outline of the Speeches delivered at the Meeting held on the 14th April, 1814, at the New-Road Chapel, Newcastle, for forming a Methodist Missionary Society.

MR. JOHN WARD, jun. of Durham, being called to the Chair, and having stated the object of the Meeting, and apologized for officiating in such a situation, surrounded, as he said, by a circle of talent much superior to his own, observed that they were met on the common ground of their Christian profession. They were convinced that the greater part of mankind sat in darkness and in the shadow of death; that the only means of their deliverance was by the gospel of Jesus Christ. They farther believed, that the promise of God was, that all the ends of the earth should see his salvation. They, therefore, needed no advocate to induce them to concur heartily in any measure that might tend to the advancement of the cause and kingdom of the blessed Jesus, to whom they were all so deeply indebted.—Among the means most obviously calculated to effect this, was that of Missions. It was by Missionary exertions that Christianity was first planted and propagated. The Apostles, commissioned by the Lord Jesus, were Missionaries; and it was by the labours of Missionaries, strictly so called, that the Christian church was extended for some time after its introduction into the world. In the following centuries Missionary exertions were never totally lost sight of:—in the darkest and most corrupted periods of the Romish church, they had their Missionaries; and although their doctrines and practices infused much of what was evil into their ministrations, a great sum of good was effected by

their instrumentality. It was by them that Europe received the Christian name. Their exertions had also in more modern times been highly laudable. The Society De Propaganda had sent out men of most eminent merit: and whatever error there might be in that church, we could not deny to many of the Missionaries themselves the praise of talent and of disinterestedness. Many of them glowed with the martyr's zeal, as indeed many of them reaped the martyr's reward. At the Reformation, and in the subsequent age of the Puritans, little was done for evangelizing the heathen world: but in the early part of the last century, a Missionary spirit was excited, of which we feel the blessed effects to the present day. The Danish Mission to the East-Indies, the subsequent labours of the Moravians, and the names and merits of Brainerd and Elliot, are well known. The speaker here indulged in a momentary digression; he said it was a matter of wonder, and might deserve enquiry, why no heathen nation had, as a nation, for many centuries, become Christian. Christianity had matured civilization in Europe; and Christianity and civilization had given to Europe a vast and decided superiority of power and influence. Why has not this superior light—this mental power, been more effective in this particular? Why has it not been the happy instrument of christianizing one pagan nation? Is not the cause to be found in the want of systematic effort?—He then adverted to the Missions that exist in the connexion of the Methodists. He briefly noticed that they have Missionaries in the West-Indies, in Nova-Scotia, Newfoundland, Sierra Leone, and at Gibraltar; and that in 1800 a Mission was begun in Wales, and in 1804 another in Ireland, supplied by preachers in the native tongues of these parts of the British dominions. He also mentioned the Mission among the prisoners of war, who were lately in this country, but which, he rejoiced to say, was now at an end. In the river Medway alone, 1900 of these captives attended the ministry of the Methodist Missionaries, and 300 boys were instructed in the school formed by them. This Mission would, in all probability, be the introduction to one of still greater importance. Every one of these prisoners, on his return to France, would become a kind of Missionary, and be the means of facilitating the admission of evangelical preachers into that kingdom, certainly one of the first consequence in Europe. The Chairman adverted, in terms of high regard, to the Missions to the East-Indies, recently undertaken by Dr. Coke and others. He then observed, that the present period most emphatically invited to engagements like this, and gave the most hopeful promise of success. The hand of Divine Providence seemed evidently for some time back, to have been opening the way to the universal diffusion of the true light. At the commencement of the present reign, *a spirit of discovery arose*. His Majesty had avowed his intention to encourage it, and it has happily succeeded to an unprecedented degree, so that scarcely any part of the globe remains unexplored, except the interior of Africa. A sensible divine of the Church of England, in a sermon which he preached at, or shortly after the coronation, adverted to this rising spirit, and, with a sort of prophetic sagacity, expressed the most sanguine assurances of its success, and of the advantages that would result to mankind, and particularly dwelt on the probability that this country would be made the blessed instrument of communicating to these newly-discovered regions the religion of Jesus. "The great power to which our country has attained," said the speaker, "is a phenomenon worthy of profound attention; that it should also be the place where Christianity is preached in its purity, awakens our admiration and gratitude, and seems to impose on us the duty of Missionary exertions. Another most astonishing event that marks the present crisis is the French Revolution. Avowed infidelity had been, prior to that time, making systematic attacks on revelation; but the question could never be said to be fairly at issue, till France threw off her ancient government in church and state; then the experiment was fairly tried, and it will not be repeated. Infidelity has been completely foiled, and has left ample room for new and more vigorous efforts in favour of the gospel. Nearly at the same period a Missionary spirit was excited in this country, which has given birth to a variety of institutions, harmonizing in the great design of evangelizing the heathen; and the world

never before witnessed so simultaneous an effort. All sects have coalesced. None have exclaimed, 'The temple of the Lord are we!' but the one sentiment has been, 'The field is wide enough for the exertions of all: shew us only where we can be most useful; and we will hail others' success as our own.'—Another distinguishing feature of the times has been, the establishment of an institution, which amazes by the probable extent of its operation, and manifests the sublimity of its plan by the simplicity of its means. Every one who hears me will have already anticipated that I allude to the British and Foreign Bible Society. But this excellent institution ought not to be alone. There is no rivality or opposition between it and Missionary Societies. The Bible Society raises the healing serpent, as it were, on the pole; but the Missionary cries to the ends of the earth, 'Look, and be saved.' Mr. W. concluded with observing that one other event, which has recently filled the land with unbounded joy, was to be ranked among the circumstances propitious to the object of the Meeting; he meant the prospect of a general peace. This had rendered the day an auspicious one; and he thought it called on all to render thanks to the Prince of Peace, and to manifest the sincerity of their gratitude by bringing him an acceptable offering. The present occasion suggested what was likely to be most acceptable to him, and gave an opportunity to all present to testify their love to their Redeemer, by contributing to send his ministers to the dark pagan world.

On moving the first Resolution, the Rev. Mr. LESSEY dwelt at considerable length on the extent and success of the Methodists both in their general, and Missionary exertions. Mr. W. SMITH, on seconding the same, warmly expressed the satisfaction which he felt on the occasion, and his approbation of the object of the Meeting.

On moving the second Resolution, Mr. C. N. WAWN regretted, that, from feelings of oppressive indisposition, he was utterly unable to do justice to the motion he held in his hand, and begged, for that purpose, to introduce his esteemed friends, Messrs. Bunting and Watson, from Leeds and Wakefield, who had honoured the Meeting with their presence. In the eloquent and convincing address just delivered from the Chair, Mr. W. had not been more gratified by the zeal which had been manifested in the cause of Missions, than by the *liberal* and *catholic sentiments* with which it had been accompanied. It was a suspicion that was too frequently attached to Meetings like the present, that their design was not to promote an object of intrinsic and common good, but merely to extend the interests and views of a sect. Such, however, was not now the case. Our wish was simply to *diffuse vital Christianity*, in what we *conceived* to be one of its purest modifications. Had our object been merely to proselyte men to a certain set of opinions, or to affix on them the badge of a party, he thought it would be obvious to all candid and reflecting persons, that *we* should have been lamentably ill repaid for our labours, and *they* for their change. We were not however *indifferent* to the interests of our own Missions. We wished for their success, because they formed *a part* of the grand scheme of efforts now using, for disseminating a knowledge of the gospel of Christ. We viewed them with an eye of tender solicitude, since, in promoting them, we were raising a spiritual superstructure on a foundation which, under God, ourselves had laid; and *especially*, and *above all*, we ardently desired their extention and prosperity, because they had hitherto borne, in an eminent degree, the *broad impress of the divine approbation*.. Thousands of persons who were once sunk in the deepest moral depravity and darkness, and in a state of awful destitution of religious advantages, had, through them, been made acquainted with the enlightening and transforming influence of Christianity; and tens of thousands who had now mingled with the beatified spirits that surround the throne of God, would through eternity retrace with adoring love and gratitude, their felicity and salvation to the same means.

The Rev. JABEZ BUNTING expressed the high satisfaction with which he beheld so numerous an assemblage of the friends of religion, from the various circuits of the Newcastle District, on that interesting and important occasion; and observed, how gratifying it is to contemplate, in our Bible Societies and Missionary Meetings, the multitudes of persons, who, animated by a spirit of disinterested benevolence, (the very reverse of that commercial selfishness which has been falsely charged upon our nation) are ready, even in thi busy country, to devote a portiou of their *time*, as well as of their money, to

the promotion of the best of causes. He proceeded to state at large the obligations under which we lie to assist Christian Missions in general, and to evince the claims of the *Methodist* Missions in particular, to a liberal share of the public countenance and support. He insisted on the advantages to be derived from societies established for the express purpose of augmenting the Missionary resources of our connexion;—societies, in which are united the talents and the influence both of the preachers and of the *people*; which afford to our *female* friends the opportunity of practically testifying their gratitude to Christianity for the peculiar benefits which it has conferred on their sex; and by which the weekly pence, as well as the prayers, of the *poor*, are combined with the more extended liberalities of the rich, in order to give universal diffusion to that gospel which proclaims "the common salvation." Such a combination of influence and of exertion was, in his opinion, essential to the desired extension of Missionary undertakings. By the efforts of the FEW, particular spots of our barren earth have been rendered spiritually fruitful; but it was only by the *concentrated* zeal and *stated* contributions of the MANY, that pecuniary means could be provided for the evangelization of the *world*. He concluded by reminding the Meeting, that notwithstanding the extraordinary collection of last year, the Treasurer for the Methodist Missions was in advance on the 1st of February, 1814, to the amount of nearly nineteen hundred pounds; and that for the discharge of this debt, as well as for the vast *additional* sums which were immediately wanted for the outfit and permanent support of their new Mission to the East, the greatest exertions were absolutely necessary.

The Rev. R. WATSON said, we had not only the authority of Christ himself, but the example of the church in all ages to incite us to Missionary efforts. The Apostle Paul left an example of Missionary zeal for the direction of future ages. The noble, but arduous Mission to Britain was the fruit of that burning charity to the souls of men which distinguished the primitive preachers. The same spirit continued long after the church had greatly declined in purity, and holy men were still found to attempt the conversion of the northern pagans who had overrun the western empire. The attempt was successful—the religion of Christ conquered the conquerors of Rome, and we were the fruits of those intrepid Missions. Never was the propriety of Missionary exertions once questioned in the ancient church; the subject too remained unquestioned, even through ages of decline and corruption. The feeling of compassion to the heathen still survived, and was never chilled till infidelity, under the name of Christianity, chilled it. Whoever was indifferent to Missions, was indifferent to Christanity for by Missions only could it be spread; and he that could resign the greater part of the human race to the ignorance and vices of heathenism, without an effort to rescue them, was such a Christian as the church had never in any age acknowledged. Mr. W. then shewed that the necessity for Christian Missions remained. Far were we from the time when no man need say to his neighbour, "Know ye the Lord." Perhaps five-sixths of our race were living without the knowledge of the name of Christ. If any should ask whose fault was that, we might reply, perhaps, in a great degree, our own. Had the nominal servants of Christ served him better, many nations, now groaning under the grinding despotism of Satan, might have been reposing at peace, under the shadow of the church, and mingling songs of praise with ours to the common Redeemer. However that might be, British Christians would now be awfully criminal, were they to neglect those opportunities which had been opened by a series of singular providences for the christianizing of the heathen. The voice of God called us to the work, and woe to us if we did not follow.

He allowed all praise to other parties engaged in this great work, but he thought the Methodists eminently encouraged to redoubled efforts, by the distinguished success which had crowned their labours. The speaker then adverted to the success of the Methodist Missions in America, the West-Indies, and in other stations, and argued from this the approbation of God, and our duty to persevere, and to make our efforts more commensurate with the wants of the pagan world. He observed, that our great object was most animating. Were it only to make heathen nations as enlightened and happy as ourselves—this would be worth all our labour.

On seconding the third Resolution, Mr. A. H. MATTHEWSON said, after what had been so eloquently spoken, it might be deemed presumption rather than prudence in him to say any thing upon the subject. The speakers who had preceded him had played well upon a pleasant instrument, but there was a string in that instrument which had not as yet vibrated in the tune. He alluded now to the object of the present motion, the additional honour Newcastle had acquired by giving a name to the society. Newcastle was not "the least amongst the cities of Judah," or the last either, in the furtherance or support of every good work. The design of the Meeting was honourable to them all, and particularly gratifying to the feelings of every true Christian. Millions of poor heathens might be brought out of darkness into light—from the power of Satan unto God, and under the divine blessing owe their present happiness and eternal salvation to the proceedings of that day.—He rejoiced in the prospect now opening before them, of the gospel having free course into the vast regions, where the name of Christ had never been heard. And he trusted that day was fast approaching, when the kingdoms of this world would become the kingdoms of our Lord and of his Christ.

On moving the fifth Resolution, Mr. GEORGE SMITH, in a speech of some length, gave an account of his own exertions and sufferings as a Missionary, in Newfoundland, which he had twice visited. In the course of his speech he observed, that he was reminded of Mr. Wesley's address to the infidels of his day:—"Go on, Gentlemen, laugh the formalists out of their formality, the superstitious out of their superstition, and then God will come with a supernatural power, and convert you all;" and hoped that this event was about to happen; and concluded, by expressing his joy at the success of the different Missionary Societies, and that it was now the general conviction that religion consisted in an enlightened understanding, a renewed heart, and a holy life. He trusted that all would join in taxing their property and superfluities for the purpose of assailing the powers of darkness.

The Rev. Mr. ATHERTON moved the sixth Resolution, and after dwelling emphatically on the exalted nature, the magnitude, and importance of the object which the Meeting had in view, observed, "God has of late poured out a spirit of Missionary zeal on the churches. The importance of Christianity has been more generally felt—the rights of conscience have been defined and acknowledged—the condition of the heathen world has excited compassionate attention, and the promises of God, in reference to the gathering in of the Gentiles, have been studied, and believed. These things have called forth the efforts of the members of the establishment, and the dissenters. In these labours of love the Methodists have not been last in engaging, nor least in success, as the number, the date, and present state of their Missions fully prove. Missionary exertions have been characteristic of Methodism from its commencement. The two great luminaries of the last century, and the great leaders of those denominations to which have been given the name of Methodists, were themselves Missionaries on the widest scale. Their commission was divine, of heavenly origin; it ran in these terms—'Go into all the world, and preach the gospel to every creature.' They were debtors to Jew, Greek, and Barbarian. The one partially visited England, Wales, and Scotland, but his zeal carried him to the western world, where he pursued, and closed his apostolic labours. The other confined his Missionary labours chiefly to Great Britain, Ireland, the Isle of Man, and the Norman Isles; and, for the space of half a century, was almost daily employed in carrying the gospel of life to every city, town, and village of note in these countries. His successes have regularly followed his plans, and the gospel has been carried through the British and Norman Isles, the United States of America, the West-Indies, Nova Scotia, Gibraltar, and Africa, and is now on its way to our great eastern empire.—Through these Missionary efforts we find, that, in the space of little more than 70 years, 162,000 souls, in Great Britain; and in America, and the West-Indies, in the course of about 30 years, 231,000 have crowned the labours of our Missionaries." The speaker then adverted, in strong terms, to the advantages which Society had reaped from so extensive an introduction of spiritual light, and knowledge; and insisted largely on the peculiar facilities which, by the disci-

pline, economy, and numbers of the Methodists, were afforded for Missionary success.

Messrs. M. Longridge, jun. W. Oxley, J. Barry, senior and junior, and several other persons, also spoke in an interesting and appropriate manner.

Extract of a Letter from the Methodist Society in New South Wales, received March, 1814.

To the Preachers and Members of the Committee of the Methodist Missionary Society.

REVEREND FATHERS,

BY the good providence of our God, we have been brought under various circumstances from our native land, to this very distant country, and here, in all probability, most of us who now address you, will be called to finish our earthly course.

In the land which gave us birth, we enjoyed the privileges of the glorious gospel, and in our union with the Methodists we had access to those blessed means of grace which are the glory of that people. Here, we may truly say, "the people sit in darkness, and in the shadow of death:" around us, on every hand, we see ignorance and profanity greatly abounding. Sin, and its consequent, misery, like an overwhelming deluge, overflows the land. We cannot but feel for our fellow-creatures, degenerated, and depraved. We feel for ourselves as situated amongst them. We feel for our children, the offspring of our bowels, whom we may leave behind us, when God shall be pleased to call us hence. To our God we make our complaint, and look for help; and under him, fathers, to you, as the instruments of bringing us from darkness to his marvellous light. To you our eyes are naturally turned, and that you may the better judge how to assist us, we beg leave to lay before you the state of this country, and of our circumstances.

There are probably 20,000 souls in this colony, natives of the British Isles, and their descendants. From the description of people sent hither, much good cannot be expected. The higher ranks, of those who were formerly convicts, are in general, either solely occupied in amassing wealth, or rioting in sensuality. The lower orders are indeed the filth and offscouring of the earth, in point of wickedness. Long accustomed to idleness and iniquity of every kind, here they indulge their vicious inclinations without a blush. Drunkenness, adultery, Sabbath-breaking, and blasphemy, are no longer considered even as indecencies. All those ties of moral order, and feelings of decency, which bind society together, are not only relaxed, but almost EXTINCT. This is the *general* character of the convicts, high and low; and, excepting the civil and military departments of the Government, there is no other difference than that which *wealth* naturally creates, in the means it affords for greater indulgence in vice. The rising generation are very numerous, and, in general, pretty well supplied with the means of instruction, schools having been established in the principal towns and villages. But unfortunately the depraved morals of the parents have an unhappy influence over the children. The advantages of education are not sufficiently prized by the parents, hence the children are greatly neglected.

The present governor of the colony, is a respectable man, mild, moral, and attentive to the forms of religion. He encourages every attempt to reclaim or improve the people, and affords great assistance towards establishing schools. In a word, he is all that can be expected in a governor; and we are certain, he would not discountenance further efforts to enlighten the people.

We have here four chaplains sent out from England with handsome salaries. The Rev. Samuel Marsden, principal chaplain, resident at Paramatta, has been in the colony many years. Mr. M. is a man of considerable talents, and if we were not to form a separate independent church, we have reason to believe, he would afford us as much countenance as could be reasonably expected, in any attempts to improve the morals of the people.

The Rev. Wm. Cowper, second chaplain, resident at Sydney, is a zealous man, and endeavours to do good to the people.

The Rev. Robert Cartwright, third chaplain, resident at Windsor, has been but a short time amongst us.

The Rev. Henry Fulton, fourth chaplain, very recently appointed.

With respect to them all, from their characters, we have full reason to conclude that they would at least approve of farther exertions being made among us, *provided* these exertions did not imply an opposition to the Established Church.

There are some Calvinist Dissenters Missionaries that were some years since sent by the London Missionary Society, to Otaheita, and the South Sea Islands. Having been forced to leave the Islands, they came to this colony, and many of them have settled here in *trade* and *business*.

This country, in point of natural and political improvement, is far beyond what is generally conceived at home. The policy of the present government is just, mild, humane, and encouraging; the climate uncommonly fine and healthy, and peculiarly favourable to an English constitution: the country is beautiful, exceedingly fertile, and intersected with capital roads; the necessaries and luxuries of life abundant and easy to be obtained, and the mode of living, and social habits, nearly the same as in England.

Sydney, the principal town and seat of Government, is populous and extensive; nearly half the inhabitants of the Colony live there, and there a preacher would find much to do. Paramatta, a populous village, is situate 16 miles up the country from Sydney, nearly in the centre of the colony. Within from 5 to 10 miles of Paramatta, on every side are the following detached settlements, (in each of which are many families,) namely, Liverpool, Prospect, Concord, Baulkham Hills, Castle Hill, and Kissing Point; each of these may become stations of which Paramatta would be the centre. 20 miles inland from Paramatta lies the populous village of Windsor, in the centre of a tract of 50 miles of a fine agricultural country, on the banks of the Hawkesbury river. This tract is very populous, and settled by farmers; and here there would be abundance of employment from district to district. Sydney town would be the first and principal place, then Parramatta in the centre of the settlements around it, and lastly Windsor, and the Hawkesbury country.

Blessed be God, notwithstanding the general depravity, there are a few endeavouring to escape the overflowing of iniquity, and to serve the Lord in simplicity and godly fear. We have formed two classes at Sydney, and one at Windsor. Our numbers now are 19 in class, besides occasional attendants, and by God's blessing we look for an increase. At first there was only one family. There are numbers who from some remains of former impressions, and many other causes, would join us heartily if we were a settled people, and had a pious upright man among us to preach to, and watch over us. Most of us have been but a short time in the country. We are, however, endeavouring to do as much as we can in the way of prayer-meetings, &c.

Thus circumstanced, and in such a country, your children begotten by you in Christ, call upon you, reverend fathers, for help. Send us your aid. We doubt not that you will think of the offspring of your labours, your tears, your prayers. Send a faithful servant of the Lord to us; surely there are many willing, yea, desirous to succour the disciples of our common Lord, to proclaim his salvation to perishing sinners even in this distant land. Find out one such, and send him among us: Deny us not; our hearts, our expectations are turned to you. Our hope is from you: disappoint us not. We call upon you in our *own* behalf: leave us not forsaken in this benighted land. We call upon you in behalf of our *children:* let not them be left to perish for lack of instruction: We call upon you in behalf of those who have neither opportunity nor inclination to speak for themselves, *perishing, dying sinners:* leave them not in their blood. We call upon you in the name of the *outcasts* of society, sent and daily sending hither: Administer to them that word of life, which may make their exile a blessing. Send us that *gospel* which you have received from the Lord to *preach* to *every creature. Send among us one of yourselves*, and we, and a seed to the Lord, shall rise to bless you.

In order to make some provision for the cause of God amongst us, we have vested a certain sum of money in horned cattle, the best way in which it could be put out to accumulate, from the peculiar nature of this country, and the great advantage arising from horned cattle by *natural increase*. We look forward with a certain confidence, by the blessing of God, to be able, in a few years, *from this fund, entirely* to support the work; without at all considering the great probability of having our pecuniary means increased with the increase of members as at home. This fund we have by deed conveyed to proper trustees to be applied to the support of preachers, &c.

You have now our state and circumstances laid before you, and are best

judges of the qualifications necessary in the person you may be disposed to send out to us. Yet we would beg leave to suggest these necessary considerations: namely, 1. That he be a *single* man. We could not as yet maintain a preacher's *family*, and the expense of sending them out would be too great for us to wish or expect you to incur. Besides, as he would have a great deal of active business, in fact, *his way to make*, it would require greater attention and exertions, than a married man could be supposed to make or give. 2. That he be *legally qualified*; a certificate obtained in the usual way in England, will be in force here. 3. That he be rendered perfectly *independent*, in all points, of us and every body else: a regular credit established for him, to draw on as he may deem fit. *This suggestion arises not from our inability or unwillingness to support a preacher; for, thanks be to God, we are all able and fully determined, and hereby pledge ourselves so to do.* But for other reasons, which we need not here specify. 4. As every article of English manufacture is extremely dear, he should have a good supply of wearing apparel, house furniture, and particularly books. There are few or no books of the Methodist stamp among us: he should endeavour to bring a large supply of Hymn Books, Magazines, Religious Tracts, Biographical Sketches, Mr. Wesley's Sermons, useful practical Works. A quantity he might sell from time to time, and some give away.

In short, send us a preacher tolerably supplied with *wearing apparel* and *books*, and, by the blessing of God, he shall be no farther expense to you.

With a filial confidence in your paternal love, we subscribe ourselves, Reverend and Honoured Fathers, your Children and Servants in the Gospel of the Lord Jesus Christ.

Signed, in the name and on behalf of the Society,

THOMAS BOWDEN,
J. HOSKING, } *Leaders.*

N. B. Mr. Bowden went out to New South Wales as a schoolmaster at the request of the Rev. Mr. Marsden.

Mr. B. was formerly schoolmaster at the Great Queen Street Charity Schools, and is highly respected by our friends in the London West Circuit, where he was a useful, zealous class-leader.

NAVAL AND MILITARY BIBLE SOCIETY,

Instituted in 1780.

WITH the greatest pleasure we embrace the earliest opportunity of laying before our readers the following account of the Anniversary Meeting of the Naval and Military Bible Society. To our Army and Navy we have been, under God, principally indebted for the preservation of our civil and religious privileges, in this age of desperate adventure and barbarous revolution. They have bravely and successfully fought our battles, and shed their blood in our defence; and surely it is incumbent upon us, from a principle of gratitude to the instruments of our preservation, as well as from those of humanity and religion, to provide for their religious instruction. And we trust that the friends of religion and of their country, will, in a short time, enable the Naval and Military Bible Society to furnish every soldier and sailor with a copy of the Holy Scriptures.

ON Tuesday, the 10th of May, the first public Anniversary Meeting of this Society was held at the New London Tavern, Cheapside; a very numerous and highly respectable company was assembled upon the occasion. His Royal Highness the Duke of Gloucester, Vice Patron of the Institution, arrived precisely at one o'clock, and was followed soon after by His Royal Highness the Duke of York, who, as Patron of the Society, immediately took the Chair, supported by the Duke of Gloucester, Admiral Lord Gambier, Vice Admiral the Earl of Northesk, Lord Calthorpe, the Honourable and very Reverend the Dean of Wells, T. R. Kemp, Esq. Hen. Thornton, Esq. and Wm. Wilberforce, Esq. Members of Parliament; Lieutenant-General Calvert, Adjutant-General of the Forces, with several General Officers, and other Naval and Military Officers of rank.

The scene displayed on this occasion was truly august, and most gratifying to all, who felt the importance of affording religious knowledge to our valiant defenders. Every part of the room was crowded, and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the Meeting was first briefly stated from the Chair; a highly interesting Report was then read by Major Close, one of the Secretaries; it was replete with encouraging facts, manifesting the earnest desire of our brave

sailors and soldiers to possess the Word of God, and stating many instances of small contributions from associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read from officers of various ranks, proving the beneficial effects arising from the distribution of the holy Bible.

It appeared from the Report, that the Society had distributed above 9000 Copies of the Scriptures, Bibles and Testaments included, during the last year, and about 100,000 Copies in the course of the 34 years since its formation.

His Royal Highness the Duke of Gloucester brought forward the first motion, and was successively followed by Admiral the Earl of Northesk, and Lord Gambier, Lord Calthorpe, the Dean of Wells, Mr. Kemp, Mr. Henry Thornton, Mr. Wilberforce, Generals Borthwick and Neville, Colonels Burgess and Handfield. The following ministers also took a part in the business of the day; the Rev. Dr. Thorpe, of Dublin; the Rev. J. Griffin, of Portsmouth; the Rev. J. Saunders, and Basil Woodd, of London; every heart seemed deeply impressed with the important object of the Society. All present were highly gratified in contemplating the Commander in Chief of the British Forces, and his Royal Relative, countenancing, by their patronage and presence, the truly Christian object of the institution. The Royal Visitors were pleased to express their entire approbation of the proceedings of the Naval and Military Bible Society, their earnest and best wishes for its future prosperity, and their determination to continue their warmest support to the Institution.

May every returning Anniversary have to record the increasing success of the Society, and may every Commander in Chief throughout the world copy this illustrious example of His Royal Highness the Duke of York, and with him strenuously promote the distribution of the Word of God among the Fleets and Armies of all the nations of the earth!

A Collection was made at the door, on the Meeting breaking up, which, including several new subscriptions and contributions, amounted to 70*l*.

POETRY.

HUMAN LIFE.

To yon sun-beams turn thine eyes,
Where insects of a thousand dyes
Sportive wanton; from them know
The fate of human life below:

"Solomon in all his pride
Was never like to us array'd;
See the colours green and gold
On our shining wings display'd!

"For our use the sun-beams shine,
'Tis for us the zephyrs play;
Beauty's force, the power divine,
Glads us in the blaze of day.

"Thus aloft on youthful wing,
Every instant we employ;
We sport, we flutter, and we sing,
Time but improves our joy.

"But what is in man's boasted life?
'Tis nought but bustle, toil, and strife,
And care succeeding care;
Till, tost with every wind that blows,
Further and further from repose,
He sinks into despair."

And is this true! the painted fly,
That seems but born to frisk and die,—
Say, can it boast of real bliss,
More than proud man can claim as his?
Ah! think more justly,—dream not so;
Man's life indeed is full of woe;
But such his state, his groveling mind,
No other remedy we find
To rouse him from his lethargy,
And point his soul to worlds on high.
When now possess'd of faithful friends,
His mind intent to gain his ends,
When happiness is full in view,
Acquaintance numerous, kind, and true,
Affection all around appears,
And hope points on to distant years,—
Ere he the luscious draught can sip,
'Tis mercy tears it from his lip.

Then mourn not at thy nature's doom;
Troubles and deep distress will come;
But look beyond the foaming flood,
Where is an harbour safe and good;
Where friends shall meet, long parted here,
Where ceases every anxious fear;
Where trickling tears forget to flow,
Hush'd the deep sigh, and heartfelt woe;
No past mischance, no future gloom,
Can spoil the joys beyond the tomb.

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Agent.



Mr. FRANCIS BROOKE POTTS.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR AUGUST, 1814.

BIOGRAPHY.

MEMOIR OF THE LATE MR. W. STEVENS.

Mr. Stevens was born in the parish of Stoke Damerell, Plymouth, Oct. 12, 1762, of parents of good moral character, and in moderate circumstances. When he was only six months old, his parents removed into Yorkshire, in expectation of a large fortune, on the death of his mother's brother; in this, however, they were disappointed, as at his death they found he had left all his property to his housekeeper.

Being cut off from this expectation, his father resolved on removing to London, at which place Mr. S. arrived in the second year of his age. There his father worked at his trade, (a carpenter and joiner,) procuring by his industry, enough to support his family, and enable him to give his son a good education.

When young, his mother died, on which he observes:

"After the death of my tender mother, I was under the care of an indulgent housekeeper, who permitted me to run as I listed. This was a mean of increasing my corruption, and of my cultivating bad habits. About two years after the decease of my mother, my father married a second wife; her care was such, in keeping me from evil, as causes me this day to thank God.

"At nine years of age, my father procured me a place as writer to a clerk in the Prerogative Office, Doctors' Commons; but this not suiting me, I got removed, and soon after was admitted clerk in a lottery-office; in this place I contracted many bad habits.

"While thus occupied, God frequently wrought upon my mind. I recollect many of the gracious influences of his Spirit. Often, when at church, the solemnity of the worship made deep impressions upon my mind; but these soon wore off, on my mixing with the giddy of my own age.

"At this period, my love of learning was such, that books and drawings occupied the greatest share of my attention, and doubtless prevented my being captivated by the gross immoralities practised by many of the London youth.

"Between 13 and 14 years of age, my friends concluded I should be apprenticed. My own choice was the business of a shipwright.

"By the kind providence of God, I was put on trial in His Majesty's dock-yard, at Deptford, to an eminent artist in his profession. My attention to business, and improvement, soon gained the approbation of my master, who spared no pains to enlarge my knowledge of things. Indeed, in a variety of respects he exemplified the kind parent; his kind treatment has much endeared his memory to me.

"I now began to be exposed to profane and vicious companions, with whom dock-yards abound. Too often I was borne down by the stream, and in my folly began to account gaming, drinking, and swearing, accomplishments."

Youth is a dangerous age, and habits early formed are often prevalent through life. Of what importance is it for parents to place their children in those situations in life in which they are by example taught that which is good!

"Many times I have narrowly escaped death, sometimes falling over-board, at others by swimming down the river Thames, by falls from stayes, by cuts, bruises, &c. but in all the Lord mercifully interposed.

"At this period, places of public amusement had well nigh proved my ruin, particularly the playhouse; yet in the midst of all, the Lord continued to strive with me.

"Having served about three years of my time, my master was promoted to be first assistant in His Majesty's dock at Plymouth; this was matter of joy to me, as I concluded that my restraints would be less, when removed 200 miles from my father.

"At my arrival I found new acquaintances; my ambition led me now to relinquish the lowest class of young men, and to assemble with those whose appearance and employ rendered them respectable; as the clerks and principal officers' young men; but alas; it was a bitter *exchange from bad to worse*, as I was led by them into *considerable extravagances* and sin. All this time, in search of happiness, I was very miserable."

How true it is, that a desire after happiness is an innate principle in man, and that this is the main spring of human actions. Every intelligent being is in pursuit of this object! The question has often been asked, how is it that so few are happy, notwithstanding this universal desire? The answer is at hand: men in general fix on an improper object, for its attainment. It is not to be had in riches, or what the world call pleasures, but in

being restored to the divine favour, and renewed in the divine image!

"My ignorance of divine things was so great, as led me to suppose the whole of religion consisted in going to church, and abstaining from gross crimes.

"The greatest part of the Lord's-day I spent in taking my pleasure. Returning, one Sunday evening, from a group of my male and female companions, with a mind void of happiness, yet thirsting after it, I providentially called on an acquaintance, and found on the table Harvey's Meditations, which I read. Death, eternity, and eternal things made a deep impression upon my mind. I now resolved to live a new life. I accordingly began to read religious books, take solitary walks, and meditate much: frequently I had strong temptations to atheism and deism. As an enquirer after truth, I was led to visit all the public places of worship in the town *but one*, and could fix on none, something or other not meeting my approbation.

"My prejudice of education led me to prefer the service of the Established Church; I was therefore diligent at all opportunities to attend, yet could find no rest for my soul. My earnest prayer to God was, that he would direct me into the right path, and bless me with his salvation! Returning home one Sunday evening from a walk, I providentially passed the Rev. John Wesley's chapel, which was much crowded. My curiosity being excited, I entered and heard for myself with great satisfaction. Before this time, I was strongly prejudiced against this people, from various reports respecting them.

"Here I felt what before I was a stranger to, viz. a secret, but sweet constraining power, to attend the ministry of the word in this place; this I did on all occasions; and I learned more in one month, of divine things, than in all the preceding years of my life. My fallen state, my dangerous situation appeared truly alarming: yet, in tender mercy, as the Lord opened my understanding, he proportioned my strength, or the discovery must have sunk me into the depth of despair.

"After hearing the Methodist preachers about six months, it pleased the Lord to dispose the heart of a truly pious young man, (A. R.) a member of the society, to observe me, and introduce himself as an assistant to my spiritual progress; by him I was taken to their private assemblies, in which my heart was deeply affected, and my understanding considerably informed. After meeting with them a few times, I came to this resolution, 'This people shall be my people, and their God my God.' Seeing it would be to my advantage to be united to this body of lively Christians, I resolved to cast in my lot among them, which, with many fears, I did; I was admitted on trial by Mr. Suter.

"Soon my connexion with the Methodists was known; this brought on me a flood of opposition, particularly from my much-esteemed master and his family, with whom I resided, who reasoned with me on the impropriety of being righteous overmuch; and maintained that such ado about religion would be productive of very great injury, by unfitting me for the necessary avocations of life. My master's conversation and great kindness were sore trials, and, at times, nearly overcame me; but 'I cried unto the Lord, and he sent me help from his holy place.'

"My unwearied perseverance in the means of grace was blessed to the strengthening of my soul. At times I doubt not that I gave occasion of offence to the family, my internal trials being such as to appear in my countenance; in short, I was exceedingly unhappy. My self-denial with respect to food, my lopping off superfluities in dress, my attention to redeem time, for reading, and private prayer, my attending preaching every morning at five o'clock, and refusing to play at cards, roused the spirit of the family to oppose me. Through grace, the opposition with which I met, drove me more frequently to a throne of grace for strength from the Lord.

"In attending the ministry of the word, the Lord often refreshed and encouraged my soul, and in commemorating the dying love of my Saviour, the Lord also strengthened me much. By degrees my understanding was enlightened, to discover that all my efforts to procure acceptance with God were fruitless toils. It, however, was a great task to relinquish all my tears, prayers, good resolutions, and sincere endeavours, and to cast my naked soul on the sacrifice of Jesus Christ, in order to obtain an acquittal from guilt and condemnation. It cost me many tears and importunate petitions to remove the cursed unbelief which lurked within. In one moment the Lord darted a ray of light into my soul, which overturned all my scruples, solved all my difficulties, and explained the way of redemption by faith. Till then I could not understand what was implied in relying on the blood of atonement. Here I must own my insufficiency to describe what I then felt. All was joy and peace; my heart was enlarged in prayer and praise; my delight was now in the ordinances of God, and with his people.

"From my joining the society till I found peace, was near six months. A few days before I felt the peace and love of God shed abroad in my heart, my soul was drawn out in strong desire, and earnest pleading with God, for a *present salvation*. The time of my servitude being ended, I was about to take a journey to London, to see my friends. The evening preceding my departure from Plymouth, a few friends united in prayer with me; the Lord was entreated, and in an abundant manner blessed me, so that in the journey every thing seemed delightful. This gra-

cious visit prepared me to speak a word for God on my arrival among my friends, and God appeared to own it to my father and aunt.

"Having remained three weeks with my friends in town, the most happy time I had ever spent, I returned to be re-entered for myself in the dock at Plymouth.

"The fear of man appeared almost taken away, so that I returned with joy to my old friends. The reception with which I met, from my old master, was kind beyond expectation. His respect for me was such as induced him to give me a kind invitation to board with him in his house; which kind offer I readily accepted. I now resumed my wonted regularity. One evening, under the ministry of Mr. John Mason, I was convinced of the necessity of experiencing perfect love; to be holy was my calling, and short of this I determined not to rest. My prayer early and late was, 'Create in me a clean heart, O Lord, and renew a right spirit within me.' Here I have to remark, my distress was *abundantly greater while seeking perfect love*, than it was while I I sought for a sense of my reconciliation with God. Being one day as usual, pleading with God in fervent prayer, I found such access so him, as enabled me to say, the Lord has taken full possession of this heart of mine. The sweet calmness which I felt, no tongue nor pen can describe: I felt my own nothingness, and the words of the poet were those of my heart,

> 'That sacred awe that dares not move,
> And all the silent heaven of love.'

This blessing I enjoyed for three months. My little office was become my Sanctum Sanctorum, and the return of God's ordinances was more pleasant to me than my necessary food. The divine presence was with me wherever employed, and my spirit panted to promote the Redeemer's interest. I went about visiting the sick, distributing small tracts, and holding prayer-meetings: in all these the Lord was with me.

"About this time Mr. Moon introduced me among the leaders, and appointed me to a class, the members of which speedily increased: so that I had now need of all the grace I possessed, to stand the inconsistent caresses of my friends, and fill the important office to which I was appointed.

"The enemy here got an advantage over me by causing me to think more highly of myself than I ought to think; and robbed me of my heavenly frame. God, however, mercifully prevented my committing outward sin. Under the ministry of Mr. A. Clarke, the Lord again graciously visited me, and brought me to see my own nothingness in his presence.

"At this time I was much stirred up to speak for God, from repeated convictions of the wretched state of my fellow-creatures

by nature and practice. One day I had such a view of the lost world as filled me with the greatest horror. Being alone, I asked myself aloud, What am I about, and souls perishing for lack of knowledge? It appeared in a moment I could give up all my expectations, and every thing, to be an instrument of preventing their destruction. When I reasoned on my unfitness for the ministry, and the difficulties of an itinerant life, my spirit sunk within me, and I thought that I could by no means ever consent to engage in so important a work: yet the consideration of God's power and wisdom, and that 'he sendeth none a warfare at his own charge,' led me to conclude that if he called me to the work, he would qualify me for it.

"About this time I was led unexpectedly to accompany a friend to St. Austle, in Cornwall. The day following my arrival there, contrary to my expectation, and *greatly* against my will, with *great trembling of heart*, and of body too, I was thrust into the pulpit at Sticker, to supply the place of Mr. Flamank; about 200 persons were present, many of whom were deeply affected before the Lord: and in the evening of the same day, I preached in the chapel at St. Austle, before 500 or 600 people, many of whom were well informed. On my way to the chapel I was like a criminal going to execution; never did I feel such sensations before. When I ascended the pulpit, my knees smote one against the other. While at prayer, all my fears were taken away, and it seemed to me that I could have testified of Jesus before as many thousands. When I began, the power of the Lord descended, and the freedom I possessed was really a wonder to myself; many were deeply affected, and my own *mind* confirmed in my call to the ministry.

"Though thoroughly persuaded of the divine appointment, yet a sense of my own unworthiness and ignorance, kept me very reluctant and aloof from resuming my engagements, though oft these omissions were productive of great uneasiness of soul. At length I ventured into the country, about fourteen miles from home; then about five; soon after two, and even nearer home. I was frequently much encouraged, and at other times dejected; and in some cases the Lord gave me to see fruit of my labours.

"My situation in the king's service, affording me a pleasing prospect of promotion in my department, and my dread of prosperity, knowing my own treacherous heart, induced me to open my mind to Mr. A. Clarke, who encouraged me to devote myself to the service of the Lord; his colleagues, Messrs. Mason and King, were of the same mind; in consequence of which, Mr. Mason proposed me at the next Conference: and being accepted, I was appointed to travel in the Gloucester circuit.

"In 1786, being equipped for my journey, and the day of my departure arrived, after taking leave of my old master, and res-

pected friends, I rode off, accompanied by Mr. King, whose circuit lay in my road. I set off with diffidence, mingled with joy, which continued until we parted, and I was left to travel alone: then for a time my feelings were exquisite; but I could appeal to heaven on the sincerity of my design, and tears of gratitude for the present relieved my heart. Then a view of my unfitness for so great a work, sunk me into the dust. I entered upon my circuit at Stroud; the kindness of the friends greatly encouraged me: they bore with my infirmities, and strengthened my hands in the Lord; so that I pursued my work with a degree of boldness, dependant on the arm of Omnipotence. It pleased God not only to give me favour with the societies, but success also; and many were brought to God under my feeble ministry, who remain in the church to this day.

"Few were my trials from the people, but many from my own heart and Satan. At times, I was so sorely depressed on account of my ignorance, that I was on the point of returning home again. Often I did not find liberty in my preaching, which caused me to question my call to the great work in which I had engaged. At other times, Satan raised the resentment of his servants against me. At a village near Tewksbury, while preaching to a crowded audience, the doors of the house were secured by cart-ropes, and the stable broken into, and my horse stripped of his tail and mane: and, as a closing scene, a gun was fired close by the door, which threw the female part of the congregation into a great tumult. The next day I was a laughing-stock to the wicked, who were not a little pleased to see the figure I cut with my horse; in this, however, I did rejoice that I was counted worthy to suffer for Christ's sake.

"During my travelling in this circuit, Mr. Wesley paid us a visit, which was rendered particularly profitable to me. As he was walking in Strand-Street, leaning on my arm, he uttered, with solemnity, "If thy eye be single, thy whole body shall be full of light:" the saying was fastened on my heart, and was to me a source of great encouragement."

It appears, from his diary, that during this year his trials were innumerable, and his consolations in proportion. His father by no means approved of his being a preacher of the gospel, and did every thing in his power to persuade him to leave his circuit and come to London, to assist him in some buildings which he had in hand. He also was solicited to go to America, as writing-master to Cokesbury College. These solicitations, by the kind providence of God, he was enabled to resist; and notwithstanding his many depressions, and strong temptations, he held on his way. "Thus the Lord (saith he) brought me through various snares, temptations, and exercises of mind, till having run through the year, by the request of Mr. A. Clarke, I was fixed

to labour with him in the isles of Guernsey, Jersey, and Alderney.

"August, 1787, I sailed in company with Mr. Brackenbury, from Southampton, and after a pleasant passage, we arrived safe at Guernsey. Mr. Wesley having sailed a few days before us from England, had visited this place, and was gone to Jersey; to which place we repaired with all speed, and found him surrounded by his children in the gospel. For near three weeks I had the pleasure of living in the same house with that great and venerable servant of God, during which I had an opportunity of noticing his unparalleled method of redeeming time: his amazing diligence, and pious and learned conversation, were truly astonishing.

"The infant society was all love, and we were blessed with prosperity in every place. In Guernsey, the place we occupied for public preaching was so crowded with hearers, that it was thought expedient to erect a chapel; which, by the providence of God, we began, and which soon after my departure was completed.

"Here we were much exposed to suffer from a variety of causes: almost all ranks were against us, so that with difficulty we could get any of our grievances redressed. In many cases we were led to admire how the Lord over-ruled the counsels of our enemies, and turned their hearts, so that all their attempts against us proved abortive.

"In 1788, I was appointed to the Glamorgan circuit. Accompanied by Mr. Wesley, I entered upon my work at Monmouth. The circuit extended south as far as Llanelthy. During the year, the Lord poured his Spirit out at Swansea, and many were brought to the knowledge of the truth; and we were enabled to erect a commodious chapel in the town.

"At Fontigary we sustained a considerable loss in the death of Mrs. Jones, who had been a burning and a shining light for several years, and a mother in our Israel. She was favoured with a triumphant death."

We are now arrived at the period when Mr. S. thought it his duty to make choice of a partner for life. For many years the following passage was his motto: "In all thy ways acknowledge God, and he shall direct thy paths." When he had made up his mind to marry, his heart was lifted up to God for direction, and that the Lord would keep him from suffering his affections to lead him astray. He also consulted an aged minister of the gospel, who, on this important subject, gave him much proper advice, and many cautions.

At this time a kind providence brought him unexpectedly to Bristol, and into the company of Miss Willis; a union of affection took place, and after some time they were married. For so

excellent a partner Mr. Stevens was unfeignedly thankful to the last moment of his life. She proved an help-meet indeed to him. He was a subject of many afflictions, and she was always to him a tender and affectionate nurse. As he was subject to extreme weakness, she always assisted him as far as a woman could in his important work. Through his great bodily weakness, and nervous depressions, he was liable to discouragement, and to such reasonings as are unfavourable to the comfort of a Christian, and which render, at times, the work of a preacher of the gospel very heavy. After being in his work on the circuit for three weeks or a month together, he returned to his wife at times much cast down. In her he found a friend to sympathize with him, and to encourage him; one who would repair with him to a throne of grace, and plead with their heavenly Father for grace to help them in the time of need: and many instances are recorded in his diary of a present deliverance.

July, 1789, Mr. Stevens was appointed a second time to the islands. "We took ship, (saith he,) at Southampton, and after a pleasant sail, arrived at Guernsey the next evening. Here we proved the friendship of a loving people, whom I had tried before. On our arrival they provided for us a most delightful situation, near Les Terres, which commanded a prospect of an orchard beneath our window, in a beautiful vale, on the right of which was a gentleman's seat, with its gardens. About five or six hundred yards from the house, the sea opened upon us; over which the coast of Normandy was discernible: this, with the passing and re-passing of the ships, rendered our situation delightful; in addition to which, we received many favours from our kind friends.

"Here my dear wife had her first child. She had recovered slowly, and her weakness was such as obliged us to exchange with Mr. B. and take his place in Jersey. The sea voyage did not do my wife any good, and the dear child was soon taken from us to the kingdom of glory. The attention and great kindness of our friends here can never be forgotten by us.

"Few comparatively were my trials this year, save those which arose from my unsanctified heart; and they were not a few. Many were the condescending visitations of the Lord, to promote my deeper communion with himself; but I was so prone to 'kick against the goads,' that, upon the whole, I made but little proficiency in the divine life, considering my advantages.

"Here we instituted a select band meeting, in which we spent an hour in reading Messrs. Wesley and Fletcher on Christian Perfection, and in conversing on that subject. These meetings were made great blessings to us all; all seemed to grow faster in

grace than myself, owing to my want of a more close application to a throne of grace, and of more simplicity.

"In Guernsey, while preaching a funeral sermon to a large and attentive congregation, had it not been for the kind care of God, I must have been killed by a stone of considerable size, thrown with great violence through the window, near my head."

July 1790, Mr. Stevens was appointed to the Portsmouth circuit. Mrs. Stevens was not in a proper condition to take a voyage at sea. The friends at Jersey considering her situation, most affectionately pressed her to continue with them till after her confinement; to which, after much prayer and mutual consultation, she and Mr. S. agreed.

"With a mixture of resignation and reluctance, (saith he,) I left my dear wife, though in the hands of those who I knew would take care of her. I took ship for Southampton, at which place, by the providence of God, I arrived in 30 hours; and soon after I sailed for Portsmouth, where I entered upon my work. Here God condescended, for my encouragement, to bless my labours to the conversion of one soul; and in many of the places the prospect was glorious. Occasionally I enjoyed very precious seasons among this people. About this time our aged luminary and father in the Gospel, Mr. Wesley, paid us a visit, which I doubt not many will have cause to remember through eternity. It was with pleasure I hastened to meet him at Winchester, when, to my agreeable surprise, I discovered very little difference in him from the first time I had enjoyed the pleasure of seeing him. He continued with us four days, visiting Newport, Portsmouth, and the Common, attended by numerous assemblies, to whom the word was abundantly blessed. He preached several most extraordinary discourses; though 88 years old, no defect in intellect could be discovered. All who saw him, not excepting the most careless, could not help noticing his angelic countenance.

"After remaining in my circuit three months, with Mr. Wesley's leave, I sailed for Jersey, embarking at Southampton, in company with the governor of Jersey. The following night we arrived off Alderney, at which time the wind shifting right ahead, and blowing a gale, to preserve the vessel, we bore for the English coast. After various disappointments, dangers, and difficulties, we landed at Brixham, a fishing-town in Devonshire."

During Mr. Stevens' stay in this port, he entered upon a description of the voyage in blank verse, which he continued to some length, and finished in the island of Jersey, at which place he arrived in safety, after suffering much through contrary winds and tempestuous weather.

"Here, (saith he,) my wife was in a very poor state of health.

My attention to her night and day, with the addition of preaching, and returning home over the sands from St. Aubin's in the night air, injured my health, so that no sooner was she able to stir about, than I was obliged to take her place for six weeks. It pleased God so to visit my soul with consolation and strength, that this affliction was sanctified." Mr. S. records the great liberality and friendship of many pious friends during this season of trial, but particularly that of Mrs. Le Gross, at whose house they resided.

"When sufficiently recovered to take our voyage, we parted with our affectionate friends, and arrived soon after in safety on the Isle of Wight, where I had to provide accomodation for my family. It pleased God to own our labours to this simple-hearted and loving people."

This was an important era in Methodism. The Lord removed the great and pious Mr. Wesley to eternal glory. Many had been looking forward to this event with an evil eye, expecting that when it took place, the preachers would no longer exist as a body, but as ministers of distinct congregations; and that the whole economy would be so changed as to put an end to itinerancy. This they knew could not take place without an awful struggle, which was now expected. This, however, was not the case, for the work was the Lord's. He had made Mr. Wesley the honoured instrument of beginning it, and preserved him many years as the superintendant of the whole; under whose wise direction the good work had so extensive a spread, that in almost every principal town in England and Ireland, a Methodist Society existed, and a Methodist chapel had been erected. This great revival of pure religion was not confined within the limits of the United Kingdom; America also had received the light of truth through Mr. Wesley's instrumentality. The length of time the Lord spared him to his people, gave a firmness and stability to the work, which all its enemies could never shake.

Speaking of the first conference after the death of Mr. Wesley, Mr. S. says, "The presence and power of God were sensibly felt in the midst of us, and the greatest harmony and love subsisted amongst us. It was indeed a solemn meeting. The chair vacated by our venerable father, was filled by one of his sons in the gospel. All our sorrow from our recent loss seemed counterbalanced by the wise, loving, and calm decisions of the brethren; truly the Lord was with us."

At this conference, (1791,) Mr. S. was appointed to the Oxford circuit.

In this circuit, in which he preached at 40 places, and which included at that time the Newbury, Hungerford, Witney, and

Chipping-Norton Circuits, he was favoured with great success in his ministry; particularly in the city of Oxford. God poured out his Spirit upon the people; many were convinced of sin, justified, and sanctified, and united in Christian fellowship. While the Lord was thus blessing all around him, he also graciously manifested himself to his own soul. For some time, Mr. S. had been ardently seeking that perfect love which casteth out fear, and the Lord put him in possession of that inestimable blessing.

"One morning," saith he, "at Shelbourn, while heartily interceding for this blessing, the Lord heard the voice of my supplications, and said, 'I will, be thou clean.' I was enabled to lay hold on this by faith. Oh! how unspeakably happy was I! all was now joy in the Lord. In this happy frame I rode to Newbury, testifying of the grace of God."

From that place he wrote the following letter to Mrs. Stevens, who was at Oxford.

"MY DEAR SARAH,

"I feel it much upon my mind to drop you a few lines, though in haste. Do you wonder what is the subject? Permit me to inform you that it is one of the most blessed that ever engaged my pen.—Does your expectation awake? O! let us fall prostrate and adore our gracious Saviour! It is with trembling I bear my testimony; yet it seems I dare not withold. Do you ask what it is? I answer, at last my faith has laid hold on the blessing of perfect love. Yesterday was a day of glorious freedom to me; this day has been attended with buffetings and reasonings, yet my faith is strong, glory be to God."

The reader will not be surprised at hearing that a minister thus devoted to the Lord, should be owned and blessed to the people!

(To be continued in the next.)

DIVINITY.

SERMON ON 1 CORINTHIANS iii. 21.

(Concluded from page 496.)

5. Glorying in men, discovers too much of a *carnal* or *worldly* spirit. "While one says, I am of Paul, and another, I am of Apollos, are ye not carnal?" i.e. When carnal men attend places of religious worship, they, having no taste for vital godliness, are only delighted with the externals of religion, with pomp and show, the melody of music, fine vestments, an elegant and graceful pronunciation, with just and proper action; but they

have no regard to the great and interesting truths of God's word, if delivered with plainness and simplicity; and they neglect and think meanly of the unadorned worship of the gospel.

And does not such a glorying as the Apostle here condemns, betray too much of the temper and spirit of carnal men, the men of the world, who know nothing of vital religion; and shew, whatever pretensions such may make to high degrees of knowledge and experience, that they are yet but babes in Christ, and need to be taught some of the first principles of true Christianity.

6. This glorying in some, and depreciating of others, have sometimes been the occasion of *schisms* and *divisions*, and many other mischievous consequences in the churches of Christ. Was it not thus at Corinth? "Whereas there are among you envying, and strife, and divisions, are ye not carnal, and walk as men? For one saith, I am of Paul, and another, I am of Apollos, and another, I am of Cephas;" i.e. they were the followers and admirers of each of these faithful servants of Jesus Christ, and neglected and despised the others.

Said one: "I profess myself a disciple and an admirer of *Paul*, let me hear Paul preach, give me a man that shews he is in earnest, that speaks with warmth and life, whose heart is in his work, and brings the hammer of the law to break the rocky hearts of men in pieces. Paul preaches as if he were within a man, and knew his very thoughts, his words are quick and powerful, and enter the soul like a two-edged sword, and are mighty in pulling down the strong holds of sin and Satan there."

Another said: "I do not like Paul's action and vehemence, the smooth and soft eloquence of the charming Apollos pleases me best. Did you never hear Apollos preach? How gently, and yet how powerfully persuasive are the words that drop from his lips, and flow like honey and oil into the soul, captivating it with a pleasing violence?"

Said a third: "I like neither Paul's learning, soaring above the heads of his hearers, nor the smooth harangues of Apollos. *Peter* suits my capacity the best. With what plainness does he teach and instruct men in the great truths of the gospel, the first principles of the oracles of God? How intelligible does he make divine truths appear to the lowest understanding, by comparing Scripture with Scripture, using the most common forms of speech, and setting things in the easiest light? Direct me to such a preacher, as studies not so much to please his hearers with curious and nice speculations, as to make them wise to salvation."

Now as there are different capacities and powers of apprehension to be found among Christians, so it will be that some preachers will suit some hearers better than others, and speak

most to their edification. But the error lies in exalting above measure those whom they approve, and in despising, if not speaking reproachfully of, others whom they have reason to believe are as conscientious and faithful: and this has been the source of unhappy discord and division in the churches of Christ.

7. They who are Christians in sincerity and truth, are *Christ's*, and therefore ought to glory in *him*, and in him only, and not in men, no not in the wisest and most distinguished with gifts, or the best of men: q. d. "Is not Christ your master? Has not he done you the greatest benefit, poured out his blood, and redeemed you for himself? Have you not been baptised in his name, and solemnly devoted to him? Are you not called by his name, and do you not profess your hope of being saved by him, and look for him to be your final judge? But what has Paul or Apollos done for you? Was Paul crucified for you? or did Apollos shed his blood for your ransom? We, as ministers, have only endeavoured to bring you to Christ, and to glory in him. Why will you make us rivals to him, and place us in his stead, as if by our own power or might we had wrought the good work in you? Alas! we are weak mortal creatures, only instruments in the hand of Christ our Lord, and if you give that honour to us which is due to him only, you will have reason to fear, that he who is jealous for his own honour, and who has all power in his hands, will in his providence, remove us from you either by death, or otherwise, and thereby convince you of your error and weakness, and shew you your sin in your punishmsnt."

These are the arguments by which the Apostle attempts to dissuade Christians from glorying in ministers of the gospel, however distinguishable from others in intellect, literature, or eloquence. And these arguments being full in point, they will have weight with persons open to conviction, who make the word of God the rule of their thinking and acting, and do not follow the dictates of worldly prudence. However, there is great danger, while professing the Christian faith, of leaning to the side of carnal reason.

III. Many plausible pretences having been urged in favour of popular pulpit talents, to the no small disparagement of some ministers of Christ, we shall mention some of these.

1. "We are much better pleased when we hear ministers of learning and address, our understanding is more improved, and our curiosity frequently gratified." No man of common sense will speak against ministerial ability, nor against persons rightly appreciating talent, and being pleased with it; but there is danger of yielding too much to the insinuating influence of popularity, to the neglect of spiritual improvement, and the weightier matters of the law of God. It is right to inquire, what is the

legitimate design of the gospel ministry? Surely not to please men, unless to their edification. The Apostle asks, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ," Gal. i. 10. If therefore persons are more anxious to be pleased than to receive benefit under the word preached, they are attempting to divert the gospel from its grand object, the salvation of sinners, to a purpose that would prevent its effectual operation

2. "When we have popular preachers, genteel persons always attend our place of worship, and so the congregations are not only larger but more respectable." A large congregation is an object of superior importance: for by attending public worship people have an opportunity of receiving some good; and the more hearers a minister has to address, the greater probability there is of success attending his labours. But, is not the soul of a poor person as valuable in the sight of God, as the soul of a rich man? Has it not the same origin? Does it not possess the same faculties? and may it not rise to as great eminence in moral goodness? It is true, ornaments of the body, the possession of riches, commercial engagements, and intercourse with great characters, cause a certain elevation in the scale of society: but, these are circumstances that will cease to exist at death, though their moral effects will continue beyond the grave. And if those who are termed "genteel people" will only attend at any given place of worship, when the officiating minister ranks high as a scholar, and is possessed of a ready elocution, this evidently proves they are strangers to the humility of the gospel, and are walking by sight, and not by faith. And after hearing a minister of their choice, however highly they may afterwards have spoken of his sermon, it appears their heart is yet destitute of the renewing influences of the Holy Spirit. One of the ancient fathers used to weep, observes an excellent writer, when his hearers applauded his sermon. "Would to God," said he, "they had gone away silent and thoughtful." We should not forget the message our Saviour sent to John the Baptist, as a criterion of his divine mission, "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and *the poor have the gospel preached to them.*" Matt. xi. 5.

3. "Ministers of celebrity increase the pecuniary income necessary for the support of the cause of God among us." The pecuniary aid which the cause of God requires is certainly considerable. Ministers themselves, who cannot live on the air, need the contributions of their people; and, in addition to the salaries allowed them, there are many local and incidental expenses appended to the ministry. It is well when people see the propriety of individual and collective exertion, and, influenced

by a right feeling for the support of religion, direct their energies to that end. Herein they cannot be blamed, but are deserving of much commendation. But, cannot the work of God be carried on, unless ministers of superior talents lend their assistance? Surely a supposition of this kind must be the product either of ignorance respecting the church of God, and the Christian ministry; or of unbelief, concerning the efficacy of divine grace, and the accomplishment of scripture-promises. Have Christian societies fallen to decay, because their ministers were not possessed of the first-rate abilities; who, at the same time, were men of sound understanding, genuine piety, and diligent and faithful in their high calling? Nay, have not moderate qualifications, when under the influence and direction of prudent and pious zeal, been very frequently much owned of God? In fact, all prosperity depends on the divine blessing; where that blessing is given, there will be an accession of piety and numbers; where there is an increase of these, there will be a proportionable assistance afforded for the support of the gospel. So that, we should chiefly look up to God for his blessing upon the instruments he is pleased to employ in his vineyard; not doubting that he, who has sent them forth to labour therein, will also provide means for their support.

To conclude then in the words of the Apostle: Now "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. And let the same mind be in you that was in Christ Jesus." To whom be glory in the church throughout all ages, and world without end. Amen.

THE TRUTH OF GOD DEFENDED.

REVIEW OF "SERMONS," &c.

(Concluded from page 507.)

In the discourse on John iii. 19, the author ably proves that men's prefering darkness to light, is the grand cause of infidelity. Having illustrated the grand truth, that light is come into the world, he proceeds to shew who they are that love darkness rather than light, namely, those whose deeds or lives are evil.

"Mankind," saith he, may be divided into two sorts: those who are under the government of reason and religion, and those under the influence of vice and passion. Both aim at happiness

as an end, but pursue it by different means. The one thinks to obtain it in the gratification of his lusts; and therefore resolves to indulge himself in every sinful pleasure to which his corrupt nature leads him.

"The man of reason and religion pursues quite a contrary path. He denies his sinful desires, and mortifies the depraved inclinations of corrupt nature; because the laws of pure and undefiled religion require it of him, and his happiness as well as duty is concerned therein. The former of these being under the dominion of vice and passion, must needs be impatient of restraints; especially such severe ones to his lusts and pleasures, as the dictates of reason prescribe, and the precepts of religion command. Sin, when it has the mastery, is too great a tyrant to admit of any controul. For which reason, they who are under the influence and power of sin, have an unconquerable averson to true religion, and to the persons of those who make profession of it. Religion is at open war with their vices, and the holy life and upright conversation of a real Christian are a constant reproach to those vices: an offence that the ungodly and wicked can never cordially forgive. Is it not therefore natural that they who are such hearty friends to vice, should be as bitter enemies to religion, which checks and controuls their immoral practices? Hence they cannot bear truth, nor the persons of such as dare to declare it unto them. They are uneasy and disturbed at the least contradiction, and would fain be soothed and flattered in their sins, though it were to their utter destruction both of body and soul. These are they who love darkness rather than light, and prefer smooth and easy preaching to the heart-searching truths of the gospel. They make a free and voluntary choice of ignorance; they turn away their eyes from the light of truth, and are therefore wilfully and obstinately blind. They hate to be instructed, because they hate to be reformed, and are resolved to know no better, because they are resolved to live no better. To this reasoning from the principles of nature, let us add the evidence of experience. Is it not evident that the enemies of religion are, generally speaking, men of loose and profligate lives? abandoned to their lusts, engaged in some vicious pursuit, or attached to some criminal pleasure; and who resolve to break through every restraint, in order to indulge in sin and iniquity? who have no fear of God before their eyes, and as little regard to the laws of man; where the crime is not immediately punishable. For instance, the law of God forbids stealing; so does the law of man: the law of God likewise forbids profane swearing; so does the law of man: and yet how very unequally are these laws observed. A person will make no

scruple to blaspheme the name of God, his Maker, by rash oaths and horrible imprecations, who yet will by no means steal from his fellow-creatures. Whence then is this difference? Is not God the great lawgiver of the universe? And are not his laws as binding in one case as in another? Doubtless they are: but the reason is this: The person whose case we are now considering hath no respect to God, or to his laws at all. But he is upon his guard with respect to such laws of man as are executed with rigour and severity. Now all human laws, where property is concerned, are executed with great rigour and severity; and stealing is made a capital offence, and in some instances, punishable with death. Therefore he will not steal, because if he does he must forfeit his life; but he will curse and swear, and blaspheme the name of God, because that not being a case of property, there is no body to put the law in execution; and so his crime, though it is a very abominable one, goes unpunished for the present, and the offender grows hardened and fearless in committing it.—But to proceed. It must then be confessed that the revilers of religion are, for the most part, men of bad morals and licentious practices. And, as such, must of course be at variance with the strict and essential rules of piety and holiness. But what shall we say of those lives that are orderly, decent, and irreproachable? Do we not often meet with persons whose outward behaviour is sober and regular, that are as bitter enemies to real religion, as those who are openly vicious and abandoned? This we own is sometimes the case. But as there were Pharisees among the Jews of old, so there are Pharisees among us at present; men having a zeal for the outward form, but *strangers to* the power of godliness. And though they have no gross vices and immoralities to part with, yet they have internal and spiritual corruptions, vices of the heart, to conquer and subdue. These are they which defile the man; and make him an enemy to real and vital religion. Our lives may be without reproach in the eyes of men, and yet be abominable in the sight of God. But the light of the gospel discovers all the most secret vices: it penetrates to the inward chambers of the heart: and lays open to clear view, every unclean lust, every impure thought and corrupt imagination. And, at the same time, it condemns every sin. It grants no more indulgence to the vices of the mind, than to those of the body. Covetousness and pride, envy and malice, are vices of the mind: those who are under the dominion of these vices, are equally as far from the character of a Christian, as the openly profane, and notoriously wicked. These observations naturally and clearly account for that rancorous opposition and bitter persecuting spirit which men of sobriety and moral honesty frequently discover against the life and power of religion. For these moral virtues being the foundation on which

they rest for salvation, if you take this foundation away, you destroy their building, and all their hopes of happiness utterly perish. Besides, what are these men of sobriety and moral honesty, when you examine their characters to the bottom? Do you discover in them any thing of the spirit and temper of Christ? Do they abound with any of the Christian graces? such as meekness, humility, a contempt of the world, and a holy hunger and thirst after spiritual and eternal blessings? On the contrary, is it not too evident from their life and actions, that they are under the influence of quite another spirit? Are they not men fond of the world, and eagerly attached to some selfish interest? To the gratification of their pride, their covetousness, their love of pleasure, or desire of grandeur? Are they not often implacable and unforgiving in their resentments, hard-hearted to the poor, domestic scourges in their families, tyrants over their inferiors. These attachments and corrupt desires, inclinations, and practices, are entirely inconsistent with real Christianity: and therefore we cannot wonder if such men as these are very, very often its worst enemies. I am obliged to be thus close and particular in laying open the corruptions of the human heart, without partiality of personal respect, either to the moral pharisaical professor on the one hand, or the avowedly vicious on the other; that both may see the indispensable necessity there is for their having a new heart, and a new spirit; and that both may be persuaded to attend to those gracious means which God hath appointed to bring about so great and glorious an end. For though both of them are far, very far from being Christians, yet neither of them ought to despair of the divine mercy. Let them diligently seek, and fervently pray, and peradventure God will be found of them, and will grant unto them repentance and justification unto eternal life." (p. 89—92.)

The following quotation, from one of the discourses on the subject of Christians being dead to the law and alive to God, cannot fail to obtain the approbation of every pious and well-informed reader.

"Grace is an efflux of God Almighty's essential righteousness and holiness, communicated to the soul, and implanted there, (just as seed is sown in the ground,) by the operation of his blessed Spirit. In consequence of which, we are partakers of a divine nature; we are renewed in the spirit of our minds; we are regenerated or born again. There is a living principle of holiness within us, which is to grow up, and flourish to all eternity; we possess a never-failing spring of goodness, a constant supply of blessedness, an incorruptible seed of an unperishable and glorious life: a life of complete and endless happiness in the enjoyment of God's eternal perfections. This is the genuine

effect of gospel religion when it takes place, as a vital, influential and operative principle in the heart; and without that it is no religion at all. Hence we have serious, awful, and tremendous thoughts concerning God, and our own spiritual state and condition. The interests of our immortal souls, are seen in the clearest point of view, as a matter of unspeakable importance; and that all temporal concerns are but mean and trifling in comparison with this, upon which depends a happy or a miserable eternity. We contemplate God as a being of infinite justice and almighty power, and we see ourselves in a state of sin and actual rebellion against his laws and government: hence, out of Christ, he is a consuming fire, and we have nothing to expect but indignation and wrath. View him in Christ, and his divine attributes appear in a blessed and amiable light. Through the Son of his love, he is reconciled unto us. He is gracious and merciful, pardoneth our sins, and receiveth us into favour. Hence appears the necessity of faith in the Redeemer, as the first *principle* and ground work of a sinner's religion. We must be convinced of our guilt, and of the want of a saviour to atone for that guilt; and when we are fully persuaded that an atonement is made by the blood of the everlasting covenant, and we rest here as upon an immoveable rock for our final acceptance and justification; then it is that we have peace with God, and faith in our Lord Jesus Christ. But this faith, when real, is not dead, dull, and inactive; it is a living principle; active, influential, and operative; full of good works, and rich in all manner of righteousness and true holiness. As it is a means of shewing us our spiritual wants, so it is a powerful inducement to our incessantly seeking after and desiring spiritual blessings, as a supply of our wants.

"A faithful and gracious soul quickened into life, and moved by the influence of the Divine Spirit, can no more cease to act in the sphere of holiness and love, than the heavenly bodies can cease to move in their natural spheres, when motion is impressed upon them by the hand of the Almighty. Grace is then a participation of life and glory, from him who is essential life and glory. It is a fountain of holiness and spiritual activity opened in the soul, which issues forth in streams of faith, love, meekness, humility, and all the (other) Christian graces and virtues. Faith is a clear and full conviction of the truth and reality of spiritual things. And as the death and sacrifice of Christ is the most important event in the spiritual world, faith, by way of eminence, is generally applied to that great event. A firm belief, therefore, and undoubted persuasion, that the death and sacrifice of Christ are effectual to do away our sins, are called faith; but then it is evident that this belief and persuasion takes in, and comprehends all the other events that stand in a necessary con-

nection with them. Hence we may see the propriety of the Apostle's definition of faith, when he tells us, 'That it is the substance of things hoped for, and the evidence of things not seen.' Now faith being a capital stream flowing from the fountain of grace, opened in the soul by God himself; it may be considered as branching itself out into several subordinate streams. As, 1. A deep unfeigned humility. This is a constant attendant on true faith. For as that enlightens the mind, so it affords us a clearer insight into ourselves, as well as nobler and more august views of God. And the more we know of ourselves, the more abundant reason shall we have to think lowly of ourselves; and to conclude with the wise son of Sirach, that pride was not for man. Especially when we consider, that we are not only dependent, but guilty creatures; lost and undone by our own folly and wickedness. When the eye of faith sees clearly into spiritual things, our own vileness and demerit appear great beyond expression. We have enlisted under the banner of Satan, and fought as rebels against the king of heaven. We have attacked his gracious government, and violated his righteous laws. We have denied obedience to the great Sovereign of the Universe, and have been seeking to gratify and please ourselves, though in direct opposition to the will of God. The consequence of this is, that we have forfeited all right and title to the divine favour. We have all fallen off from our first love; and God is no longer our father, nor we his children. We are therefore under the curse of the law, and are subject to death and eternal ruin. These are very humbling views of ourselves, and are ever presented to the eye of our faith; which is enough to sink us down to the very lowest pitch of self-humiliation, and self-abasement. Neither is this all; there is a further ground of humility. God is infinitely holy, and his laws are infinitely spiritual; they influence the heart, and command the inward man. But if we compare our own hearts and lives with the divine nature and laws, we cannot but see, that we are all over impure and unholy. Our righteousness, as the sacred writings express it, is but as filthy rags; our best actions have a mixture of imperfection: they carry with them sin, as being not adequate to the infinite purity of the *divine* nature. And this is true with respect to the most exalted Christians. They do not love God with that constancy and fervour of affection which they ought."—"For which reason they disclaim self entirely; they ascribe nothing to their own righteousness and spiritual attainments; but rest wholly on the everlasting righteousness of Christ, for their final acceptance with God, and justification to eternal glory.

"Another branch springing from the root of faith, and which is essential to the divine life in the soul, is, a perpetual, ardent

and strong desire of growing continually more and more like God, in all goodness, righteousness, and holiness; and this not to propitiate God, and make him merciful and favourable to us; but because we find it our highest privilege, our greatest honour, and our truest happiness. The supreme, almighty, and eternal Being is the first good, and the first fair. He is the grand original, and glorious pattern of all beauty, loveliness and perfection; and the nearer any creature comes in likeness to this great original, the more perfect and happy that creature is. The nature and perfections of God are the fountain and rule of holiness. From this divine fountain flow the means; as the divine perfections are the rule of our walking with God, in a constant, uninterrupted, ever-increasing, and ever-growing conformity to his all-perfect nature. The first care and chief concern, therefore, of a gracious soul, is to be good, because God is good; to be righteous and holy, both within and without, because God is righteous and holy, and is a discerner of the thoughts and intentions of the heart. This is a Christian's principal end and aim; and he studies to improve in it daily; to have stronger, deeper, and more lively impressions made upon his heart, that the divine image may be more perfect, the copy of essential holiness more fair and legible, and (that) the communicable attributes of the Godhead may be wrought into the very essence of the soul. This is blessedness itself, and is the very summit of a creature's glory and perfection. Holiness, therefore, or a growing resemblance to the nature and image of God, is pursued and sought after by Christians, as their supreme good, as the chief ornament and felicity, the highest delight and glory of a rational and immortal being. But this great work is gradual. We are transformed by grace, from glory to glory; that is, from one degree of the divine likeness to another, and more perfect one. The sun of righteousness rises in the soul, just as the glorious orb of day rises in the natural world; at first his light is scarcely discernible, then his brightness increases by degrees, till at length he shines forth with full lustre and glory. Thus the path of the just, which is the Christian life, shineth more and more, till it breaks forth in a flood of light, in the beauteous realms of eternal day.

"Another property of the divine life is, that it is active, industrious, and diligent in doing good. In this likewise, Christians resemble their Father that is in heaven. He is good, and doth good. He is infinitely happy in the enjoyment of his own perfections, and his delight and glory it is, to communicate happiness to all created natures that are capable of receiving it. And the brightest image of his person, the blessed Jesus, in the days of his flesh, went about doing good. His unbounded desire of doing good brought him down from the celestial mansions to

dwell in this fallen world; and now he is ascended into heaven, he still continues an everlasting high-priest, doing the greatest good to precious and immortal souls, by saving them from sin, from misery and eternal ruin. This is the pattern and example for us to imitate. And, indeed, if we are real friends to Christ, we shall imitate him in the blessed work of doing good to souls. This is charity, as it flows from the love of God, and an earnest desire of promoting his interest and glory in the world. Therefore, all who have any movements of grace, any principles of the divine life working within, will find themselves stirred up to propagate and display the free grace of God to perishing sinners, to win souls unto Christ, and to advance the interest of his glorious kingdom. Divine love constraineth them to this, and their open and benevolent hearts are enlarged with an unbounded affection: and how glorious will be their reward? 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' Nor will real Christians ever omit any opportunity they have of doing good to the bodies of men. Temporal misery is an object of mercy and compassion: and in this they will study to be kind, and use their best endeavours to remove that misery. However, the objects they principally regard, are men's spiritual and eternal interests; in this their hearts' desire and constant endeavour is, to do good unto all men.

"Another attendant on the divine life is, incessant and powerful breathings after the fruition of God's presence. This ariseth from the very nature of love, whose unalterable property it is to long for the enjoyment of the object beloved. If we love God, we must of necessity desire to enjoy God. Hence gracious souls are thirsty souls; they are like parched ground, gasping to receive the refreshing showers that descend from the clouds of heaven: or as the hart panting for the water, so their souls thirst for God, even for the living God." (p. 104—107.)

The author's sober and scriptural views of inward and outward religion will appear by the following paragraph, with which he closes his Discourse on the nature and consequences of death:

"Is it certain that we must all die? then let us prepare accordingly. This is no light and unimportant concern, to be thought of when we please, and how we please. Death is an awful event, and eternity is a great thing; and a preparation for death and eternity is a great business. Indeed it is the principal business of life; for we are sent into this world in order to be disciplined, improved, and made fit for a better and happier world. This fitness is nothing more nor less, than peace and holiness imparted to the soul, in virtue of its having an actual interest in, and union with Christ, the prince of peace, the

fountain head of holiness to a believing world. Whoever, therefore, have a true faith, who firmly believe in the atoning efficacy of the sacrifice made upon the cross, for the pardon of their sins, have this divine peace and holiness. Their souls are fitted for heaven, and they only are meet to be partakers of spiritual and eternal glory. Grace hath renewed their hearts and reformed their lives. They are born again; not of the will of the flesh, but of the will of God. They have within them a principle of holiness, an incorruptible seed, a power of an endless life: and whoever have not this seed of grace, this principle of holiness, this vital habit of faith, producing the love of God, and of man; be they ever so civil in their outward behaviour, be their character ever so irreproachable in the eye of the world; they have not the Spirit of Christ, and are none of his, they have no solid peace in their consciences, no union with the fountain head of holiness, and can derive no holiness into their souls: and consequently such souls can never see God. The truly gracious or pure in heart, only can see him, and 'without holiness no man shall see the Lord.' Therefore, let none of us content ourselves with an external and superficial morality, as if that was to carry us to heaven. The foundation must be laid deeper and surer: there must be a change of heart, a renovation within, we must be transformed in our spirits. We must put off the old man with his deeds, and put on the new man, which, after the image of the blessed Jesus, is created in righteousness and true holiness. This is genuine religion; this is real christianity; this is the power of God unto salvation. Let us keep death then, and its awful consequences, constantly before our eyes. Such a serious view is of great importance to regulate life, and to check our vain and foolish desires. But let us always view death as in Jesus Christ; and not without him, his blessed mediation, and propitiation upon the cross. Without Christ, it is dreadful, horrid, and the greatest terror of nature: in Jesus Christ it is fair and amiable, it is desirable and glorious, the joy of the saints. All events being rendered sweet by his dying love, death itself must have a share in the influence. He tasted death that we might enjoy life; and it is through him alone, the riches of his sanctifying grace, and the sweet influences of his pardoning love, flowing into our souls, that we can now taste of true peace, and hope ere long to enter into celestial glory, and enjoy those divine pleasures that are at God's right hand for evermore." (p. 127, 128.)

The following extract from the sermon entitled, "Caution against False Prophets," cannot, in our apprehension, fail to be highly acceptable to every reader who forms correct views on the subject.

"The first rule of judgment is the nature, tendency, and in-

fluence of their doctrines. And here, do they preach the narrow way that leadeth unto eternal life? Do they tell their hearers, with an honest simplicity aud singleness of heart, that except a man be born again, he cannot see the kingdom of God? Do they call upon sinners to renounce their sin, and to come to Christ for a free and a full salvation? Do they urge the absolute, indispensable, universal necessity of their hearers having a new heart and leading a new life? Do they shew their people clearly and distinctly what they must do to be saved, according to the terms of the new covenant? Do they open the nature of the fall in Adam? Describe the dreadful evils it hath introduced into every soul of man? And then do they lead them to the redemption in Christ? and point out to them the remedies for each evil, as they are found in that redemption? Do they exhort their hearers to seek after the spiritual graces of the gospel, and to experience the power of them in their own hearts? Are their heavenly and spiritual doctrines as thorns in the side, and as goads in the flesh of the proud the sensual, the carnal, the corrupt, and the vicious? Do their words come with life, and power to the conscience, so as to produce conviction and self-abasement? And do they hold out Christ to the humble, meek, and broken-hearted, in all his divine life offices, as an infinitely rich, precious, and glorious Saviour? Do they cut up, and set in open day, the corruptions of a pharisaical heart? and advise persons not to take up with the shadow, without enjoying the substance? Do they call upon the formalists to practise their hypocrisy no longer, and the open sinner to forsake his sins? And do they press all orders and degrees of men, with a holy earnestness, to turn from vice, misery, and death, to righteousness, happiness, and life everlasting? These, my brethren, are the true prophets.

"On the other hand, if instead of these soul-searching, and soul-saving doctrines, they preach others of an opposite nature and of a different tendency; such as are calculated to lead their hearers on in the broad way, which Christ saith will end in destruction; and lull them asleep, and drown them in sloth and carnal security, so that they go on to the day of their death in an easy, careless manner, quite unconcerned about the state and condition of their souls; taking for granted that all is well, because they are called Christians, and frequent the church. And in the place of the divine, spiritual, and glorious truths, which the Son of God came down from heaven to reveal, they entertain their people with trifling, unmeaning, unedifying harangues on the beauty and fitness of moral virtue:—virtue indeed, if we mean by it the eternal law of God's moral govern-

ment, which ought always to be inculcated as a rule of life: but preachers may talk very prettily on the theory of morality, without ever persuading a single person to practise one moral duty. Hence it is that virtue has been so long preached in the Christian world, till there is hardly any to be met with in Christian professors.* The reason is, that discourses formed upon the principles of pagan morality, produce no conviction; and sinners will sit under such sermons, as they will read the philosophical pieces of Tully or Seneca, without being disturbed or made uneasy in their sins. And as the guilty conscience is not alarmed, so no inquiries are made for the blood of sprinkling; no desires are ever awakened in the heart, after renewing and sanctifying grace. But the unjust, the extortioner, the avaricious, the oppressor, the licentious, the voluptuous, the malicious, the revengeful, the haters of God, and the persecutors of all good men, will hear these dry, insipid, and spiritless harangues all their life long, without being ever convinced that they are in the wrong, and that it is necessary they should reform and amend their lives. And if we recur to fact and experience, we shall find that it is scarcely ever attended with any great good effects. For are the morals of mankind in the least reformed by it? Are the vicious reclaimed, or the bad made good? When do we hear that the drunkard becomes sober, the lewd chaste, the profane devout, the proud humble, the covetous charitable, the sensualist temperate, and the malicious and revengeful kind and forgiving? By their fruits then you shall know them. Therefore, they who thus preach are the false prophets; whether they preach in the fields, in the meeting-house, or in a church. No matter what name they assume, or what rank they bear. They are the eldest sons of Satan, the accusers of the brethren, and the murderers of souls. They are the blind watchmen of Israel, the dumb dogs that cannot bark, and that sleep, lie down, and love to slumber, Is. lvi. 11.

"The other rule of judgment is, their lives and conversation. By this fruit also, ye shall know them. And we are to observe what effect their doctrine hath had, as to themselves; what influence hath it had upon their own hearts, as manifested in the outward actions of their lives. And though we presume not to judge the heart, which is the peculiar province of the all-seeing God; yet Christ hath told us, that (as) a good tree must of necessity bring forth good fruit; so a holy heart must discover itself in a holy life. Can words be plainer, or more express? And do not the common sense and reason of mankind evidence

* This was strictly true, with respect to professors in general, at the time the author wrote; but, blessed be God, many thousands now, both in and out of the Established Church, hear the gospel preached in its purity, and prove it to be the power of God unto salvation.

the same? Open your eyes then, and judge for yourselves. Do you see that these men who pretend to shew you the way of salvation walk themselves in the narrow way?—the way of meekness, lowliness, and self-denial, a holy contempt of the world, a disrelish of its mean, low, and transitory satisfactions; as having a soul infinitely above them? Do they themselves perform what all at baptism promised to do, renounce the world, and all its lusts, pleasures, and enjoyments? Does it appear that the same mind is in them which also was in Christ Jesus? Phil. ii. 5. Do they, as he did, go about doing good? Do they, in imitation of his example, preach the gospel to the poor? Do they visit the sick, help the needy, and comfort the distressed? And do they make it the business and pleasure of their lives to promote the glory of God, and the supreme, eternal interest of their fellow-creatures? Do they esteem it far better than worldly gain or preferment, to be the instrument of saving one soul from death? And, lastly, do they for all this suffer evil? Do they bear the reproach of the world? Are they reviled, hated and persecuted by the corrupt and vicious? Do they know, by their own experience, the truth of this passage of sacred writ, that all who will live godly in Christ Jesus, shall suffer persecution? Persecution: not from the pious, virtuous, humble, and *lovely* Christian: but from the proud pharisee, and the hypocritical formalist; as well as from men of openly vicious lives and corrupt morals. If you see in them these fruits, then may you know for certain, that they are true prophets; they are sent by God, and are the faithful servants of Jesus Christ. On the contrary, if, instead of these fruits, you observe others of quite another kind; if they are as carnal, as worldly, and as sensual as other men: if they walk in the broad way, the way of pride, selfishness, and fleshly gratifications; if they are eager after every worldly advantage, and discover a far greater concern for the fleece than for the flock; if they are covetous, griping, and hard in their dealings, and take, perhaps, what the law allows them, from the poor, that they may be better able to live grand, and to make sensual entertainments for the rich, with a view to be feasted again in their turns; if they are fond of these entertainments, and will, for the sake of them, frequent the tables of the profane, the profligate, and the vicious, and whilst they are there, will be strictly upon their guard not to drop a single word that relates to God and religion, lest they should give offence, and so not act the easy, genteel, and polite part. If they employ their zeal chiefly about outward things, and are more concerned that their people should come to church and to the sacrament, than to experience the power of religion in their souls: if, like the Jews, they cry out, 'the temple, the temple,'

and at the same time would crucify, if they had it in their power, the Lord of the temple: if whilst they are in the pulpit, they put on an air of seriousness, and, out of it, are as light, as sensual, as trifling, and as vain as other men: if, lastly, they do not take up a daily cross, and follow their blessed Master, and they experience no persecution for righteousness' sake, but the wicked, sensual, proud, and vain, are fond of their company, and extol their characters; these, my brethren are the false prophets, they are the enemies of souls, they are the promoters of the kingdom of darkness; whether they preach in the fields, in a meeting-house or in a church; thus by their fruits you may know them. The poison and baneful influence of these men our blessed Saviour cautions you against; and tells you, at the same time, that they will come in sheep's clothing; that is, with the appearance of harmlessness, and a profession of concern for the good of your souls; they will talk of mildness and gentleness, and inform you, that God is merciful, that such strictness in religion, is being righteous overmuch, that you may be very good at a much easier rate; and that after devoting your whole time to the lust of the flesh, the lust of the eye, and the pride of life, you may die in peace, and go to heaven at last. But remember that these are, in reality, notwithstanding their outward show, ravening wolves, and that Christ exhorts you to beware of them. Be not deceived then by these false appearances. By the fruits above described you are to distinguish them; and therefore take good heed to the interests of your immortal souls." (p. 186—190.)

The copious extracts which we have laid before our readers, will enable them to form a competent idea of the doctrines, spirit, and talents of the author. We have been highly gratified in perusing the work; and, without undertaking to defend every opinion contained in it, we do not hesitate to say, that the editor deserves the thanks of a religious public, for rescuing from oblivion a volume of sermons, which cannot fail to please and profit every pious and intelligent reader.

REVIEW OF "THE HISTORY OF PERSECUTION, from the Patriarchal Age, to the Reign of George II. By S. CHANDLER, D.D. F.R.S. S.A. A New Edition. To which are added, The Rev. Dr. Buchanan's Notices of the present state of the Inquisition at Goa. Also, an Appendix, containing some circumstances relating to LORD SIDMOUTH'S BILL; a Circumstantial Detail of the Steps taken to obtain the New Toleration Act, with the Act itself, and other important matter." By CHARLES ATMORE.

THOUGH we have reason to hope that we are verging towards the happy period, when the right of every man to worship God according to the dictates of his own conscience will be universally acknowledged and acted upon, yet it is highly proper to transmit to posterity the numerous and well-authenticated accounts which we have received of the horrid ravages of persecution. We are aware that the right in question has been often abused by men, who, confounding matters of doubtful disputation with the essentials of true religion, have created many unnecessary divisions in the church of God. But while the evils of those divisions are admitted in all their latitude, they must appear trivial, in the estimation of every sober and well-informed Christian, when compared to the evils which forced conformity has produced.

Dr. Chandler, the author of the work before us, was descended from ancestors who had been great sufferers for liberty of conscience; and hence it is not surprising, that even so wise, learned, and candid a man, should occasionally speak of religious establishments, and subscriptions to creeds, as injurious to the interest of genuine Christianity. One extreme naturally produces another; hence, that of rigid conformity, enforced by pains and penalties, begot its opposite, viz. hostile non-conformity. Shortly after the revolution in this country, the Legislature passed the famous *Act of Toleration*, which, by a recent improvement, highly creditable to the present Government, has secured to every British subject all the religious liberty for which any sober and unprejudiced man would be disposed to contend.

The following is the account which the Editor gives of his edition of Chandler's "History of Persecution."

"This work comprises every thing of importance connected with the dreadful persecutions which have disgraced human nature, both in ancient and modern times, both at home and abroad: and is designed to prove that the things for which christians have persecuted one another have generally been of small importance; that pride, ambition, and covetousness, have been the grand sources of persecution; and that the religion of Jesus Christ absolutely condemns *all* persecution for conscience' sake.

"In this edition, I have wholly omitted Dr. Chandler's preface, which contains remarks on Dr. Rogers' vindication of the civil establishment of religion, and have substituted Memoirs of Dr. Chandler in its room; which I thought would be more acceptable to the reader. I have also omitted all his marginal notes of a controversial nature, being answers to Dr. Berriman, who had written a pamphlet entitled, 'Brief Remarks on Dr. Chandler's Introduction to the History of the Inquisition.' These I conceived would be at present of little use. And as the republication of this volume is intended chiefly for *common*

readers, I have also left out all the Greek and Latin sentences interspersed in the work, judging that they would be of no real advantage to such persons. I have, however, retained Dr. Chandler's authorities, so that the *learned* reader may refer to them when he thinks proper. As to the body of the work, I have neither altered the sense, nor the language.

"The additions I have made from that justly celebrated work, 'Dr. Buchanan's Christian Researches in Asia,' will, I hope, be deemed a valuable acquisition; and I beg leave here to express my grateful acknowledgements to the Rev. Author of that work, for the very polite manner in which he honoured my request, in permitting me to insert his 'Notices of the Inquisition at Goa.'

"While this work was in the press, one of the most important events to religious liberty occurred, which has taken place since the glorious era of the revolution in 1688; viz. the repeal of the persecuting laws, and the passing of the NEW TOLERATION ACT. This event is so closely connected with the subject matter of the work, and reflects so much honour on the British Government and nation, that I feel highly gratified in affording the reader a detail of the various steps which were taken to obtain that Act: which now effectually secures to every subject of the British Empire all the religious liberty he can expect or desire.

"I willingly record this memorial, that we, and our children after us, may know how to appreciate our invaluable privileges; and that the names of those noblemen and others who boldly stood forth in the defence of religious toleration, might be handed down to posterity, that 'our children may tell their children, and their children another generation.'" (*Editor's Preface.*)

Infidels, who, in general profess to be great admirers of ancient Greece and Rome, often urge as an argument against Christianity, the persecutions which professing Christians, both orthodox and heterodox, have carried on against each other; and exert themselves to the utmost, to prove that the primitive Christians, by their ignorance, fanaticism, and various crimes, provoked the civil power to treat them with the utmost severity. To all their absurd reasonings on this head, the following extract from the work before us, is a sufficient answer.

"Under Trajan, otherwise an excellent prince, began the third persecution, in the 14th year of his reign. In answer to a letter of Pliny, he ordered, 'that the Christians should not be sought after, but if they were accused and convicted of being Christians, they should be punished, such only excepted as should deny themselves to be Christians, and give an evident proof of it by worshipping the gods.' These were to receive pardon upon this their repentance, how much soever they might have been suspected before. From this imperial rescript it is

abundantly evident, that this persecution of the Christians by Trajan was purely on the score of religion, because he orders, that whoever was accused and convicted of being a Christian, should be punished with death, unless he renounced his profession, and sacrificed to the gods. All that was required, says Tertullian, was 'merely to confess the name, without any cognizance being taken of any crime.' Pliny himself, in his letter to the emperor, acquits them of every thing of this nature, and tells him, 'that all they acknowledged was, that their whole crime or error consisted in this, that at stated times they were used to meet before day-light, and to sing an hymn to Christ as God; and that they bound themselves by an oath not to commit any wickedness, such as thefts, robberies, adulteries, and the like.' And to be assured of the truth of this, he put two maids to the torture, and, after examining them, found them guilty of nothing but 'a wicked and unreasonable superstition.' This is the noblest vindication of the purity and innocency of the Christian assemblies, and abundantly justifies the account of Eusebius, from Hegesippus: 'that the church continued until these times as a virgin pure and uncorrupted; and proves beyond all contradiction, 'that the persecution raised against them was purely on a religious account, and not for any immoralities and crimes against the laws, that could be proved against the Christians, though their enemies slandered them with the vilest, and hereby endeavoured to render them hateful to the whole world.' 'Why,' says Tertullian, 'doth a Christian suffer, but for being of their number? Hath any one proved incest or cruelty upon us, during this long space of time? No; it is for our innocence, probity, justice, faith, veracity, and for the living God that we are burnt alive.' Pliny was forced to acquit them of every thing but 'an unreasonable superstition,' i.e. their resolute adherence to the faith of Christ. And yet, though innocent in all other respects, when they were brought before his tribunal, he treated them in this unrighteous manner; he only asked them if they were Christians? If they confessed it, he asked them the same question again and again, adding threatnings to his questions. If they persevered in their confession, he condemned them to death, because, whatever their confession might be, he was very sure 'that their stubbornness and inflexible obstinacy deserved punishment.' So that without being convicted of any crime, but that of constancy in their religion, this equitable heathen, this rational philosopher, this righteous judge, condemns them to a cruel death! And for this conduct the emperor, his master, commends him! For in answer to Pliny's question, 'Whether he should go on to punish the name itself, though chargeable with no crimes, or the crimes only which attended the name?' Trajan, in his rescript, after com-

mending Pliny, orders, 'that if they were accused and convicted of being Christians, they should be put to death, unless they renounced that name, and sacrificed to the gods.' Tertullian and Athenagoras, in their Apologies, very justly inveigh with great warmth against this imperial rescript: and indeed a more shameful piece of iniquity was never practised in the darkest ages of Popery. I hope also my reader will observe, that this was lay-persecution, and owed its rise to the religious zeal of one of the best of the Roman emperors, and not only to the contrivances of cruel and designing priests; that it was justified and carried on by a very famous and learned philosopher, whose reason taught him, that what he accounted superstition, if incurable, was to be punished with death; and that it was managed with great fury and barbarity, multitudes in the several provinces being destroyed merely on account of the Christian name, by various and exquisite methods of cruelty." (p. 46—48.)

We shall close this article with an extract from a letter written by Archbishop Wake to Dr. Chandler, the author, bearing date 1725.

"*Sir*,

"THOUGH I have been hindered by business and company extraordinary, the last week, from finishing your good book, yet I am come so near to the end of it, that I may venture to pass my judgment upon it, that it is a very good one, and such as, I hope, will be of service to the end for which you designed it.—As we are all, who call ourselves Christians, obliged to you for this performance, in defence of our holy religion, so I must, in particular, return you my thanks for the benefit I have received by it; and own to you that I have been not only usefully entertained, but edified by it. I hope you will receive your reward from God for it."

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Dear Sir,

IT was a just and beautiful idea, which the great Apostle entertained of the Holy Scriptures, when he affirmed, "They are able to make men wise unto salvation, through faith, which is in Christ Jesus." Thus he speaks in his second Epistle to Timothy, ch. iii. ver. 15; an epistle written in confinement, and just before martyrdom, and strongly expressive of that felicity, which *revealed* religion affords to good men under the iron rod of cruel persecution. The Holy Scriptures, which hold forth to public view the Lord Jesus Christ, "are able to make men wise;" that is, to teach them to judge rightly of God, a wisdom which

is "unto salvation;" for it begins by saving us from error, vice, and misery, and it ends in the salvation, that is, the resurrection of the body, and the perfection of the soul. These benefits, the Apostle adds, are communicated to us "through faith;" in other words, the Holy Scriptures exhibit a prophet, whose doctrine must be understood; a priest, whose merit must be trusted; a prince, whose laws must be obeyed: or, in words yet more plain, ignorant and vicious men become wise, and good, and happy, by reading, hearing, examining, understanding, and believing, the truths taught in the Holy Scriptures. A right understanding of Scripture truth being essential to faith, which is the belief of gospel truth, every illustration that makes the Holy Scriptures, or only a part of them, familiar to the understanding, is always acceptable to an inquisitive mind, and can never fail of finding a place in some conspicuous part of your liberal Magazine, designed for public utility, and containing, in the main, nothing contrary to "Glory to God in the highest, on earth peace, and good-will towards men." It is with this view that the following illustrations of a few texts of Scripture, from *Dr. Clarke's Harmer*, are sent unto you by,

Dear Sir, your's, very affectionately,

Bromsgrove, March 8, 1814. Δροφδες Σπνναωι.

Matt. vii. 3, *illustrated by a quotation from Horace.*

It were to be wished, that all who read the following expostulation, would lay it deeply to heart: "Why beholdest thou the *mote* that is in thy brother's eye, but considerest not the *beam* that is in thine own eye?" Matt. vii. 3. There is a cutting question very similar to this of our Lord, proposed by a heathen.

Cum *tua* pervideas oculis *mala* lippus inunctis,
Cur in *amicorum vitiis* tam cernis *acutum*,
Quam aut aquila aut serpens Epidaurius?
Hor. Sat. lib. i. Sat. 3. v. 25—27.

"When you can so readily overlook your own *wickedness*, why are you more clear-sighted than the eagle or serpent of Epidaurus, in spying out the *failings* of your friends?" This propensity of man to forget his own faults, and to look with the most criminal accuracy into those of his neighbour, which he often magnifies, distorts, and caricatures, is reprehended not only in the sacred Scriptures, but also by many of the Greek and Roman writers. Vide *Dr. Clarke's Harmer*, 4th Edition, Vol. i. p. 118.

An important saying of our blessed Lord, Matt. x. 39, *illustrated by a passage in Juvenal.*

"He that findeth his life shall lose it," Matt. x. 39; i. e. he,

who for the sake of his temporal interest, abandons his spiritual concerns, shall lose his soul; and he, who in order to avoid martyrdom, abjures the pure religion of *Christ*, shall lose his soul, and perhaps his life too.

There is a fine piece nearly on this subject in Juvenal, Sat. 8. l. 80, which deserves to be recorded here:

——Ambiguæ si quando citabere testis,
Incertæque rei, Phalaris licet imperet ut sis
Falsus, et, admoto dictet perjuria tauro,
Summum crede *nefas animam* præferre *pudori*,
Et propter *vitam vivendi* perdere causas.

And if a witness in a doubtful cause,
Where a brib'd judge means to elude the laws;
Though Phalaris's brazen bull were there,
And he should dictate what he'd have you swear,
Be not so profligate, but rather *choose*
To *guard* your *honour*, and *your life to lose*,
Rather than let your *virtue* be *betrayed*,
Virtue, the noble cause for which you're made.

DRYDEN.

Vide *Dr. Clarke's Harmer*, 4th Edition, Vol. i. p. 119.

(To be continued in our next.)

THE WORKS OF GOD DISPLAYED.

ON THE UNITY OF A PERCIPIENT BEING.

(Concluded from page 526.)

WHETHER matter be indefinitely divisible or not, if it be capable of any degree of perception, such perception must either be gradually inherent, or arise from some peculiar modification; now, as no two particles of matter can exist in the same place, (for then neither part would exist in any place, as each would occupy the place of the other,) the particles however harmoniously modified, or closely united, are absolutely distinct from each other, since their coherence can only exist in neighbourhood and contiguity, and not in corporation.

If, then, the parts so distinct have any inherent perception, they must have a perception as distinct from each other as the particles; and if indefinitely divisible, there is such a confusion of perceptions as is too absurd for any thing but a jest.

But if matter be reducible to atoms, and every atom supposed to perceive, I would ask, how atoms can be organized, so as to hear, see, smell, &c. And if organization be necessary to perception in matter, either such perception arises entirely new on the organization, or the organization only gives a liberty of action

to the perception that was prior and distinctly latent in every part.

But if, on the former supposition, such perception be solely produced by the organization or modification, you must remember, that organization and modification, however exquisite or mechanical, are still no other than a mode of form or figure, the most extraneous and incidental of any property of matter; whereas perception is the most simple and absolute of any thing we know. Such an hypothesis, therefore, carries in itself the most palpable contradiction and confutation, as it makes what is simple, absolute, and invariable, to be produced by what is compound, precarious, and changeable. But if it be alleged, that by organization the parts become friendly and neighbourly, as by sharing the perception of each other, to make one amicable union of the whole, each part must still retain its proper right to its portion of perception; and if, upon any accident, a member of the system be lopped off, a piece of such united perception being gone, we have only a piece of perception. And thus perception, the most simple of all units, must be daily and hourly divided by the perpetual flux of matter.

Thus, if the intelligence within us was corporeal, what one part knows would be unknown to the other; we could not compare or unite our ideas, so as to make propositions, nor those propositions so as to make arguments, nor those arguments, so as to make one continued discourse. All the operations of comparing, uniting, and compounding our ideas, suppose one *individual*, *indivisible*, *self-conscious*, *spiritual* being. Moreover, we hear, see, taste, touch, and smell, by five different organs; and these sensations are as different as the organs themselves: yet they are all united in the same substance which compares them, judges of them, and distinguishes between them. The change of form, bulk, and place, in organized or unorganized bodies, does not alter the intimate essence of things, and therefore cannot add to them a new and dissimilar property. Intelligence is a perfection, non-intelligence a defect; so that it is absolutely impossible that what is unintelligent and insensible before organization, can become intelligent and self-conscious by organization; because organization does not alter the nature of things. A mass of numberless subtle, invisible, and unintelligent polygons, spheres, cylinders, pyramids, or any other small solids, cannot become intelligent and self-conscious by organical structure.

Cease then to wonder how the immortal mind can live, when quite disjoined from the body, but rather wonder if she ever could die, so framed and fashioned for eternity; self-moved, nor formed of parts bound together, which time can dissipate, and force divide; for beings of this make can never die.

REMARKS ON THE BANIAN TREE.

To the Editor of the Methodist Magazine.

Dear Sir,

THE subjoined Remarks upon the Banian Tree, are extracted from "Oriental Memoirs, and Familiar Letters," written during 17 years residence in India, by James Forbes, F. R. S. It is considered as a work of very great merit. Should they meet your approbation, you will insert them in your popular Miscellany, as another exhibition of "The Works of God Displayed."

I am, very dear Sir,

Mansion-House, Kettering, Your's, with great respect,
May 2, 1814. WILLIAM B. BROWNE.

THE Banian or Burr Tree, (Ficus Indica, of Linnaeus,) is richly deserving our attention, from being one of the most curious and beautiful of nature's productions in that genial climate, where she sports with the greatest profusion and variety. *Each* tree is in itself a grove, and some of them are of an amazing size; as they are continually increasing, and contrary to most other animal and vegetable productions, seem to be exempted from decay: for every branch from the main body throws out its own roots; at first in small tender fibres, several yards from the ground, which continually grow thicker, until by a gradual descent they reach its surface; where, striking in, they increase to a large trunk, and become a parent tree, throwing out new branches from the top. These in time suspend their roots, and, receiving nourishment from the earth, swell into trunks, and shoot forth other branches; thus continuing in a state of progression, so long as the first parent of them supplies her sustenance. A Banian Tree, with many trunks, forms the most delightful walks, vistas, and cool recesses, that can be imagined. The leaves are large, soft, and of a lively green; the fruit is a small fig, when ripe, of a bright scarlet; affording sustenance to monkeys, squirrels, peacocks, and birds of various kinds, which dwell among the branches. The Hindoos are peculiarly fond of this tree; they consider its long duration, its out-stretching arms, and over-shadowing beneficence, as emblems of the Deity, and almost pay it divine honours. The Brahmins, who thus "find a fane in every sacred grove," spend much of their time in religious solitude under the shade of the Banian Tree; they plant it near the dewals, or Hindoo temples; and in those villages where there is no structure for public worship, they place an image under one of these trees, and there perform a morning and evening sacrifice. These are the trees under which a sect of naked philosophers, called Gymnosophists, assembled in Arrian's days, and this historian of ancient Greece gives us a true picture of the modern Hindoos: "In winter the Gymnosophists enjoy the be-

nefit of the sun's rays in the open air; and in summer, when the heat becomes excessive, they pass their time in cool and moist places, under large trees, which, according to the accounts of Nearchus, cover a circumference of five acres, and extend their branches so far, that ten thousand men may easily find shelter under them." There are none of this magnitude at Bombay; but on the banks of the Narbudda I have spent many delightful days with large parties, on rural excursions, under a tree, supposed by some persons to be that described by Nearchus, and certainly not at all inferior to it. High floods have, at various times, swept away a considerable part of this extraordinary tree; but what still remains is near two thousand feet in circumference, measured round the principal stems; the overhanging branches, not yet struck down, covered a much larger space; and under it grow a number of custard-apple and other fruit trees. The large trunks of this single tree amount to three hundred and fifty, and the smaller ones exceed three thousand: each of these is constantly sending forth braches and hanging roots, to form other trunks, and become the parents of a future progeny. This magnificent pavillion affords a shelter to all travellers, particularly the religious tribes of Hindoos; and is generally filled with a variety of birds, snakes, and monkeys.

Whilst transcribing the foregoing, my mind was led into a train of reflections upon another subject. I conceived something of a similarity between a Banian Tree, (as to the extent and rapiditv of its growth,) and the British and Foreign Bible Society. The noble stock of the parent tree was planted upon the favoured soil of Britain in the year 1804. The patronage it has received, and the success it has met with, are unparalleled in the annals of religion. In looking back but a few years, we are compelled to exclaim, "What hath God wrought!" The sun of divine truth is indeed risen, the distant lands are hailing the golden beams, and the majority of nations anticipate the spreading glory. This tree, planted in our honoured country, is a tree of life, whose branches are extending over many parts of the habitable globe. Millions are sitting under its shadow with delight, and regaling themselves with its salutary fruit. England has watched, with tender solicitude, over the parent trunk; she has dug about its roots, and watered it with her tears and prayers. This stupendous tree will grow and flourish in every climate, when replenished by showers from above, and cultivated by the unceasing and harmonious efforts of the sons or men. It has already been planted on India's fertile plains; Siberia's frozen mountains, and even Zembla's snows, have not prevented its rapid growth. The icy shores of Greenland, and the burning sands of Africa, have been found favourable to the

thriving of this precious plant, this plant of great renown! Hence the subjoined poetic lines are admirably applicable:

> "Midst Afric's sands salvation's fountains flow,
> The Sun of Righteousness melts Zembla's snow;
> Siberian wastes the Rose of Sharon cheers,
> And Zion's songs the wandering Cossack hears."

This blessed tree has taken root in Calcutta, and is now displaying its healing leaves in the city of Moscow; and, let it be published to the world, that the great Alexander, the Emperor of Russia, is a Patron of the British and Foreign Bible Society.

This benign and salutary tree, planted in different parts of the universe, is to some a refuge from the storm, and to others a shadow from the heat; so that the Greenlander, Laplander, Finlander, the Moscovite and Cossack; the Calmuc, Chinese, Hottentot, and Arabian, are, or soon shall be, benefited by its leaves, and advantaged by its fruit. We hope that we are approximating towards a period, when there will not be a continent, island, city, town, village, or hamlet, in any of the four quarters of the world, but what will be blest with this production, this admirable tree, that first took root in Britain's genial clime: slips of which have been transplanted from the parent stock, to many, very many parts of Europe, Asia, Africa, and America. I can but triumph in the consideration, that as it respects my honoured and beloved country, Great Britain,

> "August she sits, and with extended hands,
> Holds forth the Book of Life to distant lands."

Surely the Lord Jehovah, by thus making Britain the almoner of his bounty, intends very eminently to make her the object of his guardian care. We doubt not, that many more existing nations, and myriads yet unborn, will be blest with the opportunity of cutting down branches from this tree, and of crying, "Hosanna to the Son of David." However dreary and desolate the clime or region, yet, let this tree be planted, and it will in due season cause "the wilderness and the solitary place to be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God." The assembled groups, the sable clans, shall sit under the extended branches of this tree, with a delight superior to the Indians under the Banian Tree, and rehearse, in pious accents and broken language, the wonders of redeeming love. By way of concluding my paper, I would ask, Can such an institution as the British and Foreign Bible Society want co-

adjutors in our day, our land and nation? Would Britain's sons furnish others with that which gives relief to guilty man? I would say, send them Bibles. Would they direct the unnumbered myriads of the human race to an asylum, where they may escape the storms of future vengeance? Send them Bibles. Do they desire that their fellow-creatures should form their character for intercourse with angels? Send them Bibles. Is it their ardent wish that the condition of mankind should be ameliorated, that the soul should be dignified with more than human virtues, that it should be tranquil in the last moments of expiring nature, and that it should be fitted for a glorious kingdom, the gates of which are pearl, the walls jasper, the streets gold; send them, send them Bibles, Testaments, and zealous, pious, and competent Missionaries to explain them.

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Concluded from page 530.)

HAVING explained God's government of causes, let us now consider his government of events: and I think it will be easily granted, that if all those causes by which events are brought to pass, are governed by God, God must have the absolute government of events in his own hands.

But yet the government of causes and events are of a very different consideration; and to represent this as plainly as I can, I shall,

1. Shew you what I mean by events, when I attribute the government of all events to God.

2. Wherein God's government of events consists.

3. The difference between God's absolute government of all events, and necessity and fate.

4. That the exercise of a particular providence consists in the government of all events.

1. What I mean by events.—Now every thing that is done may, in a large sense, be called an event, and is in some degree or other under the government of Providence, as all the actions of men are; but when I speak of God's government of events, I mean only such events as are in Scripture called God's *doings*, as being ordered and appointed by him; that is, all the good or evil which happens to private men, or to kingdoms and nations in this world. Every thing that is done is not God's doing; for there is a great deal of evil every day committed, which God does not order and appoint to be done, but has expressly forbid the doing of it; but there is no good or evil which happens to any

man, or to any society of men, but what God orders and appoints for them; and this is God's government of all events. This is the proper exercise of providence, to allot all men their fortunes and conditions in the world, to dispense rewards and punishments, to take care that no man shall receive good or evil, but from the hand, and by the appointment of God; this is the subject of all the disputes about the justice, and goodness, and wisdom of Providence; and all the objections against Providence, necessarily suppose that thus it is, or thus it ought to be, if God governs the world: for unless Providence be concerned to take care that no men be happy or miserable, in opposition to justice and mercy, which cannot be without the absolute government of events; the prosperity of bad men, and the sufferings of the good, the many miseries that are in the world, and the uncertain changes of fortune, can be no objection against Providence: and indeed, were not this the case, Providence would be so insignificant a name, that it would not be worth the while to contend for or against it; for a Providence which can neither do us good nor hurt, or which cannot always and in all cases do it, is worth nothing, or worth no more than it can do good or hurt. And therefore all the good or evil which does or can befal men or kingdoms, is in Scripture attributed to Providence, and promised or threatened by God, as men shall obey or disobey him; such as length of days, or a sudden or untimely death; health or sickness, honour or disgrace, plenty or famine, war or peace, the changing times and seasons, the removing kings, and setting up kings; and with respect to all such events as these, whatever the immediate causes of them be, God is said to do whatsoever pleaseth him.

2. But we shall better understand this, by inquiring into the nature of God's government. Now God's government of events consists in ordering and appointing whatever good or evil shall befal men; for according to the Scripture, we must attribute such a government to God, as makes all these events *his will and doing*; and nothing can be his will and doing, but what he wills and orders.

Some think it enough to say, that God permits every thing that is done, but will by no means allow that God wills, and orders, and appoints it, which they are afraid will charge the Divine Providence with all the evil that is done in the world; and truly so it would, did God order and appoint the evil to be done; but though God orders and appoints what evils every man shall suffer, he orders and appoints no man to do the evil; he only permits some men to do mischief, and appoints who shall suffer by it, which is the short resolution of the case. To attribute the evils which some men suffer from other men's sins, merely to God's permission, is to destroy the government of Pro-

vidence, for bare permission is not government; and those evils which God permits, but does not order, cannot be called his *will and doing*; and if this be the case of all the evils we suffer from other men's sins, most of the evils which men suffer, befal them without God's will and appointment; and yet to attribute all the evil which men do, to God's order and appointment, is to destroy the holiness of Providence; and therefore we must necessarily distinguish between the evils men do, and the evils they suffer; the first God permits and directs, the second he orders and appoints. Men's own wicked hearts conceive and form wicked designs, and they execute them by God's permission, but no man suffers by them but by God's appointment: God's care of his creatures requires that no man should suffer any thing, but what God orders for him; and if such sufferings be just and righteous, how wicked soever the causes be, it is no reproach to Providence to order and appoint them. Suppose a man has forfeited his life, or estate, or reputation, to Providence, or though he has made no criminal forfeiture of it, yet God sees fit, for other wise reasons, to remove him out of the world, or to reduce him to poverty and contempt; is it any fault in Providence to deliver such a man into the hands of murderers, oppressors, slanderers, who are very forward to execute such decrees, when Providence takes off the restraint, and sets them at liberty to follow their own lusts? And when there are so many who deserve or need these or such kinds of punishments or corrections, and such vast numbers of bad men, who are ready every day to commit such outrages, did not God restrain them, is it not very visible how easily God can order and appoint such sufferings for men, without ordering or appointing any man's sins? It requires no more than to bring those whom God appoints for suffering, into the reach of such men, and to put them into their power, and their own malice and wickedness will do the rest: it is like exposing condemned malefactors to wild beasts, whose nature and inclination is to devour; and if God chains up bad men, as we do wild beasts, that they cannot touch any one but whom God delivers up to them, and lets them loose only to execute his own just and righteous judgment, can any thing be more honourable to Providence, or a greater security to mankind?

To form an idea of this in our own mind, let us suppose this to be the case with an earthly prince, that he perfectly understood all the deserts and inclinations of his subjects, and had such an invisible and insensible authority over them, that without giving them any directions, or letting them know any thing of his intentions, or offering any violence to their own inclinations, he could determine them to do that hurt which they had a mind to do, to

those, and to those only, whom he intended to punish; and to do the good they are desirous to do, to those, and to those only, whom he intends to reward; in case such a prince took care that no man should suffer more from the wickedness of others than what he deserved, and the reasons of government required; would any one charge such a prince with all the wickedness that is committed in this kingdom, only because he so wisely orders it, that some bad men should execute his vengeance upon other bad men, and serve instead of judge, jury, and executioners? Nay, would not every man say, that this was the most perfect and absolute form of government in the world? Earthly princes indeed cannot do this, but this is the government of God, who accomplishes his own wise counsels by the ministries of men.

And this may satisfy us in what sense all the good and all the evil that happen either to private men, or to kingdoms and nations, are said to be *God's will*, and *God's doing*, and *what pleaseth him*; because no man or nation is rewarded or punished, but by God's order and appointment: that as many good men as there are in the world, who are ready to do good to all they can; and as many bad man as there are, who are ready to do all the mischief they can; none of them can do either good or hurt to any, but to those whom God has appointed for either; which makes God the absolute Lord and Sovereign of the world, since whatever men intend, all men's fortunes and conditions depend upon his will.

And since God absolutely orders and appoints nothing but the event, if the event be holy, just, and good, that is, *if men be* rewarded and punished according to their works, as far as the justice and providence of God are concerned in this world, there can be no reasonable objection against Providence; for by what wicked means soever men may be rewarded or punished, if the reward or punishment be holy, just, and good, this vindicates the holiness, and justice, and goodness of Providence. Let men's wickedness be to themselves, for that is their own; but that the wickedness of men is over-ruled by an invisible hand, to accomplish wise and just decrees, that is the glory of Providence.

The punishment of sinners, and those evils which God brings on them, are his doings, but not the sins whereby they are punished. The punishment of David's adultery by the incest of Amnon, was God's doing, but not Amnon's incest: the sending of Joseph into Egypt, and advancing him to Pharaoh's throne, were God's doings; but not the sin of his brethren in selling him for a slave; and thus it is throughout the Scripture; nothing is called Goh's will, or God's doing, which has any moral evil in it; all wicked actions are men's own doings, which God permits for wise ends, but never orders or appoints; but the good or evil

which is done by men's sins, that is God's doing: and I hope by this time you all know how to distinguish between God's government of men's actions, and his government of events; and then we may safely attribute all events to God's order and appointment, without danger of charging God with the sins of men, whereby such events are brought to pass.

(To be continued in the next.)

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. GEORGE HOULTON.

George Houlton, the subject of this memoir, was born in the neighbourhood of Brigg, Lincolnshire, in the year 1743. His parents being strictly moral, were conscientious in the discharge of every relative duty. "My father, (said Mr. H.) took great pains in catechising and otherwise instructing his children, in the principles of morality; and laid his strict injunctions upon us to abstain from evil company: he also, by reading a form, kept up family prayer. Although he died before I had attained to my eighth year, yet the mode in which he catechised me, and the good example which he set his family, together with his constant practice of taking us to church, left such an impression upon my mind, as led me to be afraid of going into evil company; to a love of what I conceived to be my duty, and to a secret pleasure in going to church." But notwithstanding those early impressions, and the effects produced by them, Mr. H. being naturally volatile, was often led into youthful follies, which, upon reflection, gave him much uneasiness.

At the age of eleven, being in company with an old man who had heard the Methodists, on asking him his opinion of them, he was answered, "They are the people of God." Believing that the man from whom he received this answer was truly pious, he was led to embrace a more favourable opinion of the Methodists than his neighbours in general did; and to form a resolution to avail himself of the first opportunity of hearing them. But it does not appear that he enjoyed this privilege till seven years after, when he became a servant in the neighbourhood of Winterton, where a small society had been formed. There he first heard a Methodist Preacher. Having concluded his sermon, the preacher requested the society to stop a little after the dismissal of the congregation; but no one having invited Mr. H. to remain at the meeting of the society, he, to use his own words, "left the place with great reluctance, and after lingering for some time under the window, returned home under serious impressions."

It appears that previous to his return from preaching, somebody had informed his master and mistress, that their servant George was gone to the Methodist preaching; for which, on his return home, he was called to an account. His master very gravely told him, that the Methodist Preachers were the false prophets spoken of by our Lord, and that it would be a pity so hopeful a young man as he should be deceived by them. The seriousness of the conversation, and the concern manifested by his master for his future welfare, so affected our friend, that for some time he did not go to hear the Methodists; "but at the same time," (saith he,) "I took care, on the sabbaths, to go to church, and spent my spare hours chiefly in reading Burkitt's Notes on the New Testament." By these means, through the divine blessing, the serious impressions made upon his mind were preserved, and he was prevented from going into evil company. At the end of the year Mr. H. left this place, and entered into a family at Horkstow, not far from Ferraby, where preaching and a society were established. Availing himself of the privilege of hearing the word preached, his desire to obtain the knowledge of divine things increased. But here also he met with a master who professed much pity for him, on account of the delusive errors into which he thought him likely to be led by the Methodists. His master, in order to prevent the dreaded evil, bought Kempis's Christian Pattern, which was intended to unfold all the supposed destructive errors maintained by the Methodists. On the book being read, George's master said to him, "Well, George, what think you of this?" "Why, master, (said he,) that book is real Methodism; for the things which you have read are the very truths which the Methodists advance." From this time the master cast the book aside, and looked upon it as fit for no other purpose than waste paper, on account of its being supposed to contain the principles of Methodism.

At the end of the year, our friend left Horkstow, and entered into the service of a clergyman, thinking that in his family greater attention would be paid to the duties of religion; but, alas! his hopes were disappointed. His master, who was moral in his conduct, lived in high life, and kept several servants, whose conduct was such as tended to damp his spiritual fervour. At the end of the year he left this place also; although his master much approved of his services, and pressed him to continue another year. With this request, said he, "I durst not comply, lest I should fall from bad to worse, and in the end lose my soul."

The next remove of our brother was to Horkstow again, with a view to be near Ferraby, that he might enjoy the privilege of hearing the Methodist Preachers. This advantage was productive of his languid desires after God being quickened; but his

not joining the society, together with the effects produced by the ungodly families in which he had lived, was, he observed, the principal cause "of keeping him from the enjoyment of that religion which makes the soul truly happy." During the time in which he was a servant, he saved as much money as enabled him to purchase two horses and a cart; these he used in carrying stone to make and repair roads.

Hitherto he had not joined the Methodist Society, through want of time and opportunity. But having come to his mother's, and having time more at his command than formerly, after the labours of the day, he frequently walked ten or twelve miles to hear preaching, meet in class, or attend prayer-meetings. His great seriousness, joined to his extraordinary diligence in attending the means of grace, led his mother to imagine that he was righteous overmuch; but alas! at that time he had not obtained a sense of his acceptance with God. In common with all true penitents, he earnestly desired the salvation of his relations and friends; and hence by earnest entreaties prevailed upon his mother, sister, brother-in-law, and Robert Wilson, to accompany him to Elsham, to hear a sermon, by the instrumentality of which his brother-in-law, Wm. Flinton, and his wife, and Robert Wilson, were awakened to a sense of their guilt and danger. These now united in Christian fellowship; and having consulted with each other, they took a room a Wrawby, and invited the Methodist Preachers thither; by which means a door was opened at the town of Brigg, where we have an increasing society, and a large chapel.

As soon as preaching was established at Wrawby, the clergyman, being highly offended, used his influence with the steward, to discharge from their houses such as sanctioned Methodism. But this plan of persecution did not succeed; for the steward himself was dismissed from the land which he occupied, and unexpectedly and unsought for, it came into Mr. Houlton's possession.

About this time, Mr. Benjamin Rhodes preached out of doors at Wrawby, to a numerous congregation. During the time of sermon, the mob threw eggs, dirt, and stones into the congregation; one poor woman was severely wounded in the face. A warrant being issued out against the ringleaders, they were brought before Justice Weston, who severely reprimanded them for their base and violent conduct. It appears, that the Justice received information that the clergyman was the chief instigator of the tumult; and that that worthy magistrate addressed a letter to the reverend gentleman, the purport of which was, that the same law which allowed him to preach in his church, gave equal protection to the Methodist preachers, as licensed teachers. The decisive measures adopted proved effectual to the restoration of peace and good order.

Prior to this time, Mr. Houlton married; and some months after, while engaged in private prayer, he was so overwhelmed with the love of God, that he could not for a moment doubt of his acceptance with God, through Christ the beloved. His ardent zeal for God now led him to warn sinners of their danger; and though this zeal was not, perhaps, in every instance, according to knowledge, yet his sincerity was unquestionable.

After having passed through various exercises of a very trying nature, Mr. H. was at length settled upon a farm at Killingholme, which he occupied the remainder of his life. There was no Methodist Society at Killingholme, when he came to reside there, nor any more preaching than a sermon occasionally in the middle of the day. Our friend soon took effectual steps to procure regular preaching for that place, and shortly after a society was formed. From Killingholme the good work spread to East Halton, where we have now a chapel, and an increasing society.

Mr. Houlton being resolved, if possible, to have a chapel erected at Killingholme, after having conversed pretty largely with me on the subject, sent for Mr. Robert Nicholson, to the spot of ground which we wished to procure. I well remember our first intercourse with Mr. Nicholson. "Robert," said Mr. H. "you and I are now grown old, and we have never done much good yet. I have come this morning to put you, as well as myself, into a way of doing a little good before we die. What I wish you to do is, to give so much land of the corner of your orchard as will be sufficient to build a chapel upon, for the use of the Methodists; and I will procure means to *get one built.*" Mr. N. without much hesitation complied with Mr. Houlton's request, and not only so, but gave five guineas in addition. We then proceeded to solicit subscriptions through the village; and we succeeded as well as could be expected. The plan which we should adopt came next under our consideration. I proposed that a gallery should be built at one end of the chapel, and that a few pews should be erected in the bottom, and that the sittings both above and below should be let. Mr. H. replied, "I design it to be a free chapel, for I mean to clear it of all debt." I answered, "This plan has greatly injured the work of God among us in Lincolnshire;" and added, "If you adopt my plan, the money arising from the seats will not only keep the chapel in repair, but enable you to have a little money in hand, to help the cause in other ways." My proposal was acceded to; and although it was the cause of considerably more expence than would have been otherwise incurred, yet Mr. H. bore it with cheerfulness, and paid every bill against the chapel, except seven pounds, which I obtained from the Conference towards the expence of the conveyance deed, and its enrollment in chancery.

I am informed, that since the chapel was erected, our late worthy friend established a Sunday-School in it, and purchased books for it at his own expence, exclusive of his being the principal support of Methodism in that place; which indeed he had been for near thirty years previous to his dissolution.

In Lincolnshire, it is a custom on St. Thomas's day, and at Shrove-tide, for the poor to go amongst the farmers to beg a little corn. On those occasions Mr. H. generally contrived to have a preacher, to preach to the poor. At some of those seasons I have myself preached to a large room full of needy objects, and been a witness of Mr. Houlton's liberality to them, as well as of the spiritual advice which he gave them. One of his sons has informed me by letter, that, on his death-bed, Mr. H. sent for Mr. Deverell, and gave him five pounds for each of our funds, and five pounds for the use of the circuit; and that he said, at the same time, "I do not wish to let my left hand know what my right hand doth." Though true charity is never ostentatious, yet the truly charitable never fail to be acknowledged as such.

During the two years in which I travelled in the circuit in which Mr. H. resided, I noticed two things which tended to tarnish his excellencies. The first was, his occasionally giving way, in some degree, to irritability, when his servants did not perform their work with all that exactness which he required; and the second was, that in reproving sin, which he frequently did in poor and rich, the warmth of his zeal was such as often caused his well-meant designs to be evil spoken of. On this subject I frequently conversed with him, and pointed out wherein he erred: the fault he would readily acknowledge, but in reply he would say, "When I see souls in danger of perishing, I cannot refrain from being too warm in my temper." Had he been more mild in reproving sin, and his temper been a little more free from irritability, he would have been one of the brightest examples of Christian holiness in that part of the country. But notwithstanding his defects, he was a sincere, upright follower of the Lord Jesus. He was firmly attached to the doctrines and discipline of Methodism; and hence he never thought any thing he could do too much to promote its interests, which, rightly understood, are no other than those of genuine Christianity.

Mrs. Houlton died about three years before his demise. Her last end was truly Christian; which afforded triumphant joy to Mr. H. and her children. After this event, Mr. H. often said, with tears, to his children, "You will soon have me also to carry out of this room to the silent grave."—In order that his mind might grow more familiar with death, he ordered his coffin to be made; this, of course, exposed him to the ridicule of some. But, however singular this part of his conduct was,

which there is little danger of being drawn into a precedent, it evinces that he familiarised himself with the thoughts of death and eternity.

In August, 1806, his health began to decline, and continued gradually to do so till his death. Though in his last affliction, by which he was obliged to keep his bed for two months, he did not possess so large a portion of joy as he had done when afflicted four years before; yet he manifested strong confidence in God, and so trusted in him as not to be afraid. He often lamented his ingratitude, when he recalled to mind the many blessings which God had bestowed upon him and his family. When visited by his friends and neighbours, he had a word of exhortation suited to their respective cases; and before parting with them, he was wont to propose singing and prayer. His favourite hymn on those occasions was,

"I'll praise my Maker while I've breath," &c.

When at any time his friends prayed for his recovery, his usual observation on that head was, "I would rather die, that I may live for ever." A little before his dissolution, he expressed a desire that there should be no pomp at his funeral, and that the words, "Be ye also ready," should be inscribed in large letters upon the plate of his coffin. On the night of September the 7th, he sent for one of his sons, who lived a few miles distant; and on his arrival said, "Thou art just come in time." Having the greatest part of his family with him, he exhorted them to live in unity and peace; and he heartily prayed that God might bless them all. He then desired them to sing a hymn, and go to prayer. During the time of prayer, his eyes were lifted up, and he manifested by hearty amens the fervency of his devotion. Prayer being ended he desired to be lifted up a little; and almost instantly, without a sigh or struggle, in the 64th year of his age, he breathed forth his soul into the hands of his blessed Lord and Saviour.

An appropriate discourse was delivered on the occasion, by Mr. G. Deverel, from Amos iv. 12.

Leek, September, 1808. J. FURNESS.

MEMOIR OF MRS. SARAH PLASKITT;

By her son, Thos. Plaskitt.

MRS. SARAH PLASKITT was born in the year 1751, at Swallow, a small village near Caistor, Lincolnshire.

She frequently observed that, from a child, she had serious impressions on her mind, and that if she had had any one to explain to her the plan of salvation, she believed she should have

embraced religion at a much earlier period than she did. It was in the year 1770, she went to hear the Methodist preachers. The doctrine of salvation by faith in Christ, which they preached, was, as she observes in her diary, good news to one who had been long captivated by her sins. She heard the word gladly, believed the report, and cheerfully cast in her lot with the people of God, although at that time much persecuted.

She continued to hear for some time, thinking herself in a safe state, till a friend took her aside, and examined her faithfully, respecting her knowledge of Jesus Christ, as a Saviour; by this conversation she was deeply convinced of the necessity of experiencing the pardoning love of God, and she formed a resolution, on her way to meet in a class, neither to eat or sleep till she obtained a sense of God's pardoning love. When she came to the place of meeting, she was in great distress, and kneeling down, she wrestled with God in prayer, until her bodily strength quite failed. One friend after another prayed with her for about two hours, when these words were powerfully applied to her mind, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." She was then enabled to rejoice in the God of her salvation; and she said that she could no more doubt of our acceptance with God, than of her existence.

In February, 1774, she observed, "One day, when I was about the business of my house, I felt an unusual union with God, and such humility and peace of mind, as I thought I had never felt before; and at that time my soul was filled with love to God, and to all mankind for his sake. I found that my evil and corrupt nature was changed into love and meekness. I was willing to suffer, as well as to do, the will of God; yet I was often tempted to think that what I took for the work of God in my soul, was a delusion; but in neither this, nor other temptations, did I resist in my own strength, as I had done before, but looking to Christ, who undertook for me, I came off more than conqueror.

"Sunday, Sept. 18, 1774. Glory be to God, I found him near this morning, and he made his past dealings clear to me. There appeared to be, during the week past, a veil betwixt heaven and me; and I was much tempted. At the afternoon meeting, I found my soul thirsted after a nearer acquaintance with God. My prayer was, O may I never rest till I be full of heaven, full of God. Tuesday, 20. Mr. Peacock preached at our house, and in his exhortation to the society, after preaching, he spoke freely and plainly of sanctification; and the Lord gave me to see what hindered my communion with God. Wednesday, Oct. 5. Glory be to God, this was a day of marrow and

fat things to my soul, especially in the evening, when we had a love-feast at Grimsby. I truly waited upon God, and enjoyed a little heaven below. Sunday, 9. Glory be to God, I felt his presence with me in the morning; and at my class I experienced much love to God and my brethren: for we all partook of Christ's bounty, and joined with one heart to praise God. The two days past I have had much peace of mind, and have been but little tempted. O Lord, help me to watch unto prayer, lest the enemy assault me unawares.

"Sunday, 23. In the morning I experienced much of the love of God, and earnestly desired an increase of holiness. In our class-meeting the Lord was with us of a truth. I afterwards went to the church, where the Sacrament of the Lord's Supper was administered; and the Lord, according to his promise, renewed my strength.

"Thursday, 27, and Friday, 28. I heard Mr. Peacock preach, and was truly alive to God under his sermons. The Lord enabled him to speak with much love and fervour; and there were many hearers who appeared very serious. O Lord, suffer not thy word to fall to the ground. Sunday, November 20. Since I wrote last, I have been much tried in many ways; but I find the Lord is able to save to the utmost all those who believe in him. This morning when I awoke, I was thankful that I was out of hell, and began to meditate on the goodness of God to me. O Lord, forbid that I should live to dishonour thy name. O grant that I may ever live to thy glory. O suffer me not to forget thy loving kindness! Oh! how shall I do any thing for God, who has done so much for me. Sunday, Dec. 18. I bless God, I found much compunction of heart. It hath been my desire to be conformable to the life, death, and sufferings of Jesus, and to drink into the same spirit that he drank of whilst on earth; and now is the time that I must be tried both from without and within; and nothing but the approbation of God can enable me to bear my present trials with patience. At first I started at those trials, and was more willing to have the crown than the cross; but afterwards I felt thankful that the will of God should be done.

"May 15, 1775. My husband was killed by a carriage running over him; he survived the accident a few hours, and then died happy in the Lord. Since he died I have been tried in many different ways; but yet through the grace of God, and faith in the blood of the Lamb, I stand superior to them all. Sept. 24. Blessed be God, I found my soul truly alive to him, and felt no desire but that his righteous will might be done. His consolations bore me up under my difficulties, and I believed that his grace would be sufficient to support me under my future trials. Feb. 12, 1776. I awoke in the morning more peaceable and happy,

and with my mind more stayed upon God, than it had lately been. I had been severely tried, both inwardly and outwardly; but I was enabled to look more at the grace that kept me from sinking, than at my trials. I felt solid peace all this day, and was but little tempted. O Lord, grant me a watchful spirit. Monday 26. The Lord enabled me to go a little journey to see my father and mother, whom I found more humble and teachable than I have of late. I had liberty to pray with them; and the Lord was with us of a truth. Thursday, 29. This day I went to pay a visit to an unawakened friend, with one of my neighbours. Although I found a great dislike to the worldly discourse I heard, and a power to be silent while the ungodly were nigh; yet I did not reprove sin as I ought to have done. O Lord, pardon me, I pray thee, and, for the time to come, help me to be more faithful. Tuesday, March 19. I went to see come Christian friends, one of whom I believe to be a mother in Israel; and while we talked together of the goodness of God, Jesus was present, and filled our souls with his love. Wednesday, 20. This day the Lord shewed me the danger and folly of living by past experience. I found that nothing less than a present application of the merits of Christ, and a feeling sense of the approbation of God, could make me happy, or yield me any real comfort.

"Sunday, May 5. Glory be to God, I enjoyed this day the comforts of religion, and, in particular, in the morning at class-meeting; and all the following week I found power to live near to God, and to cast my care upon him who careth for me. Nov. 10. The two past weeks I have enjoyed more solid peace and composure of mind, than for some time before; the reason, I apprehend, has been, I have not looked so much at my own weakness, temptations, and trials, as at the all-sufficiency of my powerful Saviour."

There is a considerable chasm in our departed friend's diary here. It does not appear that she wrote any thing respecting her experience during seventeen years, from the above date. However, she steadily persevered in her Christian course, walking in the fear of the Lord, and the comforts of the Holy Ghost.

In the year 1778, she was married to Mr. Joseph Plaskitt. In the year 1780, she was called to bury a fine child about nine months old, on which she said she had too much set her affections; she felt exquisitely on the occasion, but acknowledged the goodness of God in taking the child, to wean her affections from every earthly thing. In the year 1786, she was brought so low, that her life was despaired of by her friends, and in her own apprehension, she was very near death. Under this affliction, she

found her soul happy in God, and her evidence bright for heaven.

August 8, 1793. She writes as follows. "On Monday last, being the day appointed that my dear girls and I should part, as they were about to leave their home, and their father's house, and to enter into a deceitful world, and a new scene of life, to provide for themselves; I felt my mind variously affected with all the keen sensations of a mother's tenderness towards her much loved and dutiful daughters. But I endeavoured to fortify myself, by looking up from whence my strength cometh, that I might not be overcome by any immoderate care or grief. The time being come that we must part, I kneeled down with them, and, in the best manner I was able, entreated the Lord to bless them both in body and soul; and at that instant I found myself enabled to cast them upon his Divine Providence, and to commit them entirely, soul and body, into his care and protection.

"April 5, 1795. Being Easter Sunday, in our class-meeting, the presence of the Lord was sensibly felt by most of us that were met together. I have, for many years past, believed it to be our Christian privilege to be saved from the inbeing of sin, or, in other words, to be holy in heart, and in all manner of conversation; it has likewise been my desire to be a living witness of the divine power of saving grace; and, through divine assistance, I have been enabled to make some progress in the divine life. This morning the Lord so wonderfully blessed me with an increase of faith, that I was enabled to cast my soul wholly upon him, and to believe that he would destroy all sin, and remove all the remains of unbelief, and entirely renew my soul in righteousness. I cried earnestly unto the Lord this and the following day, for a further manifestation of his love to me. My soul was almost lost in wonder, love, and praise; and I had also such a deep sense of my own unworthiness, as I think I never had before, and felt such nearness to God in prayer, such an intercourse with heaven, as I cannot describe."

In the year 1801, Mrs. P. came to reside at Grimsby, where she lived the twelve last years of her life; but, during this period, she wrote nothing in her diary until the year 1810. She was then afflicted with a violent fever, which, it was thought, would terminate in her death; but it pleased God to raise her up again, and spare her a little longer. After her recovery, she wrote as follows: "Upon a survey of my past life, I find that goodness and mercy have followed me all my days. Since I knew God, as my Redeemer and Saviour from sin, Oh! how great has been his loving-kindness to me in instances past my enumeration; to my grief and shame I have forgotten many of them, but those which I recollect, raise in my heart the warmest sense of gratitude and love. To the everlasting glory and praise

of God, I will record the sense of his goodness I feel, in answering my prayers respecting the conversion of my children; who, as they grew up to maturity, all became serious, and I trust, sought and found the favour of God. And those of them who are married, have such companions as willingly assist them in the service of God. O that their children may also remember their Creator in the days of their youth! I have had much affliction and many trials from my youth up; but I have experienced that they who trust in the Lord shall never be confounded. As my principal complaint, amongst a complication of others, has been a nervous fever, and often attended with violent pain, my spirits have been at some times much depressed; and I have been sorely tempted and buffeted by the enemy of souls; but notwithstanding those dark hours, and all my trials from afflictive circumstances, I have had many bright seasons and rich displays of the grace of God, and of the love of Jesus manifested to me in the course of near forty years, during which I have experienced him to be my covenant-keeping God. Within the last ten years of my life, my afflictions and trials, both in myself and in my family, have much increased; but, blessed be God, my trust in him hath been more confirmed and strengthened, and I have learned more constantly to depend on him, and to cast on him my every care. Within this year, I have been near the verge of the grave, and though recovered a little, yet I am entirely laid aside from any active employ in temporal things. O that I may be more truly devoted to God than ever. I think I am enabled to be more resigned and patient.

"This morning I feel a grateful and humbling sense of the goodness of God, in supplying my returning wants, both for body and soul. In reading St. John's Epistle last night, though I knew, through believing, I had the witness within myself, that God, of his infinite goodness and mercy, is carrying on the work of sanctification in my soul, yet I was convinced that I had not that perfect love that casts out fear. This day I have found the Lord with me in the furnace of affliction; and athough I do not feel such a manifestation of the presence of God as I desire, yet I know that no less than the arm of Onmipotence could support me under my circumstances, with that patience and resignation which I in general feel. O that I may always be humble and thankful.

"Jan. 1, 1811. It being the first day in the new year, my friends are met to renew their covenant with God. I have also been humbling myself before him. As yet my state is not comfortable. O that my God would again shine upon his own work. If I am spared a little longer, may it please him to lift upon me the light of his countenance, and restore unto me the

joy of his salvation; then, however I may be afflicted, my soul shall not be afraid.

"Meditating on these words, 'Turn you to the strong hold, ye prisoners of hope,' and many other Scriptures of a similar import, the Lord broke in upon my soul. I thought at first my chains were taken off, the prison-doors set open, and my captivated soul set at liberty. Oh! what a night I had! I wept and praised God with joy unspeakable. Oh! how refreshing this was to my soul. O Lord, grant me that faith which always brings me near to thee in prayer; and as believing is the condition of receiving, may I always believe and receive, till I am saved to the uttermost.

"My friends are now meeting their class; I have met with them but once these eleven weeks past, and I was so ill after, that I must not venture again till I am better able. I have much cause for thankfulness; for though my mind is not so comfortable as I could wish, yet, as I believe my depression of spirit is owing to my disorder, I am not unhappy: I am content that the will of God should be suffered, as well as done by me.—I can truly say, this is more desirable than my necessary food.

"I desire, with gratitude, to record the goodness of my gracious God, in that he hath raised up my husband from a most severe and dangerous illness. Though I had but little hope of his recovery, and was very sensible of the helpless state in which I was likely to be left, yet the Lord kept my mind in peace, trusting in him; for which I desire to praise him with all my powers.

"Aug. 15, 1811. When rising this morning, I endeavoured to praise my God, as I always do; but how scanty is my praise! In enumerating the blessings and favours of the day that is past, I feel my obligations increased: may God grant me true humility, and sincere gratitude. Aug. 31. I have of late had many bright and believing views of Jesus, as being all in all. At present I feel myself humbled as in the dust before him, on account of my unbelief, which at times keeps me, as it were, in chains; but I trust that I am daily gaining ground, so that in the greatest pain of body and conflicts of mind, I trust, I shall, through the exercise of faith and patience, so depend upon him, as to know him at all times to be a present and gracious God. My heart glows with gratitude to him. O all ye saints upon earth, and ye pure spirits in heaven, join me in praising a redeeming God. Lord's-day, Sept. 8. This afternoon we have been partaking of the blessed memorials of the death of Christ. There were many present, who, I hope, found it good to wait upon the Lord. Whilst meditating on the privileges I enjoyed, in being a member of the church militant, I was led to anticipate the joys of the church triumphant, the members of which

behold the blessed Redeemer face to face, where no cloud, no sin, no suffering, shall ever come. Sept. 15. I have been enabled this day to wait upon God in his own appointed means of grace, both in public and private; and to his name be the glory, I have found it good so to do. In the week that is past, though I have been very much afflicted, I have found very often an open intercourse between God and my soul. O for active, lively faith, and a will always submissive to the will of God.

"Lord's day, Oct. 20. I am once more enabled to take my pen, being raised up and revived again both in body and mind; I ascribe the glory to God, who forgiveth all our sins, and healeth our backslidings, and crowneth our lives with his tender mercies and loving kindness. Oct. 27. In the week that is past, I have had some gracious visits from the Lord, and have been enabled to draw near to him in prayer, and to rejoice unto him with reverence. I yet feel that affliction awaits me, and temptations surround me on every side: but I also feel the name of the Lord to be a strong tower, that the righteous may run into, and be safe.

"Jan. 1, 1812. This morning, being a little better, I shall endeavour to take a survey of the year that is past. It hath been a year of much affliction and many mercies, but when I reflect on my ingratitude, and unfaithfulness to the grace of God, through the course of it; I wonder and adore that love, that almighty love, that has borne with me, and blessed me in my own soul, and in my family. During the past year, the Lord has taken my husband's mother out of time into eternity: she died in the full triumph of faith, in the 81st year of her age. Her confidence had been firmly fixed in the Lord Jesus, through a long series of troubles and afflictions. Now let me examine myself: What proficiency have I made? or what knowledge have I gained? Why, in the first place, I have learned to know more of my own ignorance and helplessness; and, secondly, to depend on God my Saviour and Redeemer, for all things both for life and godliness. God is love, and my earnest prayer is that he may fill my soul with the knowledge and love of himself; then, if spared a little longer, I shall devote my lengthened days, and all my ransomed powers to his service.

"March 4. Thanks be to God, I am yet a monument of mercy. Last night, when I awoke out of my first sleep, I was in great agony, both of body and mind: I think it arose from a fit of some kind. In the course of a few months that are past, I have often felt something of the same nature, but never to such a degree before. It appeared to me, that my final dissolution was approaching, but that circumstance would not have produced terror, had my evidence of the divine favour been bright. I endeavoured to pray, but hardness of heart, and the uncom-

fortable, not to say unhappy, frame of mind which I felt, rendered prayer ineffectual. I endeavoured to plead the promises of God, and was in a good degree enabled to depend on his faithfulness. I find that nothing short of a comfortable sense of the presence and favour of God, can make us really happy, either in life or in death. April 28. After much affliction of body, and "heaviness through manifold temptations," I once more can read my title clear to heaven, through my gracious Redeemer; and can greatly rejoice in my reconciled God and father. March 31, 1813. My friends are now meeting in class, probably I shall never meet with them more. O that the Lord may bless them indeed, and bless me also in this my low estate. Though I have not been able to wait on him in any public means of grace for some time past, yet, blsesed be his holy name, he meets with me in private. O my Lord, enable me always to look to thee by faith, that thou mayest bless me, and keep me from murmuring, and enable me to be humbly dependent on *thyself*. April 7. In the week that is past, the Lord has been graciously pleased to keep my soul in peace, trusting in him, and rejoicing in my privilege, as a believer.

"May 5. I have been much afflicted again, and at times much harrassed in my mind. Sometimes I have been assaulted with such horror and confusion, as almost overcame my weak frame; but thanks be to my good and gracious God, who seldom suffered me to be long before I recovered strength to call on his holy name; when I was enabled to do this, I found him a present help in time of need. O that I may praise him to all eternity."

These were the last words Mrs. P. wrote in her diary. On the evening of the following day, Tuesday, May 6, she conversed cheerfully with her friends, heard some excellent spiritual letters read, and retired to rest as usual.

About twelve o'clock in the night, she was awakened out of sleep by a severe fit of coughing, attended with violent pain. She observed, this must be dying. About one o'clock, she exclaimed aloud, "Jesus is my all in all!" After a little pause, she said, "This is the best of all, Jesus is precious after all!" Soon after, being asked, "Are you sensible?" She answered, "Yes." "Is Jesus precious?" She replied, "Yes, very precious;"—and in less than half an hour her happy spirit took its flight to the regions of bliss, in the 61st year of her age; after having been 42 years a member of the Methodist Society.

A sermon was preached on the occasion, by Mr. Waller, from Rev. vii. 14, 15, 16, and 17th verses, "These are they which came out of great tribulation," &c. to a numerous and attentive audience.

Mrs. Plaskitt was a woman of good sense, had a sound judgment, and a clear understanding. Deep humility, unaffected

piety, and ardent zeal in the cause of God, were striking traits in her character. For many years she received the preachers under her roof: they preached in her house, and she sometimes observed, that she never considered herself so highly honoured, as when entertaining them. While she was blessed with a tolerable state of health, she was diligent in visiting the sick, and in attending all the means of grace. Spiritual conversation, reading the Scriptures, and converse with God, were the delight of her soul. May her children and grand-children follow her, as she followed Christ; and may they all meet her at the right hand of God, to part no more for ever!

MISCELLANEOUS.

AN ESSAY ON ETERNAL DURATION.

To the Editor of the Methodist Magazine.

Dear Sir,

THE subjoined Essay, as you will perceive, is in part derived from documents of considerable antiquity. What the ancients wanted in refinement, they supplied in weight; and on this ground, perhaps, few of the moderns are to be compared with them. The insertion of the remarks now sent, will oblige,

Dear Sir, your's, in the promotion of the cause of truth,

Kettering. WILLIAM BROWNE.

THIS is a subject that transcends all expression. Drexilius says, "Whatever is spoken of eternity, is far less than what it is." It is difficult to ascertain the nature of time, but much more so to explore the nature of eternity. A certain philosopher once said, "That time was the measure of motion." The Platonists, or disciples of Plato, said, "Time was eternity limited:" but this was making it obscure indeed. They come nearer to the point who say, "That time is a continued flux of minutes, hours, days, months, and years, from the beginning of the world to its final termination." Of Augustine it was said, "That he struggled about this subject like a bird in a string." At one time he saith he knoweth it, then again he declares he knoweth it not. He knew enough to be silent, but not enough to speak. And if it be thus difficult to say what time is, how much more so to describe a boundless eternity! Eusebius says, "The highest flights of oratory, the loftiest strains of rhetoric, are not able to reach it."

The subject of eternity not only transcends all expression, but

likewise all our knowledge and understanding. What the ancients said of the source of the Nile, that nature made it rather to be sought for, than to be found, may be truly said of Eternal Duration. "It is a path which no fowl knoweth, the vulture's eye hath not seen it, nor the lion's whelp trodden in it." Such knowledge is too wonderful for us. The understanding may keep footing whilst it wades in the shallows of time, though extended to 100,000 years, but it will soon be swallowed up, when it launcheth forth into the ocean of eternity. As when a stone is cast into the water, the circle increaseth, so it is as it respects eternity; one deep calleth upon another. Eternal Duration is a wheel within a wheel. It is mystery folded up in mystery. It is a maze or labyrinth, full of infinite turnings and windings. It is a well that was never fathomed. It is an overflowing and ever-flowing fountain, which can never be exhausted, but bubbleth forth in a continued stream, that runs for ever, and for ever will run on. Eternal Duration is a boundless sea; the farther we enter into it, the deeper we find it. Heaven is an ocean of pleasure and ineffable delight, but hell is a sea of wrath, a gulf of misery, without a shore or bottom, for any anchor of hope to fix upon. Finally, Eternal Duration is a sun that never sets, a day that never ends, a taper that never burns out. Suppose we endeavour now to ascertain this important subject, by the application of certain rules of great use in human science. Out of many others, I will select three; namely, Numeration, by which we ascertain any number; Ponderation, by which the weight of any commodity is understood; and Mensuration, by means of which we arrive at the exact dimensions of certain things.

Let us for a moment try our skill by the aid of human science. We will begin, 1, With Numeration. The power of numbers is very great. We can easily tell how many years have elapsed since the creation of the world, Noah's flood, the birth of Christ, and the ever-memorable Reformation. But who, by the aid of this rule in arithmetic, can possibly calculate the ages of eternity? How long shall eternity endure? For ever! When will eternity end? Never! As long as God is God, heaven is heaven, and hell is hell, so long shall be eternity. So long shall heaven contain the saints, and hell torment the wicked. Then eternity, as to its duration, cannot be numbered. Let us now call into our aid, 2, Ponderation. God is very sublimely exhibited by the prophet, as 'weighing the mountains in scales, and the hills in a balance.' But there are no scales or balances, by which we can arrive at the weight of an everlasting condition. The weightiest and most ponderous things that can be brought, even ranges of stupendous rocks and mountains, would be, to the weight of eternity, but as the small dust of the balance. But things in particular are ascertained with regard to their dimen-

sions, as to their height, length, depth, and breadth, 3, By Mensuration. Let us try if we can find out the dimensions of eternity, by the aid of this mathematical rule. God is elegantly represented by the prophet, as "measuring the waters in the hollow of his hand;" as "meting out the heavens with a span, and as comprehending the dust of the earth in a measure;" but who, beside God himself, who inhabiteth eternity, is competent to measure the height, span the breadth, or fathom the depth of a boundless eternity? Astronomers form imaginary lines, by which they measure the heavens and the earth. Mariners have their plummets, by which they sound the depth of the water; but by no human method whatever can mortals sound the depths of eternity. It is very properly asked by one, "Who can number the sand of the sea, the drops of rain, and the days of eternity?"

By way of improvement, the subject of eternal duration may be considered with relation to two characters; namely, the pious saint, and the unconverted sinner. 1, For the comfort of the godly who enter heaven's glory, not any thing shall abridge the perpetuity of their joys. Satan cannot. He got into the earthly paradise, and, by tempting man to sin, dispossessed the possessor of it: but the place that knew him once in the celestial paradise, will know him no more for ever. Man cannot. The rage of tyrants may cut the thread of natural life, but this serves as a passport to life eternal. Sin cannot dethrone the saint in glory. Heaven is a holy habitation, a land wherein dwelleth righteousness; no shadow of evil can ever enter there, either to disturb the peace, or terminate the joys of the inhabitants. Finally, death cannot end their joys. Death will be cast into the lake, and never be permitted to enter the gate of life. 2. For the terror of the wicked, it may be remarked, that their punishment will never have an end. It is a death that never dies. Its perpetuity is of all things the most terribe. One says of it, "Oh! killing life. Oh immortal death!" They shall seek for death as for hid treasure, and not be able to find it. The eternity of their torments will be the most tormenting. Hope of an end would be a hope indeed. An ancient writer speaks of it after the following manner: "Was the whole world grains of sand, and once in a thousand years an angel should descend, and take away a single grain, in time the heap would be removed; but even such a long duration would bear no proportion to eternal ages." How truly awful will be the state of the finally impenitent, cast into a sea of wrath, without a single cord of divine mercy ever thrown out for them to lay hold of.

But happy, unspeakably happy, shall those be, who, after having been tossed upon the fluctuating billows of this mortal life, find themselves secure in the midst of the haven of repose and tranquillity. There they shall possess a perfection of holi-

ness, without any mixture of sin; a perfection of happiness, without any mixture of misery; joy without sorrow, rest without labour, light without darkness, life without death, eyes without tears, hearts without sorrow, and souls without sin. There the houses are palaces, the meals feasts, the garments robes, the seats thrones, the covering for the head, crowns. Even Solomon, in all his regal glory, was not arrayed like one of these. Absalom's beauty to theirs, is but deformity; Samson's strength to theirs, is but infirmity; and Methusalah's age to theirs, is but minority.

LINNÆUS'S DREAM.

Linnæus, whose fame has spread throughout all Europe, had spent many days in examining and classing those wonderful plants which he had collected from the craggy mountains of Norway. He admired their beauty and structure, but knew not their use; nor was he able accurately to determine what place they held in the vegetable creation. He saw much was to be known, and lamented his ignorance,—whilst the world was admiring him as a prodigy and a father of science;—nor could he forbear bitterly bewailing the shortness of life, which puts a stop to philosophical inquiries, and renders it almost impossible to attain even the smallest degree of perfection, in any one branch of knowledge. "Alas! (said he,) why is man's existence circumscribed within such narrow bounds; and why, surrounded as he is with the glorious works of God, is he permitted to know so little of them? Scarce are we born into the world, scarce do we acquire skill to perceive what is most worthy our notice, before we are snatched away, and hurried to the grave, leaving our undertakings unfinished, and in the hands of those who either have not skill to carry them on, or choose some other pursuits."

His thoughts distressed him, but still he retained that humble acquiescence in the will of the Supreme Being, which is ever inseparable from a truly philosophical mind: he knew that whatever the Author of nature appointed, was certainly right and good. Humbled, therefore, but not discontented or repining, he retired to rest, and in the vision of the night was instructed.

He fancied himself busied in searching for some extraordinary plants, which he had long desired to be possessed of, and that he had wandered insensibly to one of the most delightful spots in all Norway. It was the brow of an high mountain; the vast ocean was before him, on which appeared, with swelling sails, a large fleet, passing to convey the products of the North to the more pleasing regions of the South; and on the other part, through a vale, bounded on each side by craggy rocks, was seen the adjacent country, which the warm season, just begun, had

clad in all its verdure. Beyond a river, that bent its course through rich pastures filled with cattle, appeared to the right a large and populous town, over which the rising ground exhibited to the view, corn-fields, and all the variety of a well-watered country: and to the left, a thick wood, through a large opening whereof (formed by nature) was seen the ruins of an ancient castle, heretofore the seat of gothic valour. Linnæus's attention to his pursuit was for a while suspended, and he stopt to survey alternately these pleasing scenes. In the mean time, the sun, setting in full glory beneath the waves, caused the horizon to exhibit colours of the rainbow, and these gradually fading, the starry concave of the heaven begun to be enlightened by the rising moon. But soon the scene was changed, the whole sky became veiled with thick clouds, and a distant roaring proclaimed the approach of a dreadful storm. Already the rain descended in vast torrents, the heavens blazed with lightning, and the rocks resounded with loud claps of thunder.

Linnæus, filled with terror, was seeking where to shelter himself, when a voice from a cave, (whence there suddenly issued a gleam of light,) bade him approach, and consider what he saw. With trembling he obeyed, and entered a spacious cavern, adorned on all sides with pointed crystals, which had been formed by water, distilling from the rock, and which, reflecting the light that proceeded from a golden lamp hanging in the midst, made it as bright as day. Here he found a venerable old man, in a loose robe of purple, ornamented with ermine, who had before him a large concave mirror, and in his hand a golden rod: he seemed calm and serene, and approaching Linnæus with a smile of complacency, that dissipated all his fears; "Behold (said he) thy sincerest friend, who has desired thy happiness, and long sought to discover himself to thee. I would gladly always abide with thee, but the state of things in this world forbids it; and I can only use favourable opportunities of conversing with thee: at such times I would make thee partaker of my riches, and they will continue for ever. Seest thou this mirror? observe attentively what it representeth to thee."

Having thus spoke, before Linnæus could reply, he waved his wand, and immediately there appeared a garden that had been lately planted: the trees were covered with a bright green, and began to shoot forth their various blooms on every part, and to fill the air with fragrant sweets. But suddenly there came forth those who had the care of the plantation, and stripped them of all their boughs and verdure, leaving only the bare and unadorned trunks, which instead of the pleasant scene that before presented itself to the view, afforded only a disgustful and barren prospect. Soon, however, there were grafted on these, fresh branches of all kinds; and again, they sprung to a more delightful verdure,

and produced more fragrant blossoms, and in the end the finest fruits, and went on increasing in beauty, strength, and usefulness.

Linnæus was filled with admiration, and began diligently to observe their various kinds, that he might know to what class they belonged, when the venerable old man interrupted his speculations, and thus addressed himself to him:—

"Know that no evil is permitted but for good, and that the shortness of life which thou lamentedst, is consistent with the designs of a wise and gracious God, the tender Father of all created beings. Thou sawest the plants beautiful and pleasant to the sight, and it perhaps displeased thee that they were so soon stripped of their glory, and prevented from attaining that perfection to which they seemed to be tending: but thou sawest also, that thereby they became in the end more beautiful, and instead of continuing useless objects, only pleasing to the sight, yielded the finest and most delicious fruits. So it is with man. His days are short, during which he exists in an imperfect state on earth, and he is quickly removed from thence to flourish in that more exalted station, for which he was created. In this world he begins to exert the powers of his mind, and to inquire after knowledge, and having obtained some small portion of wisdom, to promise himself a great increase, and to form plans of much improvement, and of perfection in what he has undertaken; but being designed for pursuits of a still nobler kind, he has a period put to his existence and progress here; he is (like the plants thou sawest) deprived of his first beauty and lustre, in order to be exalted to a more glorious state, and to be endued with higher faculties, that shall be grafted on his human nature, and by the assistance of them he shall attain to the utmost his soul can desire.

"It must not be revealed to man too clearly what are the glories of that exalted state, lest he should be unwilling to remain his appointed time in this, and rushing immaturely into it, should fail in the desired end; but he is permitted to have some faint glimpses, to quicken his desires and his endeavours to fit himself for it. What happiness must there be in a state, wherein man shall have before him a prospect of existence to all eternity, without meeting with any obstacle to put a stop to his pursuits! Wherein he shall have leisure thoroughly to contemplate and investigate all the ways and works of God, and to gain a perfect knowledge thereof, observing accurately every thing that exists, and learning its place, its order, and design!

"What enjoyment in a state, wherein he may be permitted to learn the history of this world, through which he shall have passed, and of all its revolutions; of the actions and ways of men, and of the dealings of God with them: wherein he may learn

the history of other worlds, visible and invisible, and the scheme of Divine Providence with regard to the whole! And, reflecting thereon, may become acquainted with all the attributes of the Deity; and being filled with unfeigned love and adoration, may draw near to the Most High, and see him as he is!"

Linnæus was in raptures at these words; he no longer lamented his condition; he became suddenly contented with the shortness of his days, and even wished to arrive at the end of them: but, conscious how much attention and care it required to reach that desirable period in such a manner, as to have well-grounded hopes of enjoying the state of happiness he so earnestly wished for, he addressed himself to the sage, to beg his direction and instruction. "Venerable monitor, (he cried,) teach me, O teach me how to live, so that I may attain a happy end." But such was the fervour and solicitude of his mind, that he awoke, and lo! that which he had seen and heard was but a dream.

ON THE USE OF PRIVATE VISITS BY MINISTERS.

To the Editor of the Methodist Magazine.

Sir,

THE following excellent piece, on the use of *private visits* made by ministers, struck me, when reading it, as deserving a place in your excellent publication. Should you, on perusing it, be of the same opinion, you may, if you please, let it come forth, and say to the thousands of ministers who regularly read your work, "Go and do likewise." SIGMA.

Yarmouth, Oct. 14, 1812.

"THE uses of private instruction are manifold, and its place is not to be supplied by the most able and earnest discourses from the pulpit. In his private addresses, the minister of a parish reaches those who absent themselves from his public labours; and affects others whom those labours have failed to convince and reform. He seizes the fit moment, when the mind is disengaged from pressing avocations, or the heart softened by calamity. He adapts his proceedings to the particular case of the individual, he enters into his situation, feeling, and habits; he obviates prejudices, he rectifies misconceptions, he resolves doubts, he quiets scruples, he repels excuses and evasions, the existence of which he had not even suspected. He comes closely to the point, and presses his arguments with a degree of strict and undeviating application to the thoughts and defects of the person with whom he is conversing, which it would have been improper to aim at, and impossible to attain, in a discourse delivered to a public congregation. He probes the heart to the

bottom, placing before the eyes of the vicious the precise image of their depravity; encouraging the timid, confirming the irresolute, and establishing the devout in their piety; and experiencing at the same time, for he can scarcely fail in some degree to experience, a reciprocal impression from his own precepts on his own breast. The insight which a minister acquires into the state of his hearers, in the course of his private exertions, is of essential service in promoting the efficacy of his public preaching, by guiding his judgment as to the topics to be selected for sermons, and as to the manner of treating them. Among the beneficial effects resulting from private instruction, another must yet be mentioned. It is particularly applicable to *the sick*. Sickness naturally disposes the mind to seriousness and reflection; and, by withdrawing its attention, and loosening its attachment from the objects of the present world, fits it for estimating, according to their real importance, the concerns of that which is to come. A minister who is deeply impressed with the awfulness of the charge which his ministry lays upon him, and remembers that 'there is joy in the presence of the angels of God over one sinner that repenteth,' will not suffer his hearers to want his instructions at the moment when they are likely to be received with more than common gladness and effect. He will speak to them with plainness the great truths of the gospel; he will adapt his exhortations, his counsels, his reproofs, to the past actions and the present state of the individual whom he addresses. And while he shews to him every mark of that compassionate tenderness which his situation demands, he will beware of an error, into which ministers are not unfrequently led by mistaken piety, that of affording groundless consolations and unwarrantable hopes to the sick; and of thus teaching their listening relations to believe, that a few days of sorrow and contrition on a deathbed are sufficient to wipe away the guilt of a long and vicious life.

"But private instruction is not to be confined to the chambers of infirmity and disease. The healthy and robust stand perhaps in the greatest need of it. They may be forgetting the resolutions, and breaking the promises, which they formerly made in sickness; or, having seldom been reminded of their mortality by confinement and pain, may be immersed in sinful courses, and thoughtless of future judgment. Casual meetings and visits purposely made and repeated, will afford a minister ample opportunities of endeavouring to awaken and reclaim them. He makes the attempt, perhaps, and fails. It was his duty however to make it. And how does he know but that the seed which he has sown, though now it appears inert and lifeless, may spring up and bear fruit hereafter? Let him not despair too soon, nor content himself with a single trial. Circumstances may change

for the better, and a second or third effort be successful. It was undoubtedly the direction of our Saviour to the first preachers of his religion, 'not to cast their pearls before swine;' and it is a direction still to be remembered. But those whom God permits to live, his ministers should be very slow to pronounce irreclaimable. A conscientious minister will bear in mind, that the salvation of the illiterate and indigent man is not less valuable in the sight of God, than that of the rich and the learned; and will not be led by pride to neglect the poor, or to treat them with superciliousness in the course of his private instructions. Neither will he be deterred from privately addressing particular individuals among his hearers, on the subject of vices with which they are notoriously chargeable, by the mere circumstance of their being wealthy, or in elevated stations, or voluntary contributors to his own annual emoluments. Honest and disinterested boldness in the path of duty is one of the first qualifications of a minister of the gospel. But let his whole conduct be the evident result of piety and conviction, and plainly animated by the spirit of brotherly love. Let his admonitions be conveyed in a suitable manner, and at seasons prudently chosen; and let them, in general, be kept permanently secret from the world. Let him neither be disconcerted nor irritated by neglect; nor even by open rudeness, contempt, and injurious recrimination."

Gestorne's Inquiry into the Duties of Men in the higher and middle classess of society.

A Letter from Mons. de Fenelon, Archbishop of Cambray, to his Pupil, the Duke of Burgundy, Father to Louis XV. King of France.

Offspring of St. Louis, imitate your forefather. Be like him mild, humane, easy of access, affable, compassionate, and liberal. Let your grandeur never hinder you from condescending out of goodness, to the lowest of your subjects, to put yourself in their place; yet so, that this goodness may never weaken your authority, nor lessen their respect. Study men continually; learn to make use of them, without making them your masters; search the whole world for merit. It is commonly modest and retired; virtue does not pierce the throng to shew itself; it is neither forward nor greedy, and is content to be forgotten. Suffer not yourself to be beset by insinuating flatterers. Make it known that you love neither praises nor mere cringing addresses. Shew no confidence but in those who have the courage to contradict you with respect, and who love your reputation better than your favour.

It is time for you to shew the world a maturity and vigour of mind, proportioned to the present exigence. St. Louis was, at your age, the delight of the good, and the terror of the bad. Let it be seen that you have thoughts and sentiments becoming a prince. You must make yourself beloved by the good, feared by the bad, and esteemed by all.

There is nothing weak, melancholy, or constrained, in true piety; it enlarges the heart; it is simple and lovely; it becomes all things to all men, that it may gain all. The kingdom of God does not consist in a scrupulous observation of little punctilios; it consists in the exercise of the virtues proper to each man's state and vocation. A great prince is not to serve God in the same manner as a hermit, or a private man. St. Louis pursued the true interest of his nation, of which he was the father, as well as the king. In all the principal affairs he saw every thing with his own eyes. He was diligent, provident, moderate, upright, and steady, in his negociations, insomuch that strangers trusted no less to him than his own subjects. Never did a prince shew greater wisdom in ordering and governing his people, and in the measures he took to make them good and happy: he tenderly loved, and placed a confidence in, those who deserved it; but was steady and firm in correcting even those whom he loved the most. He was noble and magnificent, according to the manners of his time, but without pomp and luxury: his expense, which was great, was ordered with so much economy, that it did not hinder him from disburdening all his demesnes. Be the heir of his virtues, before you inherit his crown. Remember that his blood flows in your veins, and that the same spirit of faith by which he was sanctified, ought to be the life of your heart. He looks down upon you from heaven, where he desires you may one day live and reign with him in God. Unite your heart with his. Conserva, fili mi, præcepta patris tui.

(After the death of this prince, his cabinet was found full of such letters.)

THE HISTORY OF PROFESSOR DU VAL,

A very extraordinary Genius.

M. Du Val, Professor of History and Geography in the academy of Luneville, is the son of a peasant, and born in Burgundy, but came into Lorrain when a child, and was employed as a shepherd at a village near Nancy. His thirst after knowledge appeared in his very childhood, and having no other means of gratifying it, he made a collection of snakes, toads, &c. amused himself with examining these creatures, and was continually asking the neighbouring peasants why those animals were

formed in such a particular manner? But the answers he received were generally such, as left him less satisfied than he was before. He once happened to see, in the hand of another country boy, Æsop's Fables with cuts, which made him still more desirous of learning than before. He could not read; and the other boy, who was capable of gratifying his curiosity, was seldom in a humour to explain the animals, &c. represented in the cuts. In this distress he determined to make himself master of that introduction to knowledge, however great the difficulties that attended it might prove. Accordingly, he saved whatever money he could get, and gave it to other boys who were older than himself, for teaching him to read. Having with incredible diligence attained his end, he happened to meet with an almanack, in which the twelve signs of the zodiac were delineated. These he looked for so constantly, and with such attention, in the heavens, that at last he imagined that he actually traced such figures there: and though he was mistaken in this and several other particulars, yet many of his observations were such, as few others are found capable of, even after receiving regular instructions.

As he once passed by a print-shop at Nancy, he observed in the window a map of the world, which opened a field for new speculations; and having purchased it, he employed many hours every day in perusing it. At first he took the degrees on the equator for French leagues, but upon considering that in coming from Burgundy to Lorrain, he had travelled many such leagues, though on his map that distance seemed to take up a very little spot, he was convinced of the impossibility of his first conjecture. But it must have been with incredible labour, and at the same time is a signal proof of his extraordinary genius, that he acquired a thorough knowledge of these and many other signatures on the several maps, which, as his purse could afford it, he afterwards procured.

His inclination for silence and retirement, made him weary of living among the noisy peasants' boys; and induced him to visit some hermits, who had their cells in a wood, about half a league from Luneville, and undertake to wait on them, and tend six or eight cows which they kept. These hermits were, however, grossly ignorant; but Du Val had an opportunity of reading several books he found in their cells, and getting many difficulties, that occurred to him, solved by persons who came to visit these hermits. All the money he could scrape together in his mean circumstances, was laid out in books and maps; and observing, on some of the latter, the arms of several princes, as griffins, spread eagles, lions with two tails, and other monsters, he inquired of a foreigner, whether there were any such creatures in the world? Being informed that these marks belonged to a particular science

called heraldry, he minuted down this word, before unknown to him, and hurrying with all speed to Nancy, bought a book of heraldry; and by that book, without any other help, he became a master of the fundamental principles of that science.

In this course of life Du Val continued, till he arrived at his 21st year, when in the autumn of 1717, he was discovered watching his charge in the woods, and sitting under a tree, with his maps and books about him, by Baron Psutschner. This gentleman was then governor to the young Prince of Lorrain, who happened to hunt that way. The baron thought a herdsman, with sun-burnt, lank hair, dressed in a coarse linen frock, with a heap of maps about him, so extraordinary a sight, that he informed the prince of it, who immediately rode towards the place, and put several questions to Du Val about his way of living. Du Val shewed, by his answers, that he was already master of the grounds of several sciences. Upon which the prince offered to take him into his service, and told him that he should go to court. But Du Val, who had read in some books of morality, that the air of a court was infectious to virtue, and had also observed, when he had been at Nancy, that the lacqueys of great men were a riotous, debauched, and quarrelsome sort of people, frankly answered, "That he chose rather to look after his herd, and continue to lead a quiet life in the wood, with which he was thoroughly satisfied, than to wait on the prince:" but added, "That if his highness would give him an opportunity of reading curious books, and making himself master of more learning and knowledge, he was ready to follow him or any body else." The prince was highly pleased with his answer, and when he returned to court, prevailed on the duke, his father, to send this extraordinary herdsman to the Jesuits' College at Pont a Mausson. When he had finished his studies at that seat of learning, the duke permitted him to take a journey into France for his further improvement; and, soon after his return, gave him a professorship in the academy of Luneville, with a pension of 700 livres a year, and also made him his own librarian, which is worth 1000 livres a year more, besides a handsome apartment.

He is of a most engaging modesty and politeness, and so far from ashamed of his former low condition, that he takes a pleasure in relating the successive and gradual rise of new ideas in his mind, and the pleasing tranquillity and uninterrupted content he enjoyed in a situation, in all appearance mean and despicable. He still keeps an apartment in the hermitage, from whence the duke raised him to his present condition, and, to perpetuate his memory of the transaction, has had his picture drawn, in which he is represented just as he was when discovered by Baron Psutschner, under a tree, with a landscape of the place, and the prince talking to him; this piece he has obtained leave to hang up in the duke's library.

Account of a Girl who subsisted nearly Four Years on Water alone. (From the Memoirs of the Academy of Sciences at Paris, for the year 1756.)

November 9, 1751, Christina Michelot, aged ten years and a half, the daughter of a vine-dresser at Pomard, half a league from Beaune, was seized with a fever, which was looked upon as the beginning of the measles. She took a light ptisan: but absolutely refused every other medicine, and would swallow nothing but water. The measles did not appear, and she had no other symptom but such a violent head-ache, as caused her to get out of bed to roll on the floor; and one day her father going hastily to take her up, she fell into a swoon, which continued so long, that she was supposed to be dead: she recovered however; but some days after lost the use of all her limbs, which retained only the flexibility of those of a person newly dead.

This went off; she recovered her appetite and her speech, but the head-ache continued; and soon after she fell into a delirium, accompanied with convulsions, startings, and a trembling of the arms and legs, and sometimes she could not be kept in bed.

To remove this, she was bled in the foot, and blisters were applied to her legs. This threw her into a total languor, and she lost the use of all her limbs, and the power of eating and speaking, retaining only her hearing, seeing, and feeling, and a little respiration. Except in the delirium mentioned above, which did not continue long, she still preserved the use of her reason, which she employed to intimate, by inarticulate sounds, what she liked or disliked. These sounds were at first only two: she multiplied them afterwards, and began to add to them a little motion of her hands, which increased as the sounds became more varied. Still she took nothing but water, and that in a very small quantity; hence her belly shrunk so much, that one imagined they could feel the vertebræ through it, and could distinguish none of the intestines. All that part, and the lower extremities, which had lost all feeling, seemed to be seized with a partial palsy. As to the rest, the body still kept its colour, her eye was brisk, her lips of a good red, and her complexion very fresh: her pulse was regular, and even strong.

She still continued the same regimen, except that she swallowed the water with more ease, and in greater quantity. A physician of Beaune, who saw her in this condition, could not believe her sole nourishment was water, till a lady, at his desire, took her into her house, and kept her long enough to satisfy him of it: he then thought to deceive her by giving her, instead of water, veal broth highly clarified. He indeed deceived her senses, but not her stomach, which immediately threw up the

broth with nauseous and violent convulsions, which were followed by a fever.

On her leaving this lady's house, her father carried her with him on a pilgrimage.

On her return, she was so distressed with thirst, that she made a violent effort, and her speech returned to ask for water: from this time she retained the use of her speech, which became more and more familiar to her. She also increased the quantity of her drink, which she discharged plentifully by urine. It will be easily imagined, from the regimen she had so long observed, that she had no discharge by stool.

She now recovered the use of her arms so far as to be able to spin, to dress herself, and to make use of two short crutches, by the help of which she dragged herself on her knees, not being able yet to use her legs. By this means she could go to the jar which contained all her provisions, and even to the houses of some neighbours: she was in this condition when *M. Landillou* saw her on the 9th of December, 1754, above three years after the beginning of her disorder. He observed that she began at that time to raise her right knee; that neither the flesh of her thigh, nor that of her leg, on that side, was fallen away, nor those of her arms and hands; that her skin was soft, her face plump, with an air of serenity that discovered no bad habit of body: he ventured to foretell that she would get quite well, and perhaps sooner than was generally imagined. His prediction was fully verified; as soon as she arrived at the age of puberty, her appetite returned, she began by little and little to eat; and with the assistance of some light medicines, all the symptoms of her disorder successively disappeared; so that, in the month of July, 1755, she eat as usual, and began to walk without crutches, having been near four years without taking any nourishment. However high we may have carried our knowledge of the human body, and the animal economy, we are very far from being able to account for such phenomena.

To the Editor of the Methodist Magazine.

THE insertion of the following piece in your very valuable Miscellany will greatly oblige, dear Sir, your's sincerely,

York, Sept. 22, 1813. JOHN REYNOLDS.

PARALLEL between JESUS CHRIST and SOCRATES. From Mons. ROUSSEAU's Treatise on Education, entitled *Emilius.*

"I acknowledge (says Monsieur Rousseau, speaking in the character of a sceptic Savoyard vicar) at the same time, that the majesty which reigns in the sacred writings, fills me with a solemn kind of astonishment, and that the sanctity of the gospel speaks in a powerful and commanding language to the feelings

of my heart. Cast your eye on the writings of the philosophers; behold them in all their studied pomp, and see how trifling, how insignificant they appear, when compared with the holy records of the gospel? Is it possible that a book so sublime, and yet so artless and simple, can be a production merely human? Is it possible that the person, whose history it unfolds, can be considered by any as a mere man? Hear him speak; behold his actions! Is that the language of enthusiasm? Is that the lordly tone of an ambitious ring-leader? On the contrary, what gentleness and purity in his manners! What mildness and affecting grace in his instructions! What elevation and dignity in his maxims! What deep wisdom in his discourses! What presence of mind, what delicacy, what precision in his answers to the demands of the ignorant, or the objections of the perverse! What an amazing empire over his passions, did his whole conduct and conversation discover! Where is the man, where is the sage that has so far attained the perfection of wisdom and virtue as to live, act, suffer, and die without weakness on the one hand, or ostentation on the other? That sage was Christ. When Plato drew the ideal portrait of his *good man*, covered with the reproach that is due to iniquity, while he deserved the immortal prize of virtue, he drew exactly the character of Jesus. The resemblance was so far striking, that it was perceived by all the Christian fathers: and indeed it is not possible to mistake it. Who, but such as the tyranny of prejudices and wilful blindness hinder from perceiving things in their true light, would dare to compare the son of Sophroniscus with the son of Mary? What an immense distance is there between these two characters! Socrates expiring without pain or disgrace, acted his part, and sustained it to the end without much effort; and if that easy death had not reflected a lustre upon his life, it would be a question whether Socrates, with all his wit and sagacity, was any thing more than a sophist.

He was, say some, the inventor of morality: but what do such mean? morality was practised long before Socrates; and he had only the merit of saying what others had done, and of displaying in his instructions what they exhibited in their examples. Aristides had been just, before Socrates had defined what justice was. Leonidas had laid down his life for his country, before Socrates had recommended the love of our country as a moral duty. Sparta was frugal, before Socrates had praised frugality; and Greece abounded with virtuous men before he had explained the nature of virtue. But was it from the morals and example of his countrymen that Jesus derived the lines of that pure and sublime morality, that was inculcated in his instructions, and shone forth in his example, and which he alone taught and practised with an equal degree of perfection? In the midst of people where the most furious fanatacism reigned, the most exalted

wisdom raised its voice, and the grand simplicity of the most heroic virtues cast a lustre upon the vilest, and most worthless of all the nations. The death of Socrates, who breathed his last in a philosophical conversation with his friends, is the mildest death that nature or wisdom could desire; while the death of Jesus, expiring in torment, injured, inhumanly treated, mocked, cursed by an assembled people, is the most horrible one that a mortal could apprehend. Socrates, while he takes the poisoned cup, gives his blessing to the person, who presents it to him with the tenderest marks of sorrow. Jesus in the midst of his dreadful agonies, prays,—for whom? for his executioners who were foaming with rage against his person. Ah! if the life and death of Socrates carry the marks of a sage, the life and death of Jesus proclaim a God. Will any one say that the gospel-history is all mere fiction? Believe me, my friend, it is not so that impostors go to work; I see nothing here that has the air of fiction; and the facts relating to Socrates, of which no mortal entertains the least doubt, are not so well attested as those which are recorded in the history of Christ. All your suppositions will be attended with the same difficulty, which they only remove some steps farther off, to return again in its full force; for it is much more inconceivable and absurd to suppose that a number of persons should have laid their heads together to compose a book, than it is to grant that the subject of it may have been taken from the real life and actions of one man. Jewish writers, with all their efforts, could never have arose to that noble, and elevated tone, to that pure and sublime morality that reigns in the gospel; and the history of Jesus is clothed with such characters of truth, with lines of credibility, that have something in them so grand, so striking, so absolutely inimitable, that the inventor of such things would be still a greater object of astonishment, than the hero, of whom they are reported. After all, this same gospel is full of things which are incredible, of things which are repugnant to reason, and which no man of sense can either conceive or admit. What then is to be done, what conduct shall we observe amidst such contradictions? Let us be modest, and cautious, my child: let us respect in silence what we can neither reject nor comprehend, and humble ourselves before the Great Being, who alone knows the truth."

Such is the strange and uncomfortable situation of mind, with respect to religion, into which M. Rousseau, speaking in the person of a country vicar, casts the young Emilius, after having drawn such a picture of the morality of that religion, and of the divine excellence and sanctity of its author, as is impossible for a Christian to read without finding his conviction of Christ's divine character fortified and confirmed, and which I am fully persuaded, an honest deist cannot read without anxiety and compunction of heart.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

RELIGIOUS INTELLIGENCE.

Extract from the Tenth Report of the British and Foreign Bible Society.

In Germany, several Bible Societies and Bible Committees are established; and their proceedings exhibit, notwithstanding the interruption and impoverishment occasioned by war, solid proofs of a deep and growing interest in the object of the British and Foreign Bible Society.

The Bible Society at Berlin, under the patronage of his Majesty the King of Prussia, has completed a second edition of the Bohemian Bible, amounting to 5000 copies, which are to be sold at very reduced prices, and a portion so be distributed gratuitously. This intelligence was accompanied with the agreeable information, that there is at this time in Berlin, a more frequent inquiry among the poor after the German Scriptures, than has hitherto been known to exist.

The Wirtemberg Bible Institution, which was mentioned in the last Report as then in contemplation, has been happily established and organized, under the patronage of the King of Wirtemberg, and with a direct appointment to provide for the Protestant population of the kingdom. The Committee added to the sum of 200*l.* assigned by their Foreign Secretary to that Institution, the sum of 300*l* which has been thankfully acknowledged.

A Roman Catholic Bible Society at Ratisbon, proceeds with great spirit in printing the German Testament, which meets with so rapid a sale, that the society can scarcely keep pace with the eager and constantly increasing demands.

The Bible Institution at Zurich, has proceeded in the execution of its duties with diligence and success. The Committee, in consequence of a representation, that the members of this society, by the purchase of Bibles, and printing an edition of a New Testament, had exhausted their resources, and that they earnestly desired to proceed to the printing of an impression of the whole Bible, granted them the additional sum of 200*l.* in order to promote the accomplishment of so important a work.

In Denmark, the Fuehnen Society continues to exert itself in procuring contributions, according to its means, and in circulating the Holy Scriptures. The Rev. Ebenezer Henderson, who obtained permission from his Danish Majesty to reside at Copenhagen, in order to superintend the printing of the Icelandic Bible, has completed that work; and is now preparing to take his departure for Iceland, with a view to superintend its distribution, and form suitable connexions for carrying on the plans of the society in future.

Sweden has, in the course of the last year, made considerable progress in the important work of providing for the dissemination of the Holy Scriptures. The Evangelical Society in Stockholm has proceeded, with its usual diligence and activity, in printing and distributing the Holy Scriptures. In the course of the last year, it has printed 5,000 copies of the New Testament, and 2.000 Bibles; of these, 843 Bibles, and 2,047 Testaments, have been distributed gratis: the joy of the poor, on receiving these copies, was very great. The sum of 200*l* has been granted by the Committee in further aid of the funds of this society, which has arrived most opportunely, and was immediately applied to the purchase of paper, for printing an additional number of copies of the Holy Scriptures.

The Bible Society at Abo, for the province of Finland, is pursuing its useful labours with a steady and zealous activity. The Finnish New Testament, on standing types, is in a course of printing; and will, it is hoped, be ready for distribution in the summer. The joy of the Finlanders, in the prospect of being furnished with the Holy Scriptures in their own language, is very great; and their deep poverty hath abounded unto the riches of their liberality to such a degree, that their subscriptions to the funds of the Finnish Society, have more than tripled what had been expected by the most sanguine of its friends. In the mean time, the 200*l.* voted by the Committee, in order to enable the society at Abo to supply the poor Swedes in Finland with copies of the Scriptures in their own language, have been employed for that purpose; the distribution has already commenced, and has rejoiced the hearts of many.

Early in last June, the Rev. John Paterson undertook a journey, at the express

desire of the Committee, and with the approbation and encouragement of the St. Petersburg Bible Society, through the Russian provinces of Courland, Livonia, and Esthonia, for the purpose of investigating the want of the Holy Scriptures in those parts; and taking such measures as might seem advisable, with a view to an adequate and efficient supply. Among the discoveries to which Mr. Paterson's inquiries led, was the affecting information, that in the district of Dorpat, in Livonia, including a population of 106,000 souls, not 200 New Testaments were to be found. The event of Mr. Paterson's journey through these provinces, was the establishment and regular organization of four Bible Societies; viz. at Dorpat, Reval, Millau, and Riga. These societies were all formed under the authority, and in the spirit of the 9th article of the St. Petersburg Bible Society, which empowers the Committee of that society, "to appoint Sub-committees in various parts of the empire, which are to be dependant upon the General Committee, and actively engaged in the promotion of its views." Mr. Paterson was greatly assisted in effecting the establishment of these Auxiliary Societies, by the personal influence and exertions of Count Leven, and Baron Vietinghoff, two of the Directors of the St. Petersburg Society; and the several Institutions are patronized and conducted by some of the first characters for station, learning, and piety, in the districts to which they respectively belong.

The Rev. Mr. Pinkerton (to whose aid in the formation of the St. Petersburg Bible Society, Prince Galitzin has borne so honourable testimony) was in the mean time not less zealously employing himself, in promoting, under the same auspices, and with similar aid, the formation of a Bible Society at Moscow.

This important event took place on the 4th of July, O. S. On that day, the Bishop of Dimitrieff, and Archbishop Vicarius of Moscow, Augustine, accompanied by five of the first clergy, together with a number of the most respectable nobility, met in the hall of the College for Foreign Affairs, and unanimously formed the Auxiliary Bible Society of Moscow.

Here we shall introduce the following Imperial Ukase, read at the Meeting by the Rev. Mr. Pinkerton, as evincing the lively interest which the Emperor Alexander takes in the cause of religion.

"Beloved Subjects!—A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example: and, having united their arms with ours, turn them against the oppressor of the nations.

"So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might; but without him we are nothing. Let all the praise of man, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole empire every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him for the unspeakable mercy shown us. By the power of his Almighty arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory: —What shall we render unto him, but tears of gratitude and joy!

(Signed) "ALEXANDER.

"*Given at the Head-quarters, Carlsrughe, Dec. 6, (O.S.)* 1813."

The Committee of the St. Petersburg Bible Society, under whose immediate direction all the operations of these Auxiliary Societies are conducted, have displayed throughout, and continue to display, an extraordinary degree of energy, liberality, and wisdom. Under their superintendance, the Moscow Bible Society has begun its labours most auspiciously, by opening a correspondence with the most respectable bishops, governors, and men of character, and by proceeding to distribute the Scriptures in the Slave-

nian language, for the benefit of the native Russians. The Dorpot, Revel, Mittau, and Riga Bible Societies, are proceeding to print the New Testament in the dialects of these respective countries; while the St. Petersburg Committee are printing, at their own charge, the Bible in the Finnish, German, and French languages, and the New Testament in the Armenian and Polish. They have also resolved to appropriate a considerable part of their funds towards enabling the Holy Synod to furnish a supply of the Scriptures in the Slavonian language, in proportion to the existing wants. And, finally, they have undertaken the charge of printing the New Testament in the Calmuc, at the expense of the British and Foreign Bible Society.

To each of the Bible Societies established at Dorpat, Reval, Mittau, and Riga, the Committee have presented 800*l.*; to the Bible Society at Moscow, 500*l.*; and to the St. Petersburg Bible Society, in consideration of its numerous and important engagements, a second donation of 1000*l.*

The Committee close their statement of transactions on the continent of Europe, by reporting the formation of a Bible Society at Amsterdam, under the designation of the English Bible Society in Holland. The object of this society is twofold; first, to ascertain and supply the want of the Holy Scriptures in the English language, among the indigent members of the British churches in that country; and secondly, to promote the establishment of a National and Dutch Bible Society, for the purpose of furnishing the Holy Scriptures, without note or comment, to the poor of all religious denominations in the United Netherlands, and also of circulating the same in all nations. Of the English Bible Society, the Hereditary Prince of Orange is the Patron, the Earl of Clancarty President, and the Vice-Presidents and Directors consist of Englishmen and Dutchmen of the first respectability.

The Committee, on receiving intelligence that such a society was in agitation, encouraged it with a grant of 500 English Bibles, and 1,000 English Testaments; and promised the sum of 500*l.* upon the eventual establishment of a National Bible Society for the United Netherlands. When the Committee's correspondent mentioned this liberal offer in the presence of three of the wealthiest citizens of Amsterdam, (to use his own emphatical words,) "one of them shed tears, another seemed petrified with astonishment, and the third exclaimed, 'The English are a pattern to all nations.'"

On the 11th of November, 1812, was formed, under the sanction of his Excellency the Governor, at the Government-House in Port Louis, Mauritius, "The Bible Society of the Islands of Mauritius, Bourbon, and Dependencies." This Institution appears to have been established in a spirit, and upon a basis, which promise to render it a very useful Auxiliary to the British and Foreign Bible Society, in promoting the circulation of the Scriptures among the African Islands. In what degree the Scriptures may be supposed to have been wanted in the Mauritius itself, the seat of this Institution, may be readily inferred from the account of the Secretary, that many persons were living in the Island, at the advanced age of sixty and seventy years, who never saw a Bible: and the reception which the Scriptures furnished by the Society met with in the same Island, may be sufficiently judged of by the further assurance of the Secretary, that "the avidity with which the Bibles and Testaments are purchased, is beyond all description; that 100 copies were sold in one day, and twice as many more could (he believes) have been disposed of with the greatest facility;" and finally, that he receives daily messages of gratitude and thanks from the inhabitants, for the more than kind attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of Scriptural knowledge.

The object of the society continues to excite attention and liberality in the West India Islands, particularly in Jamaica. Contributions have been received to the funds of the society, in the course of the last year, from different parts of that Island.

Many new societies have been added to those already reported, in the United States. Three of them, viz. "The Nassau Hall, the Virginia, and the Rhode Island Bible Societies," have officially notified their establishment to the Committee; who have, on their part, acknowledged the communication, and accompanied their letters of acknowledgment with a donation, in the first case of 50*l.* and in the two latter of 100*l.* each.

At Halifax, in British North America, a Bible Society has been formed, designated "The Nova Scotia Bible Society," under the patronage of his Excellency the Governor, Sir John C. Cherbrook, and other characters of distinction. The fruit of the establishment of this new

Institution has already appeared, in the transmission of 200*l.* sterling to the funds of the Society. A Branch Society has been added at Liverpool, denominated "The Queen's County Auxiliary Bible Society," of which the Rev. John Payzant is the President; and its management is intrusted to respectable characters, both civil and military. Two other Auxiliary Societies, on a smaller scale, have announced their formation, and remitted contributions; one at Pictou, in Nova Scotia, and the other at Quebec. Collections have also been transmitted to the funds of the society from Montreal.

The amount of copies of the Scriptures issued, from the commencement of 1813, to March 31, of the present year, is, 167,320 Bibles, 185,249 Testaments; making the total issued, from the commencement of the Institution, to that period, 390,323 Bibles, 595,002 Testaments; in all, 985,325 copies; exclusive of 41,525 circulated at the charge of the Society from Depositories abroad: making a total of One Million, Twenty-Six Thousand, Eight Hundred, and Fifty Copies, already circulated by the British and Foreign Bible Society.

[From the Appendix to the Report, we hope shortly to furnish our readers with some interesting Extracts.]

BAHAMA ISLES.

Extract of a Letter to Dr. Coke.

Eleuthera, Oct. 25, 1813.

Rev. and very dear Sir,

I Wrote to you from Harbour Island, giving you some account of the very pleasing prospect that lay before me in that place; and every account you may have received from that quarter since, will represent the work still more promising.

At the time of our District-Meeting, I had to leave my dear people upon Harbour Island; and they pretty well understood, that I was not to return to them again. But I endeavoured to pacify them, by a favourable, but just recommendation of brother Turton, as they had heard he was to succeed me. This I did before the whole congregation, by observing to them, the great work which God was pleased to make him the happy instrument of effecting upon the opposite island of Eleuthera; to this many of themselves could bear witness. I spoke of his condescending, affable manner, and of his capacity for directing and giving the most wholesome counsel in every thing that could tend to either life or godliness. I informed them that he was a plain, powerful preacher, a great enemy to sin of every kind, and in every form, and a dear lover of souls. I was led to this, from hearing that they were dissatisfied at my going from them, and from my fearing that the consequences might be serious, as the people were weak, and as enemies are ready to improve every opportunity to hurt their minds, especially in the absence of the preacher.

These measures appeared to have the desired effect; but after all I could do, the day I was to sail from them opened a very affecting scene. That day, after having dined out with a friend, I returned home, in order to go on board immediately; but when I came to the place, I could hardly get into the yard: with difficulty I made way to the door. The Black people had filled the house, the piazzas, and the yard; with tears running down their cheeks. Immediately after I got into my house, a messenger came to inform me, that there was a number of white people gathered in another house, who begged to see me before I went off: I instantly went to them; I saw a company here all in tears. Oh, how did I feel on this moving occasion! That promise was verified to me in its literal sense, "There is *no man* that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." *Most of these* sacrifices I have made; and one, perhaps of equal weight with them all, that is, my native country. But do I regret my having made these sacrifices? O no! it is a source of joy to me; and I hope it will be my joy in the day of Christ, that I have been enabled to make these sacrifices. I first prayed with the white friends, and left them; and then went to my house, prayed with the black friends, and dismissed them. But when I went to the beach, where I was to take boat for the vessel, I found them before me. White and black here I passed through, weeping friends, saints, and sinners, praying for my success wherever I should go. Two captains belonging to the army were in the boat with me, destined for New Providence. After we sat down in the boat, Captain S. turned round to Captain L., and said, "Well, Sir, did you ever see *such* a a sight as that?" pointing to the beach, where my weeping friends stood. "I assure you, Sir, (said Captain L.) it must be truly gratifying to this gentle-

man, who came to preach the Gospel to them, to receive such marks of respect; it is a very pleasing sight."

The people on this circuit are very kind, and heartily engaged in the work of God. Our last love-feast was a Bethel of grace. The people of the three settlements were assembled at St. Sound on the 10th instant, being the sabbath appointed for our sacrament and love-feast. As soon as I stood up in the pulpit, and looked round upon the people, I felt the place awful. Our first hymn,

"Come on, my partners in distress,
My comrades thro' the wilderness," &c.

was sung with great spirit and power: tears silently flowed at our first prayer, and the Lord seemed to come down in the power of his Spirit. While I was preaching, the eyes of the people seemed fixed upon me, as though they had never heard a sermon before: the word did surely "drop as the dew on the tender herb, or as the rain on the mown grass." At our sacrament we experienced much of the presence and power of God; every heart seemed as melting wax before the fire. But at our love-feast, which was held with candle-light, when some of the old members stood up to tell what God had done for them, and the views they had of Jesus, his grace, and his kingdom, and the joy of that hope which they felt within them, songs of praise filled the house. What a congregation! Scarcely had we one unconcerned person. O Sir, had our friends at home witnessed this love-feast, on the 10th of October, 1813, how would they bless God for being made instrumental in sending the gospel to this dear people, had the Mission extended no farther. The work prospers on every circuit in our little District, and we enjoy tolerable health, thanks be to God. The loss of our new chapel in New Providence, you have heard of before this; it is a heavy loss: and the great destruction of property among our friends and the Public at large, will render it very difficult to get forward with such a work again. Dear Sir, cease not to pray for us, that we may be so kept, that the ministry be not blamed.

I am, your affectionate Son and Servant in the Gospel,

JOHN RUTLEDGE.

CAPE OF GOOD HOPE.

Extract of a Letter from WM. BLOWES, to the Rev. Dr. COKE.

Capetown, Jan. 1, 1814.

REV. SIR,

THE Lord has been pleased to call to himself the soul of our dear father in the Gospel, the late Serjeant Kendrick, who superintended the Methodist Society in this part of the Lord's vineyard. He died on the 18th of last November, after an affliction of twelve days. That Saviour, whose Gospel he had preached, and whose doctrine he had adorned by a holy life, enabled him to meet death with Christian fortitude; nay, and not only so, but to rejoice exceedingly at the near prospect of joining the church triumphant. We lament the loss of such a father, such a shepherd; but our loss is his infinite gain. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. The account written by our late dear friend, of his experience and life, together with as many of his letters as I can procure, I intend to forward to you by the earliest opportunity that shall offer.

The Society here is in a prosperous state; it consists of 129 steady members, who are closely joined to each other by the strong bond of Christian love. We have also a number upon trial. The blessing of God attends the preaching of the word among us, and we experience the power of his presence at our prayer-meetings. The place where we meet is a large room, for the use of which we pay two pounds currency per month.

In the different regiments here, there are fourteen men of colour convinced of sin; and there are four who have obtained a sense of their acceptance in the Beloved. What makes the good work begun and carrying on in those men appear the more extraordinary, is, that they do not understand our language. One of them, who has obtained tolerably clear views of the plan of salvation, can read the New Testament in English, and he explains it, in the best manner he is able, to the others; and to good effect. O, dear Sir, no one can conceive the good which might be done here, had we but a preacher from England. Our prayers are continually offered up at a throne of grace in your behalf, and we hope that you do not forget us; we have need of your prayers, as well as of a preacher from you, to guide us in the pure Gospel of Jesus Christ.

We understand that the Rev. Mr. Campbell intends to return to England from the Cape; and we purpose to send by him a sum of money which we have collected in our society, for the support of that Gospel which we prove to be the power of God unto salvation. I shall only add, that the late Serjeant Kendrick, when in his last illness, desired that I should superintend the society

here; and that his wish has met the approbation of the leaders, and the whole of the society. I am, dear Sir,

Yours, &c.

WM. BLOWES, *Gunner, Royal Artillery.*

IRELAND.

A Letter from Mr. PHILLIPS, to the Secretary of the Missionary Committee.

Cove of Cork, Jan. 7, 1814.

My dear Brother,

I UNDERSTAND that it is the wish of the Committee, that any remarkable occurrence relative to the work of God, within the bounds of our sphere of action, should be transmitted to you for their information. After a journey of upwards of 170 Irish miles, from Drogheda, the place where I was stationed the last two years, I arrived here in the latter end of July. My dear wife was near the time of her confinement when we left Drogheda, but expected to be settled here before that time; but the fatigue of so long a journey was too much for her, and in Cork she was safely delivered of a son. She perfectly recovered in about three weeks: all thanks to our gracious God, who has strewed our way with so many mercies.

With respect to the work of God in this place, I may say, the Lord hath done great things indeed, when we compare its state at present, with what it was five years ago. At that period, drunkenness, sabbath-breaking, and debauchery of every kind, were practised without shame or fear, as there were scarcely any that had the fear of the Lord before their eyes; but now, thanks be to God, the scene being altogether changed, many are inquiring the way to Zion. Our chapel will contain between 300 and 400 persons; it is always crowded on the sabbath; prejudice is removed, and all the Protestants, except two families, regularly attend our chapel. Our society consists of about 40 members. There was a blessed work of God among the army quartered here, particularly in the 3d WestYork, and 3d GarrisonBattalion; but they are replaced by the Oxford Militia.

A short time ago we had a Roman Catholic converted to God. In the early part of life he was wicked as well as ignorant; but it pleased God, by the ministry of his word, to awaken his conscience, and bring him to enjoy a sense of pardoning love. About a fortnight after this change had taken place, he was attacked by his priest, who laboured to persuade him to return to the bosom of mother church; but he replied, "While I was a drunkard, swearer, &c. you never told me of the evil of such a course of sinning; and I resolve, where I found Christ, there to abide." A short time after, he had an attack from the Roman Catholic Bishop of Cloyne, who resides here: the bishop threatened him with the anathemas of the church, but all to no purpose.

I would likewise mention the case of John M'Carty, a poor man who died very happy a few weeks ago. In the latter end of August, when I first visited him, I found him hardened and careless; his wife and family being Roman Catholics, he was blinded by their superstition, although he had been baptized in the church of England. I asked him some plain questions relative to his state, and he plainly told me he had no thought about his soul, nor did *he* know nor care whether it went to heaven or hell. I endeavoured to impress on his mind the necessity of repentance, and *left him* a book. I visited him frequently, prayed and conversed with him, till it pleased the Lord to shew him the necessity of a change from nature to grace. He sought the Lord for some days sorrowing, and obtained as clear an evidence of his acceptance, as any man I ever saw; which he held fast, without doubting, *till* his dissolution. On the day before his death, he said to me, "Christ is my all in all; I long to depart and be with him whom my soul loves;" and exclaimed, "Oh! how good the Lord is, in having raised me up friends to point me to the Saviour, when a hardened, abandoned wretch. I thank my God, that I was not killed in some of the bloody actions I was in on board a man of war, (he had been a sailor for nine years,) but spared to find pardon and peace."

On the morning of the day on which he died, I visited him about ten o'clock, and found him extremely happy; he pressed my hand to his lips, and said, "The Lord bless you." I said, "Have you any doubt with respect to your acceptance?" He replied, "Not the smallest;" and, with tears running down his hollowed cheeks, said, "*Jesus is mine, for ever mine.*" After prayer I was going to leave him, but he requested I would stop to see him breathe his last, and enter into his rest. After this he only said, "*Jesus, thou art all love! Infinite mercy! Saved at the last!*" About one o'clock he breathed his last. Is not this a brand plucked out of the fire? He died in the thirty-fifth year of his age. Some of the poor ignorant Catholics were present at the time of his death, and exclaimed, "He is gon to heaven *without the priest!*"

I spend much of my time in the garrisons, villages, and on board the ships, both men of war and merchantmen. Many of the officers, as well as of the men, attend preaching in our chapel here. Last sabbath night, after preaching, a number of captains and seamen collected together on board the Fidelity, lying under the chapel; and such was the mighty power of God amongst them, that they continued in prayer and praise, from half past eight till four o'clock on Monday morning!

Last Wednesday, at two o'clock, your five Missionaries for the West Indies sailed from this place, with a fine northerly breeze; and on Thursday morning the fleet, consisting, I suppose, of 200 sail, was out of sight.

I am, yours, &c.

RICHARD PHILLIPS.

Jan. 25, 1814.

P. S. I shall be greatly obliged to my brethren of the committee for a few tracts; some in Portuguese, Spanish, Dutch, and Swedish, would be very valuable, as several who speak those languages come occasionally to our chapel, and I sometimes meet them on board their ships. Mr. Butterworth has supplied us with Bibles and Testaments.

I should have sent this letter when it was dated, had not the snow prevented all intercourse with Dublin. A vessel came in yesterday, which spoke the West-India fleet, a week after it left this port, all well.

WEST INDIES.

Extract of a Letter from Mr. HURST, to Mr. BENSON.

Nevis, Feb. 4, 1814.

Rev. and dear Sir,

THE word of salvation is running here like fire among dry stubble. They who have been long in chains worse than iron, and in thick darkness, are daily coming to him who says to the oppressed, "Go free; arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Last Monday morning, while I was preaching from John iii. 16—18, a coloured young man obtained deliverance from the guilt of sin, and was made a partaker of "joy unspeakable and full of glory." Our morning duties are attended with many blessings: they conduce to the health of both body and soul; for the morning here is the most friendly part of the day to the whole man. When the concluding sentence of prayer is pronounced by the preacher, the negroes do not rise off their knees in that hurry which I have witnessed in Europe, as if the duty was irksome, but remain on their knees for a minute or two after; and their very souls seem to go out after God in earnest prayer, that he would write upon their hearts the truths which they have heard.

I conducted our three last love-feasts, and such times of refreshing I never witnessed before. From the signs of the times, and my own experience, I am led to think that the world is hastening to some grand result. The stone cut out of the mountain without hands is increasing, and it will shortly become a great mountain: and as it increases it will break in pieces the last contending powers, and the image, or beast, shall fall. Then the rejected stone shall fill the whole earth, and abide for ever. Even so, come, Lord Jesus! I am,

Rev. Sir, Your's, &c.

THOMAS HURST.

Copy of a Letter from Bishop ASBURY, to Mr. ZACHARY MYLES, of Baltimore, dated Feb. 9, 1814.

My dearly Beloved in the Lord,

MAY great grace support us in these days of judgments! Such has been my prayer. The weather, my affliction (having had six or seven serious fits of the breast-pleurisy) have prevented me from making much use of books or pens, and I have not preached much. I have had to groan, being burdened, not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life. Indeed I have felt more like a man of eighty, than one in his sixty-ninth year.

Oh Asia! Oh Africa! Oh that the seed of Abraham by his Isaac might live before JEHOVAH! Of the work of God in America, I cannot say but saints and citizens are humbled; but perhaps not enough. When and where the people can hear the word, they give attention to it. I cannot speak of great numbers coming into fellowship. If we number two hundred and fifteen thousand this year, we shall do well. I begin to hope, as our troubles become more serious, they will be more sanctified. I hope Dr. Coke will devote the last of his days nobly, not in making many books, but in his Apostolic Mission in those two vast quarters of the globe, Asia and Africa. My prayers and good wishes shall follow him and his Missionaries. I have nearly finished my Mission, having travelled annually a circuit of 3000 miles, for forty-two years and four months; and if young again, I would cheerfully go upon another. We are well kept, if the Lord keepeth us. Your letters are always welcome to me and my select friends. At any time or place, your presence and letters will be invited and accepted by me. I am, yours,

FRANCIS ASBURY.

POETRY.

TO THE EDITOR.

DEAR SIR,

IF you think that the following verses on the Sun passing through the twelve signs of the Zodiac, have sufficient merit to appear in your very valuable miscellany, by inserting them, you will much oblige,

Dear Sir, your's, &c.

ROBERT ADDISON.

THE YEAR'S REVOLUTION; *or, Sol passing through the twelve Zodiacal Constellations.*

1 O time! how transient is thy stay!
Just like the fleeting wind,
Thou mak'st the year to pass away,
Leaving no trace behind.

2 Now Sol in Aries reigns and shines
Like a majestic king:
His genial warmth the air refines,
And ushers in the spring.

3 Alike propitious unto all,
He shines from pole to pole;
Type of the heavenly Father's call,
That speaks to every soul.

4 But here he must not long abide
Those shining orbs among;
And soon in Taurus see him ride
Triumphantly along.

5 Gay flowers adorn the groves and meads,
And rural mirth begins,
While on his journey he proceeds
Through Gemini, the twins;

6 To cheer the earth, and warm the ground,
Our hearts with joy to fill,
His radiant beams are scatter'd round
O'er every distant hill.

7 Now mounted in Aphelion height,
The ether seems to blaze;
While he through Cancer moves aright,
Keen are his dazzling rays.

8 Nature's extended works rejoice,
With richest beauties crown'd
And we may hear the tuneful voice
Of songsters all around.

9 What crowds of wonders strangely meet,
Revolving in their turns!
Now scorching Leo's fiery heat
The Terra-Firma burns.

10 Array'd with innocence and grace
The smiling virgin stands,
While he in Virgo shews his face,
And life and light expands.

11 Behold him balanc'd just aright,
In Libra's equal scales;
Now the same length of day and night
O'er all the earth prevails.

12 The Antarctic pole with joy receives
The new returning light;
And the cold Arctic sadly grieves
At her approaching night.

13 Autumnal fruits in clusters bend,
The ever-fruitful bough,
While Scorpio's beams so freely send
Their influence below.

14 Our barns are fill'd with choisest grain,
The storehouse food contains,
Which well repays the husbandman
For all his toil and pains.

15 In Sagittarius' chariot see,
Him traverse through the sky:
Each faded flower and leafless tree
Proclaim the winter nigh.

16 He seldom shines to cheer the days,
And tiresome is the night;
Sho rt is his course, his feeble rays
Afford but little light.

17 Stript of her pride the earth appears,
In her hybernal coat:
While Capricorn his standard bears,
The famous horned goat.

18 Stern winter from afar recedes,
And to our clime returns;
A sullen gloom the land o'erspreads,
And drooping nature mourns.

19 The raging floods their powers combine
With an impetuous force;
When through Aquarius' watry sign
He runs his airy course.

20 The feeble stream a torrent grows,
Unwilling to be bound;
That like the Nile when it o'erflows
Spreads a vast deluge round.

21 And now the bright and glorious sun,
In Pisces doth appear;
Which when complete, his race is run;
Thus ends the rolling year,

22 While anxious cares and scenes of strife
His various steps attend;
Think, O vain man! how thy short life
Is hast'ning to an end!

23 Like birds ensnar'd, or luckless flies,
Caught in the spider's net;
And ere to-morrow's sun arise,
Thine may for ever set.

24 Ye sons of men, true wisdom learn,
From sinful sloth arise;
Your only care, your chief concern,
Is to be truly wise.

25 When nature like a drunkard reels,
And trembles to the pole,
The cheering hope the good man feels,
Will then support his soul.

London: Printed at the Conference-Office, 14, City-Road; By THOMAS COUSSUX, Agent.



Mr. ISAAC MUFF.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR SEPTEMBER, 1814.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM STEVENS.

(Continued from page 572 of our last Number.)

In 1792, Mr. Stevens was re-appointed to the Oxford circuit. The good work continued to go on in the city: this brought upon the pious a severe persecution by those whose profession ought to have influenced them the opposite way. Some of these are noticed in Mr. Benson's Answer to Dr. Tatham. God, however, over-ruled this for his glory.

"This year the following singular circumstance occurred. One of our friends, who was not a parishioner, had opened his house for a public prayer-meeting. One day, without any previous notice, a cart was brought to his door, in which his family were hurried away to their parish; though the man was foreman to a respectable tradesmen in the city, and never likely to become chargeable. He returned, and they seized him again, and committed him to the common bridewell, for one month. This brought the case before the mayor, who, when he knew its merits, became our friend, and not only permitted us daily to visit our brother, but countenanced the preachers in exhorting the other prisoners, through which means much good was done.

"This day my soul has been much comforted, in taking down the dying testimony of that saint of God, John Cole, of Freeland; he is truly poor, as touching this world's goods, but rich in grace, and an heir of the kingdom. His confidence in God appears as immovable as a rock, his peace flows as a river; and with earnest expectation he waits his last change."

At the end of this year, Mr. S. writes thus: "Upon a review of the two years spent in this circuit, I have innumerable mercies to be thankful for; these have infinitely outweighed every thing of an unpleasant nature with which I have met. I perceive

my only wish is, to be a man of one business, viz. to save my own soul, and the souls of those that hear me. During the year, I have had great bodily weakness, and my labour has been too much for me; yet through divine mercy, when I have been at a low ebb, the Lord has remarkably favoured me with a renewal of health. Bless the Lord, O my soul, and forget not all his benefits."

At the Conference, 1793, Mr. S. was appointed to the Rotherham circuit. He entered upon his work with a determination to know nothing among the people but Christ Jesus, and him crucified. He desired, above all things, holiness of heart and life. Yet, notwithstanding his close walk with God, and great devotedness to his service, he was at times the subject of great depression of spirits. On one of those trying occasions, moving on heavily to Wath, he called upon Thomas Ross, who was dying. "I found him," observes Mr. S. "worn to a skeleton; it appeared, that it was with difficulty he could reach out his hand; but no sooner did we begin to speak of heaven and God, than his countenance bespoke the unutterable felicity of his soul. Stretching out his hand, he exultingly exclaimed, (looking up,) 'There he sits—making intercession for me!' He thus spoke in the full triumph of faith, looking for his Lord to take him home. God graciously blessed this visit to my soul, and enabled me to go on my way with more joy."

At this time God was in an extraordinary way reviving his work in many parts of the kingdom, particularly in Yorkshire and Lancashire; and in this great work Mr. S. put forth all his strength; the circuit in which he then laboured having, under his instrumentality, been graciously visited. The commencement of the revival where he laboured, Mr. S. dates from the time he read the following letter in the various congregations of his circuit, dated June 20.

"After a long scene of dullness, a blessed work broke out here the last week. It began on Monday evening the 9th, at the preaching; nearly all the congregation was constrained to stay till a late hour: about 20 souls were brought into liberty, several more were released on Tuesday and Wednesday, in the different classes. On Thursday evening the congregation was thrice as large as usual; and the power of the Lord was present to wound, and to heal; about 30 at this meeting were brought into gospel liberty. They met again on Friday and Saturday; and again the Lord was powerfully in the midst of them. Last night 65 names were sent up into the pulpit, that thanks might be given to God for their having obtained redemption in the blood of the Lamb. We have good reason to think, that about 100 have passed from death into life, since last Lord's-day. It is true there is the appearance of confusion; and had my wisdom

been consulted, I should probably have pointed out a different mode; but it is JEHOVAH, it is Infinite Wisdom who has chosen this way; and who has a right to say to him, 'What doest thou?' I am truly thankful to see a shaking among the dry bones: I longed for it, and prayed for it; and now that it has arrived, I heartily welcome it into a town remarkable for drunkenness and other vices. I am your's, affectionately,

T. TAYLOR."

In 1794, Mr. Stevens was re-appointed to the Rotherham circuit. He attended the Conference held at Bristol, at which he received much spiritual advantage; and he returned with a full determination to be yet more devoted to the service of the Lord. In this spirit he entered upon his work.

"I feel," saith he, "that nature, Satan, and grace are striving with me. Christ, however, has the upper hand; but I want him to live and reign in me. O what is needful for a minister of Jesus Christ! What faith, love, purity, divine light, life, and strength, to finish his course with joy! If I am not mistaken, the highest ambition of my soul is, to be an instrument of bringing multitudes to the knowledge of God, and to adorn the gospel myself, so that my life may be a continual comment upon the instructions I deliver."

This year, Mr. S. had great affliction, many severe temptations, and abundant support, from his good Master, who conducted him through all; and at the end of the year gave him great cause for thanksgiving.

In 1795, he was appointed to the Bridlington circuit.

On his return from Conference, he found Mrs. Stevens recovering after her confinement, and the infant doing well. His attention was now directed to preparations for their removal, and the exertions which he made for that purpose proved more than he was able to bear, and threw him on a bed of affliction. This affliction afforded him another opportunity for the exercise of patience, and put him in a capacity of receiving another proof of the great love the people had for him; and which they fully manifested in this day of trial. After his having suffered much, the Lord restored him to a measure of health; and he set out on his journey to his new circuit. God was with him in the way; and he arrived in safety and peace, at the house of Captain Robinson, at Bridlington-Quay. The affection of this people to Mr. Stevens, and to his colleague, and the family, are spoken of by him in the highest terms. This he particularly felt at the time of great bodily weakness and nervous depression. The tokens of respect and attention paid him tended to raise him up, and enable him to pursue his work with pleasure. The

earnest desire of his heart was to be useful to this people, to whom the Lord had sent him. I extract from his diary the following passage to shew the state of his mind at this time.

"Sept. 30. I rose early this morning, and spent some considerable time in prayer, and that with fewer wanderings than usual. I came down stairs, and read the Scriptures for some time to brother S. and his wife; and my spirit was greatly enlarged while encouraging them to press on to perfect holiness in the fear of the Lord. I also read over the following observations on sanctifying faith from Mr. Wesley's works.

"'What is that faith whereby we are sanctified, saved from all sin, and made perfect in love?

"'Answer. It is a divine evidence and conviction, 1. That God has promised it in the holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step further. And one would imagine, there needed not one word more, to satisfy a reasonable man of this, then the ancient promise, "Then will I circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." How clearly does this express the being perfected in love? How strongly imply the being saved from all sin? For, as long as love takes up the whole heart, what room is there for sin therein?

"'2. It is a divine evidence and conviction, that what God has promised he is able to perform. Admitting, therefore, that with man it is impossible to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness; yet this creates no difficulty at all in the case, seeing *with God all things are possible.*

"'3. It is an evidence and conviction, that he is able to do it *now.* And why not? Is not a moment with him the same as a thousand years? He cannot want more time to accomplish whatever is his will. We may therefore boldly say, at any point of time, *now is the day of salvation.* Behold all things are now ready, come to the marriage!

"'4. To this confidence, that God is both able and willing to sanctify us *now*, there needs to be added one thing more, a divine evidence and conviction that he doth it. In that hour it is done. God saith to the inmost soul, according to thy faith be it unto thee! Then the soul is pure from every spot of sin, it is clean from all unrighteousness.'

"At Bainton, in the evening, my soul was much blessed while insisting on our Christian liberty."

Thus Mr. S. lived in the spirit of his work; "teaching every man in all wisdom, that he might present every man perfect in Christ Jesus." Not confining his instructions to the chapel or pulpit, he found an easy admittance to the understandings of his people at their own houses, particularly at those in which he

spent a night. There he read to them the Scriptures, conversed with them about their knowledge of experimental religion, and presented them before the throne of grace to their heavenly Father, when they surrounded the family altar, morning and evening. In this way the Lord greatly owned the labours of his servant. The work of God began to revive in various parts of the circuit; some were added to the Society, and old members began to "hunger and thirst after righteousness."

During this year Mr. S. was much afflicted, which rendered it needful for him to rest; indeed, so severe were some of the attacks with which he was visited, that they confined him to his bed for days together. Nor was there any prospect of his ever being able again to do fully the work of a Methodist preacher. This gave existence to thoughts on the propriety of declining to take another circuit. His thoughts on this subject were connected with much pain and anxiety. The idea of giving up a work in which his soul delighted, and in which the Lord had greatly blessed his soul, was to him very distressing; and what to do, to provide for his young family, he knew not. These were days of darkness indeed, in which he could only feel his way; and with an eye fixed upward, mark the cloud. It pleased God, before the Conference, greatly to restore his health, which determined him to continue in his work.

Mr. S. attended the London Conference, and paid a visit to his old master, who was then in Woolwich dock-yard, who received him with great joy. After much conversation, Mr. S. stated to him his indisposition, and inability to do the work of an itinerant minister, with his thoughts of giving up travelling; when the old gentleman kindly pointed out a situation for him, in which he might do well for himself and family. Thus the Lord relieved him from many doubts and fears. He, however, resolved to continue to preach the gospel, as long as ever the Lord, his master, would give him strength.

In 1796, he was re-appointed to the Bridlington circuit. Mr. Wm. Sanderson was his colleague. On his return from Conference, he again determined to give up his whole soul to the Lord, and devote all his powers to his service.

"Sept. 6. This morning," saith he, "I spent some time profitably with my worthy colleague, in conversing on the work of sanctification.

"18. I have felt much contraction in my public ministry, and of late I have been hardly able to go forward. Oh! how I was confounded at Driffield before a large congregation! And now the thoughts of going to Etton, near Beverly, to introduce the gospel into a new place, is truly distressing, lest I should injure that good cause, which I wish above all to support."

They who knew Mr. S.'s great bodily weakness, and nervous

depressions, will not wonder that he was at times under a cloud; and that, with all his depth of piety, it was physically impossible that it should be otherwise. These painful and uncomfortable seasons were attended with much self-abasement, deep humility, and prayer to God in secret. He used to return from the pulpit to his closet, and fall low before his heavenly Father, and acknowledge his unworthiness to fill so important a place in the church; and at the same time he entered upon the duty of self-examination; and generally came to this conclusion, that God had, in some measure, withdrawn his divine influence to make him more humble as a Christian, and more diligent in preparing for his public work, as a minister.

"Sept. 20. I have been much indisposed of late, which has greatly impaired by strength, and unhinged my mind; indeed I prove that the time of health is the season for improvement."

In April 1797, Mr. S. was called to London, to witness the death of his aged father; and arrived in time to hear his dying testimony, that, after many years spent in forgetfulness of God, he had returned to him with deep humility, and obtained mercy through the merits of the atonement. On this occasion, however, he was called upon to exercise the grace of resignation, under a very great disappointment. For many years he had been led to expect considerable property, on the death of his father: his own words will shew how this expectation was cut off, and how he bore it.

"The confinement with my father, the closeness of the situation, thick fogs, and abundance of smoke, ill agreed with my asthma; so that I was soon unable to move about. A violent cough, with severe retchings, and a loss of appetite, brought me very low. Added to these, the settling of my mother's affairs, which I found very intricate and attended with great embarrassment, affected my mind also. On making up the accounts, I found all my worldly prospects were cut off, my father having died insolvent. I could then say, with professor Frank, 'How excellent a thing it is for any one, being deprived of all outward helps, and having nothing to depend on, but having the knowledge of the living God, the Creator of heaven and earth, and putting his trust in him, to rest satisfied in the extremity of poverty.' I bless my gracious Lord, I do know something of this contentment, and that with pleasure and confidence I live dependent upon his bountiful Providence, which hath never yet failed me in one single instance! How wisely does my gracious Lord mix his dispensations, to make my present situation bearable. During my illness, I had one most precious day. Being extremely weak and exhausted with my cough, I took a walk on the Tower wharf, for a little fresh air, musing as I walked along on the kind dealings of my gracious Master, the great sup-

port afforded me in many troubles, and the many precious visits of his grace which I had had; and while I mused on these subjects, my soul was filled with wonder, love, and praise."

Mr. Stevens, having finished his second year at Bridlington, attended the Conference at Leeds, in 1797; and was appointed to labour in the Stockton circuit. In the month of August he arrived there, and found things in a most unpleasant state, as through the writings of one who had been a member of the body, there were many contentions, not for "the faith once delivered to the saints." In this unpleasant state of things, this man of God entered upon his work, determined not to know any thing among men, save Jesus Christ, and him crucified. After having gone twice round the circuit, he wrote thus:

"I have found great encouragement from the disposition to peace evidenced by our leaders, and from the agreeable prospects of prosperity in many places, particularly at Darlington. Thus the Lord has been better to me than all my fears."

Mr. Stevens continued two years in this circuit, and was rendered an abundant blessing to the people; the Lord having crowned his efforts with great success, in the salvationof many. The revival of God's work produced an entire change in the conduct of the Societies; and the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," were possessed by many. In proportion as the fruits of righteousness abounded, so did contention and every evil work hide themselves. What a glorious change of things! These, however, were years of great affliction to this man of God.

"It hath pleased my Divine Master, (saith he,) to lay me aside from labouring in his vineyard, for near three months, by an inflammatory rheumatic fever, which had nearly cost me my life. Glory be to God, I am now able to take my pen again, to record his goodness."

He was now removed to the house of his kind friend, Mr. Middleton, for the benefit of the sea air, and bathing.

His reflections at the end of the two years, when he was about to leave the circuit, are, 1. On his unwillingness to come to the circuit, from what he had heard of the character of the people. 2. The great kindness he received from them; in no part of the kingdom had he received so many favours and marks of kindness. 3. The great success with which the Lord had crowned his labours, so that he left this kind people with great reluctance.

(To be continued in the next.)

DIVINITY.

THE following Sermon, which, in addition to its being ably written, abounds with doctrinal and practical truth, was delivered 41 years before the formation of the first Methodist Society. The circumstance of its having been preached, when the author was but about 36 years of age, proves, that, in early life, he stood very high in the estimation of the conductors of the Societies that then existed, FOR THE REFORMATION OF MANNERS. These Societies were at first voluntary associations, composed of persons truly alive to the best interests of mankind. They took their rise in London, towards the end of the 17th century; and, to use the language of the late Rev. John Wesley, "incredible good was done by them." The discourse with which we have now the pleasure of presenting our readers, will enable them to form a tolerably accurate idea of the deplorable state of morals and religion in this country, at the time it was written, as *well* as give them some important information relative to the methods then adopted, for the purpose of putting a stop to the overflowings of ungodliness.

A SERMON ON REFORMATION OF MANNERS,

Preached at St. James's Church, Westminster, Feb. 13, 1698; *and afterwards at St. Bride's, to one of the Religious Societies. By the Rev.* SAMUEL WESLEY, M.A. *father of the Rev.* JOHN WESLEY.

"Who will rise up for me against the evil-doers, or who will stand up for me against the workers of iniquity?" Psa. xciv. 16.

IF these words had not been spoken by God himself, or, which is the same thing, by his *inspiration*, it is certain that any who should now have made the same inquiry would have had reason to expect censure, as being too forward, or even as designing a factious combination instead of a religious union. The occasion of them, as well as of the whole psalm, is judged to have been the affliction of God's people in Babylon, where they had no friend or helper; in which condition they address themselves in the pathetic words of this Psalm, to him who "never fails those who trust in him:" expressing their firm faith and dependance on the Almighty, and, that notwithstanding all they had endured, "The Lord would not cut off his people, nor forsake his inheritance," but that at the last "judgment should return unto righteousness." The time should come, under the reign of the Messiah principally and ultimately, but immediately and imperfectly under Zerubbabel's administration of affairs, when there should be a more equal distribution of things, and all good

men should with one mind and one mouth glorify God, and adore his wonderful providence and goodness.

And then it follows in the words of the text, "Who will rise up for (or with) me against the evil-doers; who will stand up for me (or take my part) against the workers of iniquity?" Who is there that has courage or zeal sufficient for such an undertaking, and to assist the civil and ecclesiastical governors to accomplish these happy alterations; to reform abuses, punish the wicked, depress the proud, and raise the humble? Which great work the Psalmist, ver. 17, ascribes primarily and immediately to God, though not excluding man's free agency and co-operation, yet not depending upon them, nor expecting much from them—"Unless the Lord had been my help, my soul had well nigh dwelt in silence."

But I shall not, in my discourse from these words, insist any further on the occasion of them, or their connexion with the preceding or subsequent verses, but consider them as independent on the rest of the Psalm, and desire you to take notice that the *rising up* for, or *with* the Psalmist, here mentioned, against bad men, implies zeal and courage, which he was then so solicitously inquiring after, as the *standing* up *for him*, or, as it is in the Syriac, *fitting* and *preparing* a man's self for such an enterprise, may denote that *caution* and *prudence* which was necessary on so important an occasion; as both of these expressions imply an union of good men with the firmest resolutions, and most steady endeavours, against the workers of iniquity.

From the words we may deduce these two propositions.

I. That it is very difficult to persuade men to engage in the cause of God, against wicked persons and evil-doers. This is fairly implied in the words of the question, "Who will rise up with me? Who will stand up for me?" What need of such a careful and exact inquiry, if the answer had been obvious and easy?

II. That it is the indispensable duty of good men, with united counsels, and with the utmost zeal and prudence, to oppose vice and wickedness.

The former of which propositions I shall insist on more briefly; the second more at large, and then apply the whole.

First then, we may learn from these words, that it is very difficult to persuade men to engage in the cause of God, against wicked persons and evil-doers. The matter of fact is too plain and obvious, since, oftentimes, neither men's obligations to God, nor those to their country, nor the dictates of their own consciences, nor the exhortations and examples of better men, nay nor even their own solemn oaths, can persuade them to the per-

formance of this hazardous duty. Nor are the *reasons* less evident than the matter of *fact* is. The singularity of such an attempt, the disuse of the laws, the opposition of the guilty, the coldness of those who might and ought to encourage such as act in this manner: the disobliging men's friends or neighbours, the fear of injuring their own temporal interest, but, above all, the backwardness of those who are in public offices, and that general disregard which most men seem to have of their own and others' souls; together with the want of a true love to God and concern for his glory, are but too plainly at the bottom of such an inexcusable negligence.

I shall not therefore need to insist any further on this proposition, but proceed to the

II. That it is the indispensable duty of good men, with united counsels, and with the utmost zeal and prudence, to oppose vice and wickedness.

Which point may be divided into three parts.

1. That good men ought to oppose vice and wickedness.

2. That they should do this with united counsels and endeavours. And

That 3, With the utmost zeal and prudence that a matter of so high an importance needs and deserves.

In speaking to the first of these heads, I shall first inquire into the strong obligations men are under to the performance of this duty; and then prove, that it is their true interest to answer those obligations.

And one would think there should be but little need to insist on the *former* of these heads, to any who remember *their* baptism; for by their renouncing the world, the flesh, and the devil, they have actually entered into a war against them; they have enlisted themselves under the *banner* of the *cross*, and have taken a virtual oath to be Christ's faithful servants and soldiers to their lives' end. Now we cannot make this war defensive only, without great disadvantage, nor will it be policy to expect it at home, but rather to carry it into the enemy's country, where we may expect, if not wholly to put an end to it, yet, at least, more successfully to engage in it. Daring and open wickedness is a plain contradiction to the Almighty, and high-treason against the Majesty of Heaven; against him who is a great God, and a great king above all gods: and are not all his liege subjects under the deepest obligations to oppose it for that reason; to hate that which his *soul hates*, and which *hates him*, and would if possible dethrone him? Lest otherwise they be dealt with as Saul was for sparing the Amalekites, when he ought to have obeyed the commandment of the Lord, and to have utterly destroyed them.

But we have yet a further relation to the Almighty, which

obliges us to be valiant in his cause, and to fight his battles. We are his *servants* as well as his children and his subjects; he saved us from our enemies, he saved us when rebels, he rescued us from the devil, he ransomed us by the blood of his Son; he has therefore, by all imaginable titles, the right of dominion over us; we are not our own, but are bought with a price, and are therefore to glorify God with our bodies and souls, which are his; and we can by no means be accounted either grateful or faithful servants, if we desert the interest of our master; if we refuse to engage in his cause, or are patient while he is dishonoured.

Now if these *obligations* (and to which many others might be added) did really cross our true *interest*, there might be some pretence for our not pursuing them; but if, instead of that, it shall appear, that the public opposing of vice does highly conduce to our private, our civil, our temporal, and spiritual, and eternal happiness, what excuse can we make for our negligence in this matter?

As for our civil happiness, we are all born members of a community, and consequently must desire the good of the whole, unless we can hate ourselves, who are parts of it. Now it is hard to say whether has done greater mischief to the public, ill principles, which have taken men off from that earnest regard to their country, which was so remarkable and so glorious among the ancient heathens, or a bad life and a dissolution of manners, which from a complication of many unhappy circumstances, have of late so visibly broken in upon us, both of which have so plain an influence upon each other. Thus much is however certain, that whoever truly loves his country, will heartily endeavour to make it *better*; which cannot be expected, considering the *disingenuity* of the *bulk* of *mankind*, without the due exercise of discipline, and the punishment of those that do evil.

But this is an *article* which has been so often treated and so much *exhausted*, that I shall insist no longer on it, only leaving it to the consideration of every prudent person, whether there would be so much baseness, so much falsehood, treason, bribery, and injustice; so much *unrighteousness and strife* every where, were persons generally influenced with the principles of probity and virtue; nay, had they not, on the contrary, abondoned themselves to the stream of *vice* and *lewdness*, which therefore it is the *concern* of every good man to oppose with all his might; to prevent, if possible, that threatening *deluge* which is likely to break in upon us, and cover the *face of our land*.

Nor is the opposition of vice, in order to the *suppressing*, or at least the *restraining* of it, less conducive to *domestic happiness* than it is to that of the *public*; it being evident, that the want of

discipline is the *ruin* of *families*, and the *restoration* thereof would make better *servants*, better children, better masters, and render all *relations* much more useful, and comfortable, and happy.

But vice is further injurious to every man's *personal* happiness; to his *profit* as well as *reputation*, to his *body* as well as his *mind*, by the innumerable inconveniences which it brings upon him. Of how base a spirit therefore he must be, who yields himself up to the dominion of *sin*, which, as it first brought *death* into the world, so it continues daily to slay its thousands; brings the judgment of God upon us, pollutes *mankind*, taints and poisons the very first *threads* of life, projects its mischief beyond the *present age*, and loads *posterity* with a feeble and a miserable *offspring?*

Let us next reflect on what passes in our *own minds*, and the necessity there is, if we consult *their* happiness, to oppose *vice* in others as well as in ourselves, because its *contagion* is so very spreading and dangerous. Mistaken men may call the proud *happy*, and so of other sinners, but it is impossible they should be so, and they know the contrary themselves: for what more severe *tormentor* can a man have in his own breast, than any uncontrolled vice or sinful habit. There are few men who are altogether lost to the sense of *virtue*, and to that natural *taste* of *goodness* at first imprinted on the mind; and consequently *vice* must needs be a *torment* to the mind as well as to the body, since it is so contrary to our true *nature*, and a man must be as *uneasy* under it, as a wounded person with an arrow sticking fast in his body. It is true, a bad man makes as good a shew as he can, and thinks he bears it well out, but it is all paint and varnish; he has something within that denies him ease; all his *triumphs* are but like the miserable ravings of one in a *fever*, who perhaps looks as fresh as ever, and tells you he feels no *pain*, when it is but an unnatural flushing, he is still sick at *heart*, all within is *disordered*, and he is not far from his end.

Nor is the *eternal interest* of every man less concerned in these matters than the present *quiet* of his *mind:* for unless we *oppose wickedness*, it will as certainly gain *ground* upon us, and hurry us int he *stream*, as the sea will break in upon a *level*, if there be no beach or banks to resist it. We know that the wages of *sin* is *death*, both *temporal* and *eternal;* we know it is an *acceptable service* to God, to oppose and resist it, that he himself has told us, "Those who honour him he will honour;" and that our blessed Saviour has assured us, "that those who confess him before men, he will also confess them before his Father which is in heaven."

II. I proceed to the second thing, That as good men are obliged to oppose vice and wickedness, so they are to do this

with *united counsels* and *endeavours*. What is a single person's duty in this matter, cannot *alter* its nature when it falls into the hands of communities or *bodies* of men, but may be much more hopefully and *successfully* attempted by them; for the *offenders* may sometimes be such sons of Zeruiah, that they will prove too hard for any single person: their numbers may be so great, that there will need one somewhat *proportionable* to oppose them, since *miracles* are generally ceased; and though Sampson and others of old could slay their *heaps* upon *heaps*, yet it is not now for single persons to attack whole armies; nor will a *greater number* of undisciplined men, who fight *loose* and straggling, gain such advantages on the enemy, as a much *smaller body* which engages with *discipline* and *order*. It is true that the *kingdom of darkness* is likewise the kingdom of *confusion*; but still Satan will not *fight against Satan*, and all his subjects *unite* themselves against the "Lord and against his Christ," to "break their bonds in sunder, and cast away their cords from them." Now in opposition to those *infernal legions* did our blessed Lord institute his CHURCH; being a regulated society of men, by their very nature and constitution most firmly *united* together, and obliged to love one another; by virtue of which *mystical* and indissolvable *union*, as well with Christ their *head*, as with all their *fellow-members*, sealed and confirmed in the holy *sacraments*, they obtain that *strength* and *stability*, that the "gates of hell shall never prevail" against them.

And indeed were all the *outward* members of the visible church, but real members likewise of that which is internal, spiritual, and invisible; in short, did all who bear the name of Christ walk worthy of their holy profession, there would be no need of *discipline*, nor of any such subordinate union as I am now recommending, in any Christian commonwealth; any more than there would be need of *laws* and *sanctions* annexed unto them in the civil government, did all men regulate themselves by the *true law* of nature, and principles of *right reason*; but since none can be so *sanguine*, as to expect such a happy *state of things*, it lies upon good men to do what they can, and to use all those prudent methods which are in their *power*, to make the world a little better; to unite their *hands* and their *hearts*, in some measure, at least to *repress* notorious vice, and *punish* God's *dishonour*.

It is almost incredible, to say, what happy effects we should soon see from such a *close* and firm *conjunction* of all good men in the prosecution of these desirable ends. Very considerable things have, by God's blessing, been already done by a *few* who have devoted themselves to the service of God and their country, on this occasion; who have born the burden and heat of the day, and entered themselves into SOCIETIES FOR THE REFORMATION

OF MANNERS, both in this and our neighbouring nation of Ireland. And may God increase their number, as he will certainly reward their *labour!* There is a great door opened, and no other can be expected but that they should still meet with many adversaries; there is yet but too much employment for *more hands*, and it would be the *honour* as well as the *interest* of all good men, to join with them in this *undertaking*, (nay of the greatest prince on earth, to own the cause of him, from whom he receives his crown) that by *mature* and *united counsels*, mutual *assistance*, more earnest *application*, and greater numbers, they might successfully prosecute what is so well begun, and what can scarcely be accomplished by any other *methods*.

III. I come now, in the third place, to the *manner* how we are to set about this great duty. It ought certainly to be managed with the greatest *zeal*, and the greatest *prudence*.

1. With *zeal*. For since "it is good to be zealously affected in every good matter," much more is it so in *this*, which has so immediate an *influence* on so many great and momentous ends. *Zeal* in *moral affairs* seems to have much the same surprising *effects* which *motion* has in *physical* and *mechanical*; it produces what seemed at first impossible, it gives a new *mould* and *turn* to every action; it sets on work all the secret *springs* and *powers* of the mind, and makes them act with a *force* and vigour as is almost *irresistible*. God and man hate a *lukewarm temper*, which has often created greater obstructions to good *designs*, than the most open *opposition* against them; "Who will *rise* up with me, who will stand up for me against the workers of iniquity?" Who has *courage*, and *constancy*, and *bravery* equal to so *glorious* an undertaking? As that *zeal* is *madness* which pushes a man on to *illegal* and *indefensible* actions, whatever be the *motive* of his engaging in them; so that *wisdom* is *folly*, which hinders a man from doing his duty, and vindicating God's *honour*.

But still we must take care that our *zeal* be tempered with *prudence*; and if ever we are to be wise as *serpents*, we are certainly to be so in these matters, wherein we are sure to have the *old serpent* himself our sworn and inveterate enemy: he may bruise the *heel* of the *seed of the woman*, of the members, as well as of Christ their head, by *backbiting* and *reproaches*, and by all the calumnies that hell can invent, or its *emissaries* utter. What need, then, have all those good men who engage in this honourable and weighty affair of stemming the tide of vice amongst us, what need have they to be always upon their *guard*, and to take *care* of their *steps*, since there are so many who *watch for their halting*: To act by the most *prudent* and *advisable methods*, to be *zealous* without being *passionate*, which, perhaps, is one of the most *difficult* things in the world: To give no *just offence* to any; to prepare themselves against the *doubtful combat*; to expect to

be *hated* and *slandered* by *bad men*, as was their Master before them, and for the same reason too, because they "testify against them that their deeds are evil:" to be *sober* and *vigilant*, to avoid what is *scandalous* as well as what is *sinful*, and so on the contrary. By no means to forget themselves, their own *persons*, or their own *families*, while they are so busy in reforming others; and to suffer no *beam*, or so much as a *mote* in their own eye, while they are endeavouring to *clear their brother's eye*, which could not fail of having a *happy influence* on their own minds, as their *instructive examples* would on those of *others;* and being one of those *natural* and inseparable *rewards* which, even in this life, attend *virtue* and *goodness*, and which, in some sort, may seem to *antedate* a *happy eternity*.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

Sir,

You know that the scriptural doctrine of man's accountableness to the Author of his existence, presupposes his moral agency; and that there is not a dictate of Scripture, reason or common sense more certain, than that the *necessity* of human actions, whether denominated philosophical, Christian, or hypothetical necessity, can never be reconciled to the doctrine of future rewards and punishments. The Methodists very properly and scripturally maintain that the "moral power" which *all* possess, during the day of their gracious visitation, is not natural to man, in his fallen state, but derived from Christ, the second Adam, through whom, to use the language of Milton, man, in a sober, scriptural sense, is enabled to stand

"On even ground against his mortal foe."

This doctrine of "free grace," while it teaches those who embrace it, to ascribe the whole glory of their salvation to God, enables them, with consistency, to

"———— Assert eternal Providence,
And justify the ways of God to man."

That several wise and good men think differently on this subject, is no reason for concluding that the doctrine of necessity, however metaphysically and inoffensively maintained, is not of a dangerous tendency.

As the following extract from Beattie's Essay on Truth, throws considerable light on this subject, your favouring it with a place in your instructive Miscellany, will oblige

AN OLD CORRESPONDENT.

FATALISTS are fond of inferring moral necessity from physical, in the way of analogy. But some of their arguments on this topic are most ridiculously absurd. "There is," says Voltaire's *Ignorant Philosopher*, "nothing without a cause. An effect without a cause, are words without meaning. Every time I have a will, this can only be in consequence of my judgment good or bad; this judgment is necessary; therefore so is my will." All this hath been said by others: but what follows, is, I believe, peculiar to the *Ignorant Philosopher*. "In effect," continues he, "it would be very singular, that all nature, all the planets, should obey eternal laws, and that there should be a little animal, five feet high, who, in contempt of these laws, could act as he pleased, solely, according to his caprice." Singular! aye, singular indeed. So very singular, that yours, Sir, if I mistake not, is the first human brain that conceived such a notion. If man be free, no body ever conceived, that he made himself so in contempt of the laws of nature; it is in consequence of a law of nature, that he is a free agent. But passing this, let us attend to the reasoning. The planets are not free agents;—therefore it would be very singular that man should be one. Not a whit more singular, than that this same animal of five feet should perceive, and think, and read, and write, and speak; attributes, which no astronomer of my acquaintance has ever supposed to belong to the planets, notwithstanding their brilliant appearance, and stupendous magnitude. We do too much honour to such reasoning, when we reply to it in the bold, but sublime words of a great genius:

> "Know'st thou the' importance of a soul immortal?
> Behold this midnight glory, worlds on worlds!
> Amazing pomp! redouble this amaze;
> Ten thousand add: and twice ten thousand more;
> Then weigh the whole; ONE SOUL outweighs them all,
> And calls the' astonishing magnificence
> Of unintelligent creation, poor."

Some fatalists deny, that our internal feelings are in favour of moral liberty. "It is true," says a worthy and ingenious author, "that a man by internal feeling, may prove his own free will, if by free will be meant the power of doing what a man wills or desires; or of resisting the motives of sensuality, ambition, &c. that is free will in a popular sense. Every person may easily recollect instances, where he has done these several things. But these are entirely foreign to the present question. To prove that a man has free-will in the sense opposite to mechanism, he ought to feel that he can do different things, while the motives *remain* exactly the same. And here I apprehend the internal feelings are entirely against free-will, where the motives are of a sufficient

magnitude to be evident: where they are not, nothing can be proved." (Hartley.) Questions of this kind would be more easily solved, if authors would explain their doctrine by examples. When this is not done, we cannot always be sure that we understand their meaning, especially in abstract subjects; where language, after all our care, is often equivocal and inadequate. If I rightly understand this author, and am allowed to examine his principles by my own experience, I must conclude that he very much mistakes the fact. Let us take an example. A man is tempted to the commission of a crime: his motive to commit it, is the love of money, or the gratification of appetite: his motive to abstain, is a regard to duty, or to reputation. Suppose him to weigh these motives in his mind, for an hour, a day, or a week; and suppose, that during this space, no additional consideration occurs to him on either side: which, I think, may be supposed, because I know it is possible, and I believe often happens. While his mind is in this state, the motives remain precisely the same; and yet it is to me inconceivable, that he should at any time, during this space, feel himself under a necessity of committing, or under a necessity of not committing the crime. He is indeed under a necessity either to do or not to do: but every man in such a case, feels that he has it in his power to choose the one or the other.

Again: suppose two men in the circumstances above-mentioned, to yield to the temptation, and to be differently affected by a review of their conduct; the one repining at fortune, or fate, or providence, for having placed him in too tempting a situation, and solicited him by motives too powerful to be resisted; the other blaming and upbraiding himself for yielding to the bad motive, and resisting the good. I would ask, which of these two kinds of remorse or regret is the most rational? The first, according to the doctrine of the fatalists; the last, according to the universal opinion of mankind. No divine, no moralist, no man of sense, ever supposes true penitence to begin, till the criminal becomes conscious, that he has done, or neglected something which he ought not to have done or neglected; a sentiment which would be not only absurd, but impossible, if all criminals and guilty persons believed, from internal feeling, that what is done could not have been prevented. Whenever you can satisfy a man of this, he may continue to bewail himself, or repine at fortune, but his repentance is at an end. It is always a part of the language of remorse, "I wish the deed had never been done: wretch that I was, not to resist the temptation." Does this imply, that the penitent supposes himself to have been under a necessity of committing the action, and that his conduct

could not possibly have been different from what it is? To me, it seems to imply just the contrary. And am not I a competent judge of this matter? Has not this been often the language of my soul? And will any man pretend to say, that I do not understand my own thoughts, or that he knows them better than I? All men, indeed, have but too frequent experience of at least this part of repentance; then why multiply words, when by facts it is easy to determine the controversy?

I have conversed with many people of sense on the subject of this controversy, concerning liberty and necessity. To the greater part, the arguments of Clarke and others, in vindication of liberty, seemed quite satisfying; others owned themselves puzzled with the subtilties of those, who took the opposite side of the question; some reposed full confidence on that consciousness of liberty which every man feels in his own breast: in a word, as far as my experience goes, I have found all the *impartial*, the most sagacious and virtuous part of mankind, enemies to *fatality* in their hearts; willing to consider the arguments for it as rather specious than solid; and disposed to receive, with joy and thankfulness, a thorough vindication of human liberty, and a logical confutation of the opposite doctrine.

It has been said, that philosophers are answerable, not for the consequences, but only for the truth of their tenets; and, that if a doctrine be true, its being attended with disagreeable consequences will not render it false. We readily acquiesce in this remark; but we imagine, it cannot be meant of any truth but what is certain and incontrovertible. No genuine truth *did* ever of itself produce effects inconsistent with real utility. But many principles pass for truth, which are far from deserving that honourable appellation. Some give it to all doctrines which have been defended with subtilty, and which, whether seriously believed, or not, have never been logically confuted. But to affirm that all such doctrines are certainly true, would argue the most contemptible ignorance of human language, and human nature. It is therefore absurd to say, that the bad consequences of admitting such doctrines ought not to be urged as arguments against them.—Now, there are many persons in the world, of most respectable understanding, who would be extremely averse to acknowledge, that the doctrine of necessity has ever been demonstrated beyond all possibility of doubt. I may, therefore be permitted to consider it as a controvertible tenet, and to expose the absurdities and dangerous consequences with which the belief of it may, and must be attended.

Mr. HUME endeavours to raise a prejudice against this method of refutation. He probably foresaw, that the tendency of his principles would be urged as an argument against them; and being somewhat apprehensive of the consequences, as well he

might, he insinuates, that all such reasoning is no better than personal invective. "There is no method of reasoning," says he, "more common, and yet more blamable, than in philosophical debates to endeavour the refutation of any hypothesis, by a pretence of its dangerous consequences to religion and morality. When any opinion leads into absurdities, it is certainly false; but it is not certain that an opinion is false, because it is of dangerous consequence. Such topics, therefore, ought entirely to be forborne, as serving nothing to the discovery of truth, but only to make the person of an antagonist odious." If your philosophy be such, that its consequences cannot be unfolded, without rendering your person odious, pray, Mr. HUME, who is to blame? you, who contrive, and publish it, or I, who criticise upon it? There is a kind of philosophy so salutary in its effects, as to endear the person of the author, to every good man; why is not yours of this kind? If it is not, as you yourself seem to apprehend, do you think that I ought to applaud your principles, or suffer them to pass unexamined, even though I am certain of their pernicious tendency? or that, out of respect to your person, I ought not to put others on their guard against them. Surely you cannot be so blinded by self-admiration, as to think it the duty of any man to sacrifice the interest of mankind to your interest, or rather to your reputation as a metaphysical writer. If you think so, I must take the liberty to differ from your judgment in this, as in many other matters.

Nor can I agree to what our author says of this method of reasoning, that it tends nothing to the discovery of truth. Does not every thing tend to the discovery of truth, that disposes men to think for themselves, and to consider opinions with attention, before they adopt them? And have not many well-meaning persons rashly adopted a plausible opinion on the supposition of its being harmless, who, if they had been aware of its bad tendency, would have proceeded with more caution, and made a better use of their understanding?

This is truly a notable expedient for determining controversy in favour of licentious theories. An author publishes a book, in which there are many doctrines fatal to human happiness, and subversive of human society. If, from a regard to truth, and to mankind, we endeavour to expose them in their proper colours, and, by displaying their dangerous and absurd consequences, to deter men from rashly adopting them without examination; our adversary immediately exclaims, "This is not fair reasoning; this is personal invective." Were the sentiments of the public to be regulated by this exclamation, licentious writers might do what mischief they pleased, and no man durst appear in opposition, without being hooted at for want of breeding. It

is happy for us, that the law is not to be brow-beaten by insinuations of this kind, otherwise we should hear some folks exclaim against it every day, as one of the most ungenerous things in the world. And truly they would have reason; for it cannot be denied, that an indictment at the Old Bailey has much the air of a personal invective; and banishment, or burning in the hand, amounts nearly to a personal assault; nay, both have often this express end, to make the person of the criminal odious: and yet, in his judgment, perhaps, there was no great harm in picking a pocket of a handkerchief, value thirteen pence, provided it was done with a good grace. Let not the majesty of the science be offended by this allusion; I mean not to argue from it, for it is not quite similar to the case in hand. That those men act the part of good citizens, who endeavour to overturn the plainest principles of human knowledge, and to subvert the foundations of all religion, I am far from thinking; but *I would* be extremely sorry to see any other weapons employed against them than those of reason and ridicule, chastised by decency and truth. Other weapons this cause requires not; nay in this cause, all other weapons would do more harm than good. And let it still be remembered, that the object of our strictures is not men, but books; and that these incur our censure, not because they bear certain names, but because they contain certain principles.

Some of the fatalists are willing to reconcile their system with our natural notions of moral good and evil; but all they have been able to do is, to remove the difficulty a step or two farther off. But the most considerable of that party are not *solicitous* to render these points consistent. If they can establish necessity, they leave natural religion to shift for itself. Mr. HUME, in particular, affirms, that on his principles it is impossible for natural reason to vindicate the character of the Deity. Had this author been possessed of one grain of that modesty which he recommends in the conclusion of his Essay; had he thought it worth his while to sacrifice a little pittance of ignominious applause to the happiness of human kind; he would have shuddered at the thought of inculcating a doctrine which he knew to be irreconcilable with this great first principle of religion; and of which, therefore, he must have known, that it tended to overturn the only durable foundation of human society and human happiness.

The asserters of human liberty have always maintained, that to believe all actions and intentions necessary, is the same thing as to believe that man is not an accountable being, or, in other words, not a moral agent. And indeed this notion is natural to every person who has the courage to trust his own experience,

without seeking to puzzle plain matter of fact with verbal distinctions and metaphysical refinement. But, it is said, the sense of moral beauty and turpitude still remains with us, even after we are convinced that all actions and intentions are necessary; that this sense maketh us moral agents; and therefore, that our moral agency is perfectly consistent with our necessary agency. But this is nothing to the purpose; it is putting us off with mere words. For what is moral agency, and what is implied in it? This at least must be implied in it, that we ought to do some things and not to do others. But if every intention and action of my life is fixed by eternal laws, which I can neither elude nor alter, it is as absurd to say, to me, You ought to be honest to-morrow, as to say, You ought to stop the motion of the planets to-morrow. Unless some events depend upon my determination, *ought*, and *ought not*, have no meaning when applied to me. Moral agency further implies that we are accountable for our conduct; and that if we do what we ought not to do, we deserve blame and punishment. My conscience tells me, that I am accountable for those actions only that are in my power; and neither blames nor approves, in myself or in others, that conduct which is the effect, not of choice, but of necessity. Convince me that all my actions are equally necessary, and you silence my conscience for ever; or, at least, prove it to be, a fallacious and impertinent monitor: you will then convince me that all circumspection is unnecessary, and all remorse absurd. And is it a matter of little moment, whether I believe my moral feelings authentic and true, or equivocal and fallacious? Can any principle be of more fatal consequence to me, or to society, than to believe, that the dictates of conscience are false, unreasonable, or insignificant? Yet this is one certain effect of my becoming a fatalist, or even sceptical in regard to moral liberty.

I observe, that when a man's understanding begins to be so far perverted by debauchery, as to make him imagine his crimes unavoidable, from that moment he begins to think them innocent, and deems it a sufficient apology, that, in respect of them, he is no longer a free, but a necessary agent. The drunkard pleads his constitution, the blasphemer urges the invincible force of habit, and the sensualist would have us believe, that his appetites are too strong to be resisted. Suppose all men so far perverted as to argue in the same manner with regard to crimes of every kind;—then it is certain, that all men would be equally disposed to think all crimes innocent. And what would be the consequence? Licentiousness, misery, and desolation, irremediable and universal. If God intended that men should be happy, and that the human race should continue for many generations, he certainly intended also that men should believe themselves free, moral, and accountable creatures.

REVIEW OF "A POPULAR SURVEY OF THE REFORMATION, AND FUNDAMENTAL DOCTRINES OF THE CHURCH OF ENGLAND." By GEORGE CUSTANCE, Author of "A Concise View of the Constitution of England."

THE period of the Reformation is a grand, as well as a most important era in the history of mankind. Then did popery, that vile corruption of Christianity, receive a blow, from the effects of which it cannot possibly recover. Then did God, who commanded light to shine out of darkness, expose to open day the abominations of a church, which, arrogating infallibility to herself, and possessing supreme power, had devoted myriads to destruction, who refused to yield obedience to her unscriptural and absurd decisions. To the Reformation, under God, we owe the inestimable blessings of civil and religious liberty, with all the facilities which we possess for spreading the light of gospel truth throughout every quarter of the globe.

The first chapter of the work before us contains an interesting account of the state of religion previously to the Reformation. After briefly noticing the idolatry, cruelty, and gross immorality of the ancient Britons, the author proceeds thus:

"The ancient British priests were called Druids, who amongst other things instructed the people in the doctrines of the immortality of the soul, and the certainty of future rewards and punishments. And it is worthy of remark, that whereas the wisest amongst the Grecian and Roman philosophers, never professed any thing more on those important points, than a vague probability; the British Druids constantly and steadily taught them as fixed principles, which obtained an implicit credit, wherever their religion was received. So early does this favoured isle appear to have been distinguished from the rest of the world in its religious as well as civil advantages, even in its pagan state. The Druids indeed maintained that men would be rewarded in a future world *on account* of their *deserts* in this. Whilst they offered an *atoning* sacrifice, they inconsistently led the people to expect everlasting happiness as the merited reward of their own doings. Nor is this absurdity to be wondered at, when we consider how often even a *Christian* minister falls into the same error. How frequently is our view directed to 'the Lamb of God that taketh away the sin of the world;' whilst our *good deeds* are represented as the efficient cause, in part, at least, of our obtaining the divine favour! Leaving, however, the *final* state of our druidical ancestors to him who judgeth righteously, we cannot but conclude that their steady faith with regard to future rewards and punishments must have been attended with very beneficial effects to society. For although they had not the law of Moses on tables of stone, yet, it being written in their hearts, they

doubtless frequently did the things contained in the law, in such a way, and from such motives, as would prove highly advantageous to them in a civil point of view. But when, and by whom *Christianity*, which brought life and immortality fully to light, was first introduced into England, are circumstances involved in impenetrable darkness. And after all the researches and opinions of the learned concerning them, they remain, and perhaps ever will remain, unknown. It is, however, highly probable that Divine Providence rendered the ambition of the Romans subservient to his gracious designs of mercy to our forefathers and their posterity; just as he evidently is now employing our extended *commerce* as an instrument of conveying the glad tidings of salvation to distant and benighted lands in every quarter of the globe. Perhaps a certain centurion, some pious Cornelius, or some devout soldier, who waited on him, accompanying the invading legions, leaped on our shores, and unfurling the banners of the cross, first 'proclaimed liberty to the captives.' It is well known that Christianity, at a very early period, made its way into the Roman camps, and from thence flew swiftly through the world on the wings of the imperial eagles. That England, however, was favoured with the gospel towards the end of the first century seems to admit of little doubt, since multitudes of Christians fled to it, from the terrible persecutions of the emperor Nero, who infamously charged them with the guilt of burning Rome; a crime which he himself had the horrid wickedness to commit about the year 64; and the dreadful villainy to make it the ground of tormenting them with the most cruel kinds of death. It is also possible that the mercantile intercourse between our island and ancient Gaul favoured the introduction of the gospel; as the travelling merchants might occasionally bring over with them many who were converted to the true faith. (p. 21—23.)

"As the introduction of Christianity into the British isles is involved in much obscurity, so little or nothing is recorded worthy of credit, respecting its progress during the three first centuries. And it is more from analogy and actual experience, than from authentic historical proof, we conclude, that the little cloud which was seen to arise from the sea, gradually increased, till the heaven was black with clouds and wind; and at length a great rain descending fertilised the whole island.

"We learn from divine authority, that the very means which the enemies of the church adopted to prevent its increase, were, in the hands of Providence, the immediate cause of its extension. Saul, we read, was consenting to the death of the proto-martyr Stephen. 'And at that time, there was a great *persecution* against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and

Samaria, except the apostles.' And thus, in a short period, Christians were to be found in all parts of the Roman empire. In villages, in cities, in the camp, and even in Cæsar's household, they reared the standard of the cross.

"Towards the end of the *third* century the persecution of the church raged so violently under the emperor Dioclesian, that 17,000 Christians are said to have been put to death in thirty days. This monster had, at first, probably from some political motive, favoured the Christians; but at length poured out his fury like a flood upon them: and boasted that he had extirpated the very name of a Christian from the earth. That his diabolical edicts succeeded to a very great extent is evident, as two monumental pillars were erected to his name in Spain. On one of them was this inscription: 'Dioclesian, &c. &c. for having extinguished the name of Christians who brought the republic to ruin.' On the other was inscribed: 'Dioclesian, &c. &c. for having every where abolished the superstition of Christ; for having extended the worship of the gods.' And a medal of Dioclesian is still extant, with these words, 'Nomine Christianorum deleto: i. e. the name of Christians being extinguished.' Impious man! vain and empty boast! At this very time Britain was gradually yielding to the sword of the Spirit, and her children casting away their dumb idols to serve the Living God. Divided from the rest of the world, she opened wide her fostering arms, and received hundreds (as we trust she always will do,) under her protection, who fled from the flagrant injustice of their continental rulers. 'Oppression maketh even a wise man mad.' No wonder, therefore, that an enraged Christian had the hardihood to tear down the emperor's persecuting edict, and treat it with indignity and contempt. For this rash and fruitless act, he was burnt alive; and, it is hoped, that esteeming not his life dear, he finished his course with joy. Whilst, however, we ought not to sacrifice conscience, to escape persecution, when otherwise unavoidable; we are not authorised nor justified in *courting* it by our own violent conduct." (p, 26—28.)

In a manner equally clear and succinct, Mr. C. proceeds in his account of memorable events relating to religion in this country, till the *eighth* century. The degraded state of the church, at that period, and some of the efforts made by good men to resist papal tyranny and superstion, are well described in the following quotation:—

"In the *eighth* century, the pope had risen to such a height as gave him a commanding view of all the kingdoms of the world, which were bestowed upon him by the devil, whom he worshipped, by an open defence and support of idolatry. England, which had so often bravely resisted the sword, at length submitted with the rest of Europe to the cross, and became

tributary to the Roman see. The sovereign pontiff now 'opposed and exalted himself above all that is called God, or that is worshipped; so that he as God sat in the temple of God, shewing himself that he is God,' 2 Thess. ii. 4.

"The horrid doctrine was now openly taught, that excommunication by the pope, not only excluded the offender from Christian ordinances, not only deprived him of all his civil rights; but cut him off also from his just claims of common humanity. With the power of the pope, the influence, the insolence, and the tyranny of the clergy naturally increased. The distinguishing doctrines of the gospel were gradually concealed under a mass of ridiculous ceremonies; and the pardon of sin being no longer preached through the blood of Christ, the people were taught to believe it was to be *purchased* at the hands of the priest. Hence all ranks of men, according to the terrors of their conscience, in the prospect of death, gave their property, which they could not take with them, to churches and monasteries. Hence the invention of a state of purgatory, where it was supposed the dead might yet have the benefit of the prayers of the faithful, provided they paid for them; and hence the wealth and privileges of the clergy, which at length became so enormous, even as to endanger the state. It is hoped, however, that in this melancholy state of things, God did not leave himself without witness among us; for the British church cordially and publicly approved of the decision of the council of three hundred bishops at Frankfort, which, in the year 794, unanimously condemned the worship of images. At this period, too, a great many English Missionaries laboured with success among the Germans and Frieslanders; who, however, it must be allowed, displayed almost an equal ardour for the honour of the pope, and the glory of Christ. But as a zeal for spreading the gospel was peculiarly strong in the British isles, it cannot be doubted that the *love of Christ* constrained many of our countrymen at that time, to endure hardships and death, in order to extend his spiritual kingdom. Amongst these zealous men, were Willibrod, who laboured fifty years on the continent, and became bishop of Utrecht; and his successor, Winfrid, a native of Kirton, in Devonshire. He was educated at Nutcell, a monastery in the diocese of Winchester, and was eminent for learning, wisdom, and piety. This good man, finding himself embarassed by those of his own profession, whose lives were a scandal to it, and hindered the success of his mission, wrote to the bishop of Winchester, to consult him how he ought to act, with regard to 'scandalous priests,' in order to preserve a good conscience. To this inquiry the bishop made the following wise and prudent an-

swer, 'Endure,' says he, 'with patience what you cannot mend; *do not make a schism in the church, under the pretence of purging it:* but exercise church discipline on notorious offenders.' Winfrid having faithfully and diligently discharged his missionary labours forty years, suffered martyrdom with fifty of his companions, by the hands of pagan assassins. He had appointed a day to confirm, by imposition of hands, in the plains of Dockum, a number of persons whom he had baptised. Instead, however, of meeting with these converts, a number of armed idolaters appeared. His associates wished to resist them, but Winfrid (who had been consecrated bishop, by the name of Boniface) forbad them with meekness, saying, 'Children, forbear to fight; the Scripture forbids us to render evil for evil. The day which I have long wanted is come: hope in God, and he will save your souls.' Thus died this eminent servant of the Lord, who may justly be styled the Apostle of the Germans, in the 95th year of his age. (p. 44—47.)

"Both civil and ecclesiastial historians agree that true religion had suffered the deepest depression in the *tenth* century. Scarcely does a ray of real piety break in upon it! Scarcely can a vestige of vital godliness be traced, in an age when the people were indeed covered with a darkness that might be felt. Even a celebrated Roman writer (Baronius) has called it 'an iron age, barren of all goodness; a leaden age, abounding in all wickedness.' Nothing can exceed the dreadful wickedness of the popes, or the atrocious crimes of the clergy, during this gloomy period of the church. In vain does the pious mind look for one consoling circumstance, save in the reflection that the Scriptures were hereby fulfilled, and on that account are the more 'worthy of all acceptation.'

"There was, however, even in this century, considerable resistance made to the encroachments of the pope; and false doctrines were combated with some good effect. England highly approved of the decree of Frankfort, which condemned image worship, and the celibacy of the clergy. An attempt of the monks to set up a dominion independently on the secular clergy, and to ruin them, was successfully opposed. Alfric, archbishop of Canterbury, whose homily for Easter was usually read in the churches, denied the doctrine of transubstantiation, and proved that the elements were the body and blood of Christ, only in a spiritual sense, and were *thus* 'verily and indeed taken by the *faithful* in the Lord's-Supper.' The Scriptures were still read in the vulgur tongues in several parts of Europe; and a scriptural confession of faith and practise, stripped of all popish errors, was decreed at a council held at Trosles, in France, in the year 909. Many kings and even bishops, at this time, refused to acknowledge the pope's supremacy." (p. 49, 50.)

The following historical facts ought to be treasured up in the memory of all who have any regard for civil or religious liberty; as they shew to what a pitch of cruelty and impudence, a professedly *immaculate* and *infallible* church had arrived in the reign of Henry II.

"The usurper, Stephen, in return for the facility with which the clergy took the oaths of allegiance to him, acceded to their exemption from civil jurisdiction, which they boldly claimed; whilst they with equal success maintained their *right* on all occasions to appeal to the sovereign pontiff. But his successor, Henry II, who was a prince of great intellectual parts, resisted these high pretensions. Yet, whilst he had just views of the papal encroachments in temporal matters, he was devoted to the Roman see, in spiritual affairs. A slave himself to sin, he hated holiness in others; and hence readily joined the king of France and his own bishops in a most cruel act of oppression. About the year 1159, thirty men and women fled from the persecution in Germany, to seek for refuge in this island. But Henry, who had treated the Waldenses on the continent as hereticks, was not likely to shew these unhappy refugees much favour in his own country. They were therefore, by his order, brought before a council of the clergy at Oxford, where they had little chance of being treated with impartiality and justice. On being questioned, Gerard, their leader, and a learned man, answered, 'that they were Christians, and believed the doctrines of the Apostles: but utterly abhorred the unscriptural doctrines of purgatory; of prayers for the dead; and of invocation of saints.' The popish council immediately condemned them to be branded with a hot iron on the forehead; to be whipped through Oxford; to have their clothes cut short by their girdles; and to be turned into the open fields; where all persons were strictly enjoined by the king not to succour them, under pain of the severest punishment. And, shocking to relate, every one of them perished with cold and hunger! They bore their sufferings with sweet serenity and resignation, frequently exclaiming, 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' An English female convert recanted in the hour of trial, and make shipwreck of a good conscience, rather than suffer with these people of God. It is comparatively an easy matter to leave houses and lands, and kindred, for the sake of Christ and his gospel; but to be 'faithful unto death' requires a larger measure of grace than many a fair professor of Christianity possesses. These distinguished foreigners were probably the first martyrs to the true faith who suffered in England; and we hope the last persons, who having fled from the rage and cruelty of their own rulers, were or ever will be refused the ge-

nerous sympathy and fostering care of ours. But the unrighteous king was soon made to feel, on his own back, the weight of that scourge with which he had sanctioned the whipping of these friendless outcasts. And it is worthy of remark, that the papal extortions were, for a long time after this transaction, more heavily felt by the English than by any other people in Christendom.

"Violent contentions having arisen in Rome about the popedom, the sovereigns of Europe took their respective sides with the party whose claims to St. Peter's chair they favoured. In these disputes king Henry became involved. He had justly resisted the unreasonable demands of the clergy, to be exempted from civil jurisdiction. And, in order to take the more effectual measures against their extravagant encroachments, he appointed Thomas a Becket to be his chancellor, as a man on whom he believed he might confidently rely; so upon the death of Theobald, he promoted him to the see of Canterbury. The hypocritical priest and courtier immediately changed his former costly attire into sackcloth, and made a most ostentatious display of superior sanctity. His object was, by catching the eye and securing the veneration of the vulgar, to overawe the king, and even to make himself entirely independent on him. This insolent conduct and ingratitude for multiplied favours, so enraged the king, who was then in Normandy, that he instigated, by some heated expressions, four gentlemen of his household to effect the death of the archbishop. The king in vain attempted to frustrate the design he had so hastily suggested; and Becket was assassinated before the altar of St. Benedict's church, whither he had gone to hear vespers. Having lost his life for the privileges of the clergy, he was considered as a blessed martyr, and had the honour of being canonized as a saint. Historians affirm, that above 100,000 pilgrims arrived in one year at his tomb, in Canterbury, where the most surprising miracles are said to have been wrought. Such were the credulity and folly of the age! But now the deluded king was to feel the full effects of the holy pontiff's rage, who determined to revenge the death of the archbishop upon him. Henry, patiently submitting to the commands of the pope, presented himself barefooted and prostrate at the shrine of the canonized prelate; spent a day and a night in watching the holy relics; and having called together the monks, he put a scourge into each of their hands, and piously received from them a holy flagellation on his bare back! What a gloomy picture does this scene present to us of the papal tyranny over England in this century, and of the abject pusillanimity to which a blind superstition had reduced the mind of one of our wisest and most sagacious kings!" (p. 55—59.)

(To be continued in the next.)

THE WORD OF GOD ILLUSTRATED.

An Illustration of the term Bosom, *used by* St. Luke, ch. vi. 38; *with a curious Story from Herodotus.*

ALMOST all ancient nations, and particularly those of the East, wore long, wide, and loose garments; and when about to carry any thing away that their hands could not contain, they used a fold in the bosom of their robe, nearly in the same way that women in England use their aprons. To this custom our Lord alludes when he says, Luke vi. 38, "Good measure shall men give into your bosom." The word κολπον, *bosom* or *lap*, frequently occurs in this sense in the best and purest Greek writers. The following example from Herodotus will at once both illustrate this use of the term, and shew the extravagant and ridiculous nature of covetousness.

"When Crœsus had promised to *Alcmeon* as much gold as he could carry about his body at once, in order to improve the king's liberality to the best advantage, he put on a very wide tunic, ενδυς χιθονα μεγαν, leaving a great space in the *bosom*, κολπον βαθυν καταλιπομενος, and drew on the widest buskins he could procure. Being conducted into the treasury, he sat down upon a great heap of ingots, and having first stuffed the buskins round his legs with as much gold as they could contain, he afterwards filled his whole *bosom* κολπον παντα πλησαμενος, and loaded his hair with ingots, and put as many as it could contain into his mouth, and then waddled out of the treasury, dragging his heavy laden buskins along, having scarcely any thing remaining in his appearance indicative of the human form!"

Herodotus Erat. p. 375. Edit. Gale.

Vide *Dr. Clarke's Harmer*, 4th Edit. Vol. I. p. 120.

A Difficult Passage in the Gospel of St. John, explained by a quotation from Herodotus.

"HIM hath God the Father sealed," John vi. 27. This saying is difficult, and has been variously understood. Among the different explanations given of it, the following has certainly a right to shew itself; and I hope it may do so without offending any, whatever his peculiar creed may be.

Most Christians believe that our blessed Lord laid down his life as an *atonement* for the sins of the world: and to this he seems to allude, ver. 51, "and the bread that I will give is my flesh, which I will give for the life of the world:" and to this circumstance the saying above, "Him hath God the Father SEALED," seems evidently to refer.

It certainly was a custom among nations contiguous to Judea, to *set a seal* upon the victim that was deemed proper for sacrifice. The following account of the method of providing *white bulls* among the Egyptians, for sacrifices to the god Apis, (Herodot. Euterp. p. 104, Edit. Gale,) will cast some light on this subject. "If they find even *one black hair* on him, they deem him *unclean*. That they may know this with certainty, the priest appointed for this purpose examines the whole animal, both standing up and lying down: afterwards he draws out his tongue to see, by certain signs, whether it be clean: and lastly, looks on the hairs of his tail, to see if they be all in their natural state. If, after this search, the animal is found *without blemish*, he signifies it by *binding a label to his horns*, then, *applying* wax, SEALS it with his RING, και επειτα γην σημαντριδα επιπλασας, επιβαλλει τον δακτυλον, and the beast is led away: for to sacrifice one, not thus *sealed*, is punished with death; ασημαντον δε θυσαντι θανατος η ζημιη επικειται. And these are the rites of this sacrifice: απαγοντες το σεσημασμενον κτενος. κ. τ. λ. The beast THUS SEALED is brought to the altar; afterwards the head is cut off, and brought to the market, and sold to the Greeks; but if it be not the market day, they throw the head into the river, with the execration that 'if there may be any evil hanging over them, or over the land of Egypt, it may be poured out upon that head,' &c.

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible, that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without spot* and *without blemish*. God, infinite in holiness and justice, found Jesus Christ to be a lamb *without spot* or *imperfection*, and therefore SEALED *him*; pointed out, and accepted him as a proper sacrifice for the sins of mankind. Collate this passage with Heb. vii. 26—28; Eph. v. 27; 2 Pet. iii. 14; and especially with Heb. ix. 13, 14, "For if the blood of BULLS, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth—how much more shall the blood of Christ, who through the eternal Spirit offered himself *without spot* to God, purge your conscience from dead works?"

Vide *Dr. Clarke's Harmer*, 4th Edit. Vol. I. page 121.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

Sir,

If the following extracts from Paley's Natural Theology, a work of uncommon merit, meet your approbation, their appearance in your well-conducted Miscellany, will oblige your's, &c.

N. M.

the first vertebra itself had been bent forward, it would have brought the spinal marrow, at the very beginning of its course, upon the point of the tooth.

Another mechanical contrivance, not unlike the last in its object, but different and original in its means, is seen in what anatomists call the *fore-arm;* that is, in the arm between the elbow and the wrist. Here, for the perfect use of the limb, two motions are wanted; a motion at the elbow backward and forward, which is called a reciprocal motion; and a rotatory motion, by which the palm of the hand, as occasion requires, may be turned upward. How is this managed? The fore-arm, it is well known, consists of two bones, lying along-side each other, but touching only towards the ends. One, and only one, of these bones is joined to the cubit, or upper part of the arm, at the elbow; the other alone, to the hand at the wrist. The first, by means, at the elbow, of a hinge-joint (which allows only of motion in the same plane,) swings backward and forward, carrying along with it the other bone, and the whole fore-arm. In the mean time, as often as there is occasion to turn the palm upward, that other bone to which the hand is attached, rolls upon the first, by the help of a groove or hollow near each end of one bone, to which is fitted a corresponding prominence in the other. If both bones had been joined to the cubit, or upper arm, at the elbow, or both to the hand at the wrist, the thing could not have been done. The first was to be at liberty at one end, and the second at the other; by which means, the two actions may be performed together. The great bone which carries the fore-arm, may be swinging upon its hinge at the elbow, at the very time that the lesser bone, which carries the hand, may be turning round it in the grooves. The management also of these grooves, or rather of the tubercles and grooves, is very observable. The two bones are called the *radius* and the *ulna*. Above, i.e. towards the elbow, a tubercle of the radius plays into a socket of the ulna; whilst below, i.e. towards the wrist, the radius finds the socket, and the ulna the tubercle. A single bone in the fore-arm, with a ball and socket joint at the elbow, which admits of motion in all directions, might, in some degree, have answered the purpose of both moving the arm and turning the hand. But how much better it is accomplished by the present mechanism, any person may convince himself, who puts the ease and quickness, with which he can shake his hand at the wrist circularly (moving likewise, if he pleases, his arm at the elbow at the same time,) in competition with the comparatively slow and laborious motion, with which his arm can be made to turn round at the shoulder, by the aid of a ball and socket joint.

(To be continued in the next.)

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Continued from page 603.)

3. Let us consider, what difference there is between God's absolute government of all events, and necessity and fate; for many men are apt to confound these two: if no good or evil befals any men, but what God orders and appoints for them, this they think sounds like fate and destiny; that every man's destiny is written upon his forehead; and that it is impossible for any man, by all his care and industry, and prudence, to make his condition better than God has decreed it to be, in the irreversible rolls of fate: and yet an unrelenting, immutable fate is so irreconcileable with the liberty of human actions, with the nature of good and evil, and of rewards and punishments, that if we admit of it, there is an end of all religion, of all virtuous endeavours, of all great and generous attempts: it is to no purpose to pray to God, or to trust in him, or to resist temptations, or to be diligent in our business, or prudent or circumspect in our actions; for what will be, will be: or if any means be to be used, that is no matter of our choice or care, but we shall do it as necessarily and mechanically as a watch moves, and points to the hour of the day; for fate has by the same necessity determined the means and the end, and we can do no more nor less than fate has determined.

I shall not now trouble you with an account of the various opinions of the anciant philosophers about fate, none of whom ever dreamt of such a terrible fate as some Christians have fancied, which reaches not only to this world, but to eternity: what I have already discoursed is sufficient to vindicate the doctrine of Divine Providence, from the least imputation of necessity and fate:

For 1. Though God overrules the actions of men, to do what he himself thinks fit to be done, yet he lays no necessity upon human actions, men will and choose freely, pursue their own interests and inclinations, just as they would do, if there were no providence to govern them; and while men act freely, it is certain there can be no absolute fate. God, indeed, sometimes hinders them from executing their wicked purposes, and permits them to do no more hurt than what he can direct to wise ends; but no man is wicked, by necessity or fate. Though he may be restrained from doing as much wickedness as he would, yet all

the wickedness he commits, is his own free choice, even when it serves such ends as he never thought of; and therefore he is and acts like a free agent, notwithstanding the government of providence.

2. Though God determines all events, all the good and evil that shall happen to men or nations, and though he may dispense his favours at pleasure, yet he causes none to suffer more than their sins deserve. They are under no other fate than what they bring on themselves by the good or bad use of their liberty: that is, they are under no other fate than to be rewarded when they do well, and to be punished when they do ill; but this is the justice of providence, not the necessity of fate. The reason why God keeps all events in his own hands, is not because he has absolutely determined the fates of men, but that he may govern the world wisely and justly, and reward and punish men according to their works, as far as the reasons of providence require in this world. Now while the liberty of human actions is secured, and the events of providence are not the execution of fatal, absolute, and unconditional decrees, but acts of government in the wise administration of justice, and dispensing rewards and punishments, how absolute soever God's government be of all events, it is not necessity and fate, but a wise, and just, and absolute government. This indeed is what some of the wisest heathens called fate, and all that they meant by the name of fate was, that God had fixed it by an irreversible decree, that good men should be rewarded, and the wicked punished; and thus far we must allow fate; and providence is only the minister and executioner of these fatal decrees; and to that end God keeps the government of all events in his own hands. Now whether we say, that God determines what good or evil shall befal men, at the very time when they deserve it; or, that foreseeing what good or evil they will do, did beforehand determine what good or evil should befal men according to their doings, this makes no alteration at all in the state of the question; for if all the good or evil that befals men, has respect to their works for which they are accountable to the Supreme Lawgiver, this is not fate, but a just and righteous government.

3. The exercise of a particular providence consists in the government of all events. I have often wondered at those philosophers who acknowledged a providence, but would not acknowledge God's particular care of all his creatures. Some confined his providence to the heavens, but would not extend it to this lower world; and yet this world needs a providence as much, and a great deal more, as being a scene of change and corruption, of furious lusts and passions, which need the restraints and government of providence: no creatures need God's care more than the inhabitants of earth; and if he takes care

of any of his creatures, one would think he should take care of them that need it most.

Others, who would allow that the providence of God reached this lower world, yet confine God's care to the several kinds and species of beings, but would not extend it to every individual; as if God took care of logical terms, of genus, and species, but took no care of his own creatures, which are all individuals; or as if God could take care of all his creatures, without taking care of any particular creature: i.e. that he could take care of all his creatures, without taking care of any one of them.

Thus they would allow God to take care of the great affairs of kingdoms and commonwealths, but to have no regard to particular men or families, unless they made a great figure in the world; as if kingdoms and commonwealths were not made up of particular men and particular families; or that God could take care of the whole, without taking care of every part; or as if there were any other reason for taking care of the whole, but to take care of those particulars which make the whole. To talk of a general providence, without God's care and government of every particular creature, is manifestly unreasonable and absurd; for whatever reasons oblige us to own a providence, oblige us to own a particular providence.

If creation be a reason why God should preserve and take care of what he has made; this is a reason why he should take care of every creature, because there is no creature but what he made; and if the whole world consists of particulars, it must be taken care of in the care of particulars; for if all particulars perish, as they may do if no care is taken to preserve them, the whole must perish.

And there is the same reason for the government of mankind; for the whole is governed in the government of the parts; and mankind cannot be well governed, without the wise government of every particular man.

I am sure that the objections against a particular providence are very foolish. Some think it too much trouble for God to take care of every particular, as if it were more trouble to him to take care of them, than it was to make them; or as if God made more creatures than he could take care of; as if an infinite Mind, and omnipotent Power, were as much disturbed and tired with various and perpetual cares, as we are. Others think it below the greatness and majesty of God, to take cognizance of every mean and contemptible creature, or of every private man; as if it were more below God to take care of such creatures, than it is to make them; as if numbers made creatures considerable to God; that though one man is below God's care, yet a

kingdom is worthy of his care and notice; when the *whole world* to God, is but "as the drop of the bucket, and the small dust of the balance."

Now it is certain there can be no particular providence, without God's government of all events; for if any good or evil happens to any man without God's order and appointment, that is not providence, whatever other name you may give it: so that if God does take a particular care of all his creatures, this is a demonstration that he has the absolute government of all events, for without it he cannot take care of them; and if God has the government of all events, as the Scripture assures us he has, this confirms us in the belief of a particular providence; for if all the good or evil that happens to any particular man is appointed by God, that is proof enough that God takes care of every particular man. God's government of all particular events, and his care of all individuals, include each other in their very natures: the care of particular creatures consists in the government of all particular events; and the government of all events, is the exercise of a particular providence; as our Saviour represents it, Matt. x. 29—31; "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Where God's particular providence over all his creatures is expressed by his particular care of all events; which extends even to the life of a sparrow, and to the hairs of our heads.

Thus much is certain, that without this belief, that God takes care of all his creatures, in the government of all events that can happen to them, there is no reason or pretence for most of the particulars of divine worship. For most of the acts of worship consider God, not merely as an universal cause, but as our particular patron, protector, and preserver.

To fear God, and to stand in awe of his justice: to trust and depend on him in all conditions: to submit patiently to his will under all afflictions; to pray to him for the supply of our wants, for the relief of our sufferings, for protection and defence; to love and praise him for the blessings we enjoy, for peace and plenty, and health, for friends and benefactors, and all prosperous successes: I say, these are not acts of reasonable men, unless we believe that God has the supreme disposal of all events, and takes a particular care of us. For if good or evil can befal us without God's particular order and appointment, we have no reason to trust in God who does not always take care of us; we have no reason to bear our sufferings patiently at God's hands, and in submission to his will; for we know not whether our sufferings be God's will or not; we have no reason to love and praise God for every blessing and deliverance we receive, because we know

not whether it came from God; and it is to no purpose to pray to God for particular blessings, if he does not concern himself in particular events: but if we believe that God takes a particular care of us all, and that no good or evil happens to us but as he pleases; all these acts of religious worship are reasonable, necessary, and just.

(To be continued in the next.)

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. JOHN LANGLEY.

To the Editor of the Methodist Magazine.

BIOGRAPHY is certainly a pleasing and useful study. And if, as Dr. Johnson observes, "The life of every person is of more or less importance," I hope that the following account of our late excellent brother Langley, who sincerely and heartily served God in his day and generation, will be judged of sufficient importance for admission into your instructive Miscellany.

London, April 27, 1814. WILLIAM MYLES.

JOHN LANGLEY was born in the year 1763, in the city of Waterford. In the year 1784, under a sermon preached by Mr. John Price, one of our itinerant preachers in that part of Ireland, he was convinced of sin; he then joined the Methodist Society, and gave himself unreservedly to the Lord.

In the order of divine providence, shortly after this important era of his life, he came to London. On his arrival, he found out the New Chapel, and joined the society, of which he continued a steady and useful member till the day of his death. For some time after he came to this city, he had to encounter uncommon difficulties: his spiritual exercises and temptations were many and distressing, and his temporal ones were gloomy and perplexing. But amidst all the difficulties through which he was called to pass, he was enabled so to trust in the Lord as not to be confounded. He constantly attended the public means of grace, in addition to his diligently reading the Scriptures, and praying at morning, noon, and night. He exercised himself night and day to keep a conscience void of offence towards God and man. To great diligence in business he added economy, in order that he might "owe no man any thing." The path of duty he proved to be that of safety and happiness; and hence, though he was never rich, yet he was enabled to go on his way rejoicing. The Bible was the rule of his conduct; Christ, in his mediatorial character, was the object of his faith; and his atonement, intercession, promises, and divine Spirit, the source of his consolation.

As a Methodist, he loved our doctrine, and willingly submitted to our discipline. As a leader, he was diligent in meeting his class, in looking after the members of it, when any of them were absent; and he took great pains to prevail upon every member to meet the preacher at the quarterly visitation of the classes. As a member of the Benevolent, or Stranger's Friend Society, he was diligent and exemplary in the highest degree. After the fatigues of the day in his own business, if, on coming home, he found a note informing him of any that were afflicted, before he sat down to refresh himself, he would go to visit them, though sometimes they lived at more than the distance of a mile. He also took a very active part in collecting the annual subscriptions to that useful charity; hundreds of miles he has walked on that errand of love; and at the time of the annual charity sermons, he was indefatigable in spreading the reports, and inviting charitable persons to attend the sermons. In this view of him, his praise is in all the churches. Here he shone with peculiar lustre. Messrs. Butterworth, Marriott, sen. and Middleton, persons well known in London, for the active part they take in this and other charities, had a high opinion of his honesty and fidelity, as a member of the Stranger's Friend Society. As a husband, he was a pattern of conjugal affection. He has left four children, the eldest of which is turned 14 years of age. His great object was to instruct them in religious and necessary truth, that they might be able to live innocently and usefully in this present world. As a member of civil society, his aim was, and, by God's blessing, he accomplished it, to owe no man any thing.

In the course of the last year, he met with great temporal losses, by persons failing who were in his debt. This distressed him very much, lest others should suffer by him; and it was thought, his grief on this account, and his fear lest the cause of God should be wounded through him, hurt his constitution, and hastened his death.

He sometimes read the service in Southwark chapel. The last time he performed that pleasing labour, in the psalms for the day were the following words, from which, at his desire, I I preached his funeral sermon. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him, and honour him." While reading this passage, his soul was abundantly blessed, and the congregation saw that he was considerably affected. From that moment he was delivered from all his anxieties and distressing fears. The following letter which he received from Dr. Clarke, afforded him great consolation.

"*Harpur Street, Feb.* 18, 1814.

"MY DEAR BROTHER LANGLEY,

"IT was not with a small degree of concern that I heard this morning, by Mr. Myles, that you are very ill, and not likely to recover. God can do nothing that is either *unwise* or *unkind*;—his perfect wisdom forbids the former; and his eternal goodness the latter. He has long continued you a useful member in his church; and has put honour upon you, by employing you in his work. If he be now determined to remove you from your *labour*, it must be, to his own eternal *rest*. And though you found it to be the joy of your heart, and even more than your food and highest earthly bliss, to be employed for him; yet still, the *change* to you must be great gain: because you shall get to that place where the inhabitant shall no more say, 'I am sick:' where all tears shall be wiped away from all faces, and where you shall see him who has washed you from your sins in his own blood, and thus, be for ever with God.

"I do not wish you to look at any thing you have done or suffered for God, as any *recommendation* to his favour: much less, as the *price* of his glory: you have been better taught. You know that you have redemption only through his blood; and that whatever you have done or suffered in his cause, it has been only through his own grace strengthening you; for without him you could do nothing. But as being a child of God by faith in Christ Jesus, you have a *right* to look for an *inheritance* among the saints in light: for if *sons*, then *heirs*. Now, my dear brother, I wish you to look steadily unto Jesus, who is the author of that faith which you have so long enjoyed; and of the reality of which you have given full proof to your Christian brethren. Jesus hath died for *you*: and he hath died for you, that he might purify you unto himself: and he now afflicts you, that you may be partaker of his holiness. Claim every promise of God as your own; fear not your adversary; Jesus will bruise him under your feet; he knows that you are feeble, but he has not brought the poor Israelite so far through the wilderness, to leave him now to perish in the desart. No, my dear brother, he will never leave you, he will never forsake you!

"I should have been glad to have seen you, but fearing that you might be called to glory, before I could get to your house, I choose, by this paper, to talk a little with you, to tell you that I love you, and to tell you, what I trust you gloriously feel, that God loves you. May he baptize you with the fullest baptism of his Spirit! May he guide your remaining steps, by his counsel, and at last receive you into his eternal glory!

"I am, my dear brother Langley,

"Your's affectionately, in the Lord Jesus,

"ADAM CLARKE."

I visited him daily for the last twelve days of his life, and had great comfort in so doing. His natural temper was warm, but it was his pain and grief whenever passion, in the least degree, obtained the ascendency over him. I knew him for near ten years; and from my knowledge of him, and all I ever heard of him, I have every reason to believe, that it was the business and study of his life to be a humble follower of the Lord Jesus.

The following are some of his sayings during his last illness. Speaking to a friend concerning his wife and children, he said, with sweetness and composure of mind, "The Lord will provide: I have found the Lord a promise-keeping God." On being asked the state of his mind, he shouted, "Victory! victory! through the blood of the Lamb! My eternal all is my interest in the Lord Jesus Christ:" and putting his hand on his breast, he said, "I have an indubitable proof, by the witness of his Spirit, that I am a child of God." At another time, he said, "The sting of death is gone, for ever gone. O my God, my Christ, my Saviour, my eternal all. Only think, could it ever be conceived, that I a sinner, should be thus saved! Oh! the goodness of God!" At another time, he said to his friends, "The grave has lost its sting." Then, with his eyes lifted up to heaven, he said,

"There is my house and portion fair,
My treasure and my heart is there,
And my abiding home:
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.

I come, I come, I am waiting, I am ready. Even so, come Lord Jesus!"

On Saturday evening, Feb. 19th, 1814, being visited by a friend, he said, "I feel thankfulness to God for the kindness of his people in visiting me." After a time, he said distinctly, with a low voice, "I want,—I want,—I want:" The friend said to him, "What do you want? Is there any thing we can do for you?" He said, "No; I want patience." The friend replied, "The Lord will give you patience." He immediately replied, "The Lord will supply all my need." On the Sunday, he said to his friends, "God is love; my Redeemer hath loved me, and given himself for me. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and it doth not yet appear what we shall be." Here he paused for a short time, and then, with a strong emphasis, said, "But we know, that when he who is our life shall appear, we shall appear with him in glory." In the course of the day, he said, "My sufferings are great, but what are they in comparison

of the sufferings of my dear Redeemer in the garden of Gethsemane, or on the cross at Calvary? My Saviour bled for me, he died for me, that I might live with him for ever."

After prayer, he said, "I am dying, but the Lord is with me." The same day, his two dear boys came into the room, to take their last farewell of their dying father. They kissed him: and, to the youngest, who kissed him last, he said, "George, don't cry." His wife and children lay near his heart, and he was repeatedly uttering the words of his dying Lord on the cross, "Behold my mother;" meaning his wife, whom he was in the practice of calling mother, after he had become the father of a family. He continued in this devout frame, praying, as he was able, for himself, his wife, his children, the preachers, and the society, till Monday morning, Feb. 21, 1814, between six and seven o'clock, when his happy spirit took its flight to Abraham's bosom.

On the Monday evening, when the leaders met to transact their usual matters, they agreed to bury him by their own voluntary contributions, in order to spare his widow and children that expense. Nay, taking into their serious consideration what a steady character he had been among them, and calling to remembrance his zeal, as a visitor of the Benevolent Society, and his punctuality in paying his debts; they were led (no doubt by the Lord) to open a little subscription for his bereaved widow and fatherless children. Messrs. Shepherd, Tate, Beckett, Bicknell, Trustees: Hallam, Shipton, Brown, sen. and Brown, jun. stewards; and all the leaders gave their hearty consent to the measure; and those of them that were able subscribed to the fund. I buried him at the New Chapel, on Sunday the 27th of February, and in the evening preached his funeral sermon to a very crowded congregation. WILLIAM MYLES.

A SHORT ACCOUNT OF MRS. CATHARINE MYLES;

By her son, William Myles, Preacher of the Gospel.

CATHARINE MYLES was born at Limerick, in Ireland, June 24, 1731. Her parents taught her to fear God from her earliest days. She regularly attended the service of the church twice every Lord's-day, was taught her catechism, said her prayers morning and evening; and was always afraid of telling a lie, or of taking the name of God in vain. If ever she did either of these things, she was in great distress of mind for several days. She was, by the good providence of God, and her parents' example and advice, preserved from outward sins and follies; but

was a total stranger to experimental religion till the eighteenth year of her age.

From the year 1745 to 1749, various paragraphs appeared in the newspapers respecting the Methodists. Sometimes they were represented as rebels, friends to the Pretender, hypocrites, enthusiasts, schismatics, wolves in sheep's clothing, heretics, and persons who infected every one they came near. At other times, the papers mentioned that they prayed, sung hymns, and preached at 5 o'clock in the morning; and that they frequently did so in the streets and fields, as well as in private houses. The circumstance of their preaching when labourers and mechanics gave over work was also noticed, as well as that they attended the prayers of the church every Wednesday and Friday, and fasted on those days till 3 o'clock in the afternoon.

These contradictory reports caused my mother to wish earnestly that they would come to Limerick. In the year 1749, Mr. Robert Swindels visited that city. He preached three times, twice on the 17th of March (St. Patrick's day, a noted day in Ireland,) on the Parade; and the next evening at the Market House. My mother did not hear him; he had left the city before she had heard that he had been in it.

In the month of April, Mr. Thomas Williams visited Limerick. Under his second discourse there, which he delivered in the King's Island, the Lord shewed her two things; 1. that she was a guilty, helpless sinner; 2. that she must be saved by faith in our Lord Jesus Christ. She attended his ministry every night and morning in the open air. In a little time he proposed to the congregation, to join those in society who were desirous to flee from the wrath to come. The sense which she had of her unworthiness prevented her from availing herself of his kind invitation. But after she had heard that he instructed those who gave in their names to him, how they should come to God, she was sorry that she had not given in her name, and resolved, if ever he should repeat his invitation, that she would obey it.

The second time he invited the weary sinners to meet in society, was on the 18th of April 1749, at which time she joined the Methodist society, of which she continued a steady member to her death.

Her conviction for sin was very deep; the Lord shewed her that her heart was deceitful above all things, and desperately wicked. She often thought, when coming from preaching, that the ground would open and swallow her up; and that God would be perfectly just if it should do so. In this state of mind she continued for some time; constantly attending morning and evening preaching, and praying in secret six or seven times a day. One Sunday morning in the course of the summer, hearing Mr. Williams describe in a most affecting manner our Lord's

agony in the garden, his crucifixion, and his love to perishing sinners manifested in his prayer for his murderers; it was suggested to her mind, "He died for you, he loves you, he will forgive you." It was also impressed upon her imagination, that she saw him bleeding on the cross for her. In this state of wonder and amazement, she said in her heart, "Lord, I believe, Lord, I believe; myself, with all my sins, I cast on the Redeemer's blood." Immediately, peace, love, and joy sprung up in her soul. She went the same day to the holy sacrament; at which she found the Lord graciously present with her. She took the earliest opportunity of informing the members of the class in which she met of what God had done for her soul: and they rejoiced abundantly with her. It was some time before she lost her first love; and, to the day of her death, she delighted to think and talk of what great things God had done for her, when he first revealed his love in her heart. From that day to the end of her life she never had a doubt of the reality of experimental religion.

Her marriage she made a subject of prayer, and the Lord directed her in that important matter. My father died happy in the Lord in the 78th year of his age in the year 1792, blessing and praising God for all the great things he had done for him.

She had eight children, five of whom died in infancy; the other three are still alive. I believe she had nothing in this world so much at heart as to bring up her children in the fear of God. Day and night she commended us to God in prayer. She expostulated with us, in order to persuade us to become religious, and reproved and corrected us when we did wrong: but all in such a manner as made us believe she was our faithful and tender mother. She sent us to the church to be catechised every Sunday in the afternoon; and to the children's meeting held by the preacher every Monday morning at 9 o'clock. She also made us go regularly to the church and preaching every Lord's-day; and on the summer evenings, instead of suffering us to spend our time in play after we came from school, she obliged us to attend the Methodist preaching every evening in the week. In short, she did every thing in her power, that we might be brought to the knowledge and love of God. She frequently told us, "That no sin could be long hid; that every sin brought shame and misery with it; that God loved good children; and, that we never could be happy, if we did not fear God, and keep his commandments." I do believe she was the chief instrument in the hands of God, of my being brought to the saving knowledge of Christ Jesus.

The Lord was pleased to spare my father to her upwards of 40 years, during which period, though they were very happy

together, yet, as must naturally be expected in this vale of tears, she met with various afflictions, temptations, trials, disappointments, and crosses. But through them all the Lord was her only refuge and strength. If at any time she failed in her resignation, or was so provoked as to utter a hasty or impatient word, she never ceased crying unto the Lord, till she was enabled to say from her heart, "Thy will be done."

After my father's death, she had a great desire to live with me. We made this matter a subject of prayer and correspondence by letter for near three years. When, after consulting the senior brethren, who were then at the head of our connexion, and our religious friends, who all thought there was a providential necessity for the measure; we went (my wife as far as Dublin, and I to Limerick,) for her, in the month of March 1795. And I believe I may with truth say, that from the day I went for her, to her death, which is now upwards of 19 years, we were thankful to God for her company, and she was as thankful for ours. To God be all the glory.

She was upwards of 65 years a member of the Methodist Society, and never in all that time missed receiving her quarterly ticket, nor, except when sick, did she ever miss meeting in class.

For the greater part of her life, she seldom missed 5 o'clock preaching in the morning. And, as to her religious experience, she was never satisfied with herself unless she found access to the Father, through the Son, and by the Holy Ghost. She often said, that she had sweet communion with God, in prayer, in reading the Scriptures, her hymn book, and Thomas a Kempis: she was in the habit of reading the psalms and lessons for the day. With all her attention to religious duties, she was very diligent in attending to her domestic affairs. She rose early all her life, and was never unemployed. She was no religious gossiper, nor did she ever stay from home after nine o'clock, not even at religious meetings, except at the watch-nights. She was wont to say, that she was commanded to be "diligent in business, fervent in spirit, serving the Lord." She said on coming this time to London, that she thought she should not leave it; and I indeed had an impression of the same kind.

I shall now give some account of her experience during her last illness.

From the time she came to London, till October last, she constantly attended the means of grace in the Southwark chapel: then her strength failed her, so that she could not sit during the service. But she daily read the Scriptures; and during the time service was in the chapel, her practice was to read her Bible, and pray to God for the people of Southwark, to whom she was much united.

The 4th of March was the last time she came down stairs. She was very poorly, eat little, and spoke little; and complained of a violent pain in her head. When the doctor came to see her, she desired him to tell her freely what he thought of her state. For, said she, "I am not afraid to die, for the Lord is with me." As her weakness increased, she desired to receive the Lord's Supper; and on Monday morning, the 28th of March, after due preparation, I administered it to her and the rest of my little family. She was in tears during the whole of the time. After the service, she expressed great thankfulness to God, spoke of his love to her soul, and of his gracious and providential dealings with her all her life long. She prayed for us, and gave us her blessing. In this blessed frame of spirit she continued the remaining weeks of her life. While her bodily health decayed, her confidence in the Lord increased from day to day. At prayer, morning and evening, her soul was deeply engaged with God. Patience, and thankfulness to God, and to those that were about her, were exercises she delighted in. Saturday, May 7, her weakness became extreme; it seemed as though she was ready to breathe her last every moment.

On Sunday morning, after prayer, she prayed for me that the Lord might be with me that day at Poplar. In the afternoon, my wife thought she was dying; and got Mr. Unwin, one of our leaders, to go to Poplar for me. Before I returned, she said to a friend that was sitting by her, "Hark! Hark! how they shout, all heaven throughout!" Her voice failing, she afterwards said, "I soon shall be one of the throng." My wife said to her, "Do you think you are dying?" She said, "Yes! my Lord is come!" After a little she said, "My dear Sally, why don't you give me up? you keep me here, you have brought me back to earth again." When I came from Poplar, she rejoiced to see me, and desired me to give her blessing to the children, as she had often done before; meaning my brother and sister in America. Thus she continued till the same time the next day, May 9th, 1814, when she sweetly breathed her soul into the hands of God, while I, my wife, and the young woman who lives with us, were in silent prayer by her bedside.

During her whole life she strove to be useful in every situation of life in which she was placed. She waited upon herself as long as ever she could; and she endeavoured to induce her family, and all with whom she had any influence, to imitate her in that particular. She was a woman of plain speech, but of great love and uprightness; and it may be truly said that she walked with God. Through her whole life she made it a point of religion to give as little trouble to those about her as possible; and often did she pray to the Lord, that if it was his will, she might not be long confined, lest she should be a burden to those that attended

her. In this also the Lord answered her. The cause of God lay near her heart, and in her little way, she endeavoured to promote it both spiritually and temporally; and often did she say, "It is more blessed to give than to receive."

AN ACCOUNT OF MRS. MARGARET WILSON.

To the Editor of the Methodist Magazine.

DEAR SIR, *Brighton, May* 18, 1813.

THAT part of your Miscellany in which the holy *lives* and happy deaths of pious persons are recorded, is, by many readers, deemed the most valuable. The insertion of the following brief account of the late Mrs. Wilson, who *died* at Eastbourn, in the Brighton Circuit, would be a source *of satis*faction to her numerous friends.

I am, Sir, your's, respectfully, CHARLES HULME.

MRS. MARGARET WILSON, wife of Mr. Peter Wilson, quarter-master in the 50th regiment, was born in Limerick. For the last twenty years, she was united with the Methodists; and she often expressed her gratitude to God for the great benefit she received in their connexion. By the constant perusal of some of the most religious books, her memory was enriched, and her Christian graces increased. But the sacred volume was her peculiar study and delight. She could adopt the words of the devout psalmist; "Thy statutes have been my song in the house of my pilgrimage." Possessed of such inward resources, her conversation ministred to the edification of the hearers.

During the last twelve months, she was much afflicted. Under the pressure of acute bodily pain, her patience and resignation to the divine will were truly Christian. When called to suffer, believers have an opportunity of evincing the efficacy of experimental religion; and their doing so has a direct tendency to recommend it to those who know them. This was exemplified in the case of Mrs. Wilson. During her severe affliction, she was frequently visited by a lady, who expressed great surprise that she could possess such equanimity of mind. On these occasions, she would compare her state with others, saying, "I am favoured with many outward comforts, and many inward supports of grace: you know, many are destitute of these blessings." She gratefully acknowledged the Lord's goodness in all his dispensations towards her.

Excessive pain, and the want of rest produced temporary dejection of spirits; and the enemy suggested to her that the Lord had forgotten to be gracious. In these cloudy seasons, Mr. Wilson affectionately reminded her of the many consolatory

promises of the Redeemer: these she found to be cordials to her depressed mind.

Mrs. W. resembled some of the saints, in the fears she felt at the prospect of the last struggle. But the season of her extremity was that of God's opportunity, so that she was enabled through Christ strengthening her, to gain the victory over the last enemy. With tender concern, she requested me to comfort her dear husband; then bid us join in prayer, and soon after with an unshaken trust, she resigned her soul into the hands of her blessed Saviour on Jan. 13, 1813, aged 48 years.

She kept a journal, from which I shall take the liberty of making a few extracts.

"Oct. 15, 1800. I have lately experienced the truth of the encouraging words of St. Peter: "For the eyes of the Lord are over the righteous, and his ears are open to their prayers." When on board a ship bound for Gibraltar, for a whole night, we expected every minute to be dashed upon the surrounding rocks, or to be driven upon an enemy's shore: I called upon the Lord, and found him a present help in that time of trouble. Unexpectedly, at the dawn of the morning, the elements turned in our favour, which saved us from apparently inevitable death, or imprisonment. Bless the Lord, O my soul, and forget not all his benefits.

"July, 1806. Being obliged to dwell among the tents of the wicked, and deprived of the public ordinances, I am made to know more their great value by the loss of them. But, Lord, thy presence and blessings may be experienced in this barren place. I feel grateful to God for the refreshment and comfort I derive from the prayers and conversation of my dear husband.

"August, 1809. Just left the company of the great and gay: how insipid their pleasures! May I ever enjoy the pleasures which flow from communion with God, intercourse with his people, and a hope of glory.

"May, 1811. I would set up another Ebenezer, 'Hitherto the Lord hath helped me.' I have found him in dangers my protector, in weakness my strength, in distress my comforter."

Other parts of her journal contain expressions of praise to God for his mercies, of ardent love to the Saviour, and of devout aspirations after holiness.

Colonel Hill intimated his design of paying the last tribute of respect to Mrs. Wilson; he also requested as many of the officers and soldiers as thought proper, to follow her remains to the grave.

The funeral was numerously attended. "The memory of the ust is blessed."

MEMOIR OF MR. THOMAS DOUGHTY.

To the Editor of the Methodist Magazine.

DEAR SIR, *Ilkistone, May 15, 1812.*

If you think the following account worthy of a place in your Miscellany, the insertion of it will be very gratifying to the surviving friends of the deceased, and to many others in this neighbourhood. I am your's, &c. WILLIAM DALBY.

DEC. 13, 1813, died THOMAS DOUGHTY, late of Sutton Bonington, Nottinghamshire, aged 64. In the early part of his life he was a regular attendant on public worship in the Established Church, took great delight in sacred music, and was not immoral in his conduct.

It appears that he received the first conviction of his lost estate when at church. It was proposed to sing the former part of Hopkins' Version of the 108th Psalm. The words are, "O God, my heart prepared is," &c. Conviction then seizing him, he sensibly felt his heart was not prepared to sing the praises of God; and he was so affected that he could not sing, and hence he sat down and wept.

From this time he was more or less convinced of his guilt and danger; and he frequently mourned before the Lord.

After some time he heard the justly celebrated Mr. Robinson of Leicester; whose subject was the barren fig-tree. Under this discourse, his convictions were considerably deepened, and he clearly saw himself undone, without a saving interest in the blood of the Lamb; and from that time he began to seek the Lord in good earnest.

As there were then but few in this neighbourhood who manifested much concern for the welfare of their souls; and *very few* who professed to enjoy a sense of the favour of God, he had very little help or instruction from man: and in this almost desolate situation, he laboured a considerable time under great distress of mind, and was so dejected, that at some times it seemed as if he would have sunk into a state of absolute despair. But after this dark season of grief, the Lord appeared to the comfort of his troubled mind, and "delivered his soul from death, his eyes from tears, and his feet from falling."

The manner of his deliverance, I understand, was as follows: repairing to a barn, about a mile from the town, to his labour, as usual, so great was his anguish when there, that he was scarce able to work; when, lifting up his heart to God, he cried in the language of Hezekiah, "O Lord, I am oppressed, undertake for me;" and at that time the Lord mercifully manifested himself to his soul, and gave him to taste the sweets of pardoning love.

As this was previous to the Methodist preachers' visiting this place, our friend, with a few who are yet in "the land of the living," and others who are not, was in the habit of attending their ministry at Kegworth, a little more than a mile distant. But regular preaching was established here about 30 years since, and a society formed of about 9 or 10 members. Our deceased friend was one of the first, and continued among them till he died; and I have learned that, during the whole time, he walked as becometh the gospel.

It is a little more than eleven years since I joined the society; and from that time till his death, I was intimately acquainted with the deceased; I was often at his house, and observed his conduct, but I do not know that I ever saw any thing worthy of blame in him, except his too little attention to the means necessary in order to grow in knowledge. About 5 years I met in class with him before I left this town; and from the tenor of his speaking, it was easy to discern in him genuine simplicity, deep humility, and gratitude to God. Oft has my mind been deeply affected while he has, from the fulness of his heart, wept and talked, and talked and wept for joy; often crying, "Bless the Lord, O my soul, and all that is within me bless his holy name," &c. and repeating other passages of a similar nature, as expressive of the goodness of God to him, and of his gratitude to God in return.

He suffered much affliction during his pilgrimage, and for several of his last years, never enjoyed health long together; pain and weakness increasing with his age.

About three weeks before he died, he was taken somewhat worse than usual, but not so ill as to give reason to suppose his end was so near: this was not then expected either by his friends or himself: but a few days before he died, he found himself grow much weaker, and frequently had considerable pain; and he then felt a persuasion that he should not recover.

On Thursday, the day before he died, he had strong pain; and he frequently and fervently called on the Lord for help. About 11 at night he altered for the worse; and his daughter E. was sent for in haste, that he might take his leave of her: when she came, he seemed in a dying state, lay still, and was seemingly pretty free from pain, but could not speak; and in a few hours, apparently easy and composed, as if going to sleep, without struggle or groan, on Friday morning, Dec. 13, 1811, he breathed his last.

His leader informs me that, in the latter part of his life, he took great delight in reading the word of God, and was more frequently found in that commendable employ; and that, for

the last three quarters of the year, he greatly increased in the divine life.

His widow informs me, that in his last affliction he manifested a greater degree of patience than before, and said that he was perfectly resigned to the will of God either for life or death; that he had no doubt of his acceptance, and that, *to die seemed to be no more terror to him than to retire to sleep.* He frequently sung verses of hymns, and often repeated the last text he heard me preach from, as affording comfort and support to his soul; which was, "I know that my Redeemer liveth," &c. The day before he died, he frequently repeated that solemn admonition, "Be ye therefore also ready," &c. from which words a funeral discourse was delivered a little while after his departure. Thus our valuable friend left the vale of woe. "May I die the death of the righteous, and may my last end be like his."

Besides a widow, he has left a numerous family; the greater part of whom, with their mother, are in our Society, and adorn the gospel; the rest of them are well affected to religion, and very steady; and I hope will all ere long be led to follow their father, as he followed Christ. May the Lord grant it. Amen.

MISCELLANEOUS.

The Dying Advice of a late eminent Prelate, concerning the Nature and Advantages of True Religion.

I WILL conclude with that which is the most important of all things, and which alone will carry every thing else along with it; which is, to recommend, in the most solemn and serious manner, the study and practice of religion, to all sorts of men, as that which is both the light of the world, and the salt of the earth. Nothing does so open our faculties, and compose and direct the whole man, as an inward sense of God, of his authority over us, of the laws he hath set us, of his eye ever upon us, of his hearing our prayers, assisting our endeavours, watching over our concerts, and of his being to judge and reward or punish us, in another state, according to what we shall do in this. Nothing will give a man such a detestation of sin, and such a sense of the goodness of God, and our obligations to holiness, as a right understanding, and a firm belief of the Christian religion; nothing can give a man so calm a peace within, and such a firm security against all fears and dangers without, as the belief of a kind and wise Providence, and of a future state. Integrity of heart gives a man courage, and a confidence that cannot be shaken. A man is sure, that by living according to the

rules of religion, he becomes the wisest, the best, and happiest creature, that he is capable of being. Honest industry, the employing his time well, and a constant sobriety, an undefiled purity and chastity, with a quiet serenity, are the best preservations of life and health; so that, take a man as a single individual, religion is his guard, his perfection, his beauty, and his glory; this will make him the light of the world, shining brightly, and enlightening many round about him.

Thus, religion, if truly received, and sincerely adhered to, would prove the greatest of all blessings to a nation. But, by religion, I understand something more than the receiving some doctrines, though ever so true; or the professing them, and engaging to support them, not without zeal and eagerness. What signify the best doctrines, if men do not live suitable to them; if they have not a due influence upon their thoughts, their principles, and their lives? Men of bad lives, with sound opinions, are self-condemned, and lie under a highly aggravated guilt; nor will the heat of any party, arising out of interest, and managed with fury and violence, compensate for the ill lives of such false pretenders to zeal, while they are a disgrace to that which they profess and seem so hot for. By religion I do not mean an outward compliance with forms and customs, in going to church, to prayers, to sermons, and to sacraments, with an external show of devotion; or even with some inward forced good thoughts, in which many satisfy themselves, while these have no visible effect on their lives, nor any inward force to subdue and rectify their appetites, passions, and secret designs. Those customary performances, how good and useful soever when well understood and rightly directed, are of little value when men rest on them, and think that because they do them, they have therefore acquitted themselves of their duty, though they continue still proud, covetous, full of deceit, envy, and malice. Even secret prayer (the most effectual means) is designed for a higher end; which is to possess our minds with such a constant and present sense of divine truths, as may make these live in us, and govern us, and to draw down such assistance as may exalt and sanctify our natures.

So that by religion, I mean such a sense of divine truth as enters into a man, and becomes a spring of a new nature within him; reforming his thoughts and designs, purifying his heart, sanctifying him, and governing his whole deportment, his words as well as his actions; convincing him that it is not enough not to be scandalously vicious, or to be innocent in his conversation, but that he must be entirely, uniformly, and constantly, pure and virtuous, animating him with zeal to be still better and better, more eminently good, and exemplary; using prayers and

all outward devotions, as solemn acts testifying what he is inwardly and at the heart, and as methods instituted by God, to be still advancing in the use of them further and further, into a more refined and spiritual sense of divine matters. This is true religion, which is the perfection of human nature, and the joy and delight of every one that feels it is active and strong within him. 'Tis true, this is not arrived at all at once, and it will have an unhappy allay hanging long even about a good man. But as those ill mixtures are the perpetual grief of his soul, so it is his chief care to watch over and to mortify them. He will be in a continual progress, still gaining ground upon himself; and as he attains to a degree of purity, he will find a flame of life and joy growing upon him. Of this I write with the greater concern and emotion, because I have felt this the true and indeed the only joy, which runs through man's heart and life; it is that which has been for many years my greatest support; I rejoice daily in it; I feel from it the earnest of that supreme joy which I pant and long for: I am sure there is nothing else can afford any true and complete happiness. I have (considering my sphere) seen a great deal of all that is shining or tempting in this world; the pleasures of sense I did soon nauseate; intrigues of state and the conduct of affairs, have something in them that is more specious, and I was for some years deeply immersed in these; but still with hopes of reforming the world, and of making mankind wiser and better; but I have found, that what is crooked cannot be made straight. I acquainted myself with knowledge and learning, and that in a great variety, and with more compass than depth, but though wisdom excelleth folly as much as light doth darkness, yet, as it is a sore travail, it is so very defective, that what is wanting to complete it cannot be acquired. I have seen that two are better than one, and that a threefold cord is not easily broken; and have therefore cultivated friendship with much zeal and disinterested tenderness; but I have found this also vanity and vexation of spirit, though it be of the best and noblest sort. So that, upon great and long experience I could enlarge upon the preacher's text, "All is vanity;" but I must conclude with him, "Fear God, and keep his commandments, for this is the all of man," the whole both of his duty and of his happiness. I do therefore end all, in the words of David, of the truth of which, upon great experience and long observation, I am so fully assured, that I leave these as my last words to posterity; "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do

evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit."

OF LOCAL PREACHERS.

To the Editor of the Methodist Magazine.

Dear Sir,

HIGHLY esteeming, as I do, that pious and laborious body of men, who among us are termed travelling preachers, and conceiving that a more disinterested, valuable, and useful class of men cannot be found; you will allow me, Mr. Editor, to say a few words about another class of men, who, though not so respectable, or so well qualified, nor even so useful, yet very laborious, and equally necessary; you will easily perceive that I mean our local preachers. These, (nor indeed do many of our travelling preachers,) do not come from universities, colleges, or academies: no, Sir, they in general pass through gradations and degrees, much more congenial to the growth of real piety, than those established in those far-famed seats of learning. A local preacher among us, in general, is selected from his class by the leader, first called on to pray in our prayer-meetings; then, as his abilities and his graces improve, he is raised to be the leader of a class, and then, from exhorting his little flock, he is called on to exhort at some watch-night, or when there is a deficiency of preachers. The gradation from these steps, to the office of a local preacher, is natural and easy; and in all the way, he does not meet with such dangers and seductions, as are often thrown in the way of the young man whose course lies through academies and colleges. It has been my fate to witness young men enter those seminaries with solid piety, modest manners, and an humble deportment; who on coming from them, evinced that they had exchanged piety, modesty, and humility, for a little Latin, Greek, or Hebrew, captious criticism, assuming airs, and dogmatical positivity; amidst which comparative rubbish, real religion was scarcely, if at all, discernible. And I have much reason to fear, that those seminaries, which, if well conducted, would be highly calculated to promote the interests of true religion, are, in a considerable degree, pernicious to the souls of many who enter them. Leaving this in the hands of the great Governor of the universe, allow me, Mr. Editor, to address a few words to the leaders and principal friends in our congregations, relative to that class of men, whose cause I am advocating. Recollect, my dear friends, that, from the number of preaching-houses and chapels in each circuit, if you do

not encourage your local preachers, you will soon have little or no preaching at all. Your travelling preachers exert themselves in general to the utmost of their ability, and some of them exhaust health and strength in your service. Did you know the very great difficulty a superintendant has in forming a *plan*, so as to divide the labours of the travelling preachers among the various places, you would, I am convinced, abstain from those pressing applications for the travelling preachers; which, though proceeding from the best motives, only contribute to embarrass the superintendant, and, when known to the local brethren, must hurt their feelings.

My dear friends, let me beg of you to consider more attentively than you have ever yet done, the situation of your local preachers; many of them busily employed all the week in the manufactory, warehouse, or behind the counter, stealing from their sleep, their meals, or their domestic enjoyments, all the time they possibly can, to prepare for the Sabbath, besides abridging themselves of many of the comforts of life, that they may purchase a few necessary books; and that, on the *only* day in which they can remain at home in the bosom of their families, and enjoy domestic peace and comfort, in all seasons, and all weathers, they often walk 5, 10, or even 20 miles, and preach two or three times, receiving no other emolument than a little necessary refreshment, for all this mental and bodily exertion and labour of love. Let me, then, ask you, can you bear to wound the feelings of such a man, by receiving him in a cold, distant manner, inquiring of him why the superintendant did not come, or why some other travelling or local preacher was not sent? Is it likely that after such a reception, the good man should feel either liberty to preach, or that affection for his hearers which is so essential to his preaching with comfort to himself, or with a probability of his being useful to his audience? Add to this, perhaps he sees many of the usual hearers absent themselves, rather than hear him. Judge of the painful feelings that must agitate the breast of the worthy man thus circumstanced, as he takes his solitary walk home at night; and ask your own hearts, if he is likely to improve under such depressing circumstances? He is not; and, doubtless, many useful labourers are thus prevented from entering the vineyard, and others discouraged from persevering; and many souls may now be perishing in ignorance, through the chilling fastidiousness of some nice-eared critics; who, because the bread of life is not presented to them in such a vehicle as they approve of, will not only not taste themselves, but do their utmost to prevent those from feeding, who are not so fashionable and so nice in their ideas. Ye that do thus, are no true Methodists; for I hold the character of a Methodist and a real Christian to be synonymous. Recollect, my good friends, that the travelling preachers ye so much,

and so justly admire, came out of the same school, were fostered by the forbearance and love of some kind friends, who either with the kind voice of friendship secretly pointed out to them their errors, or threw the mantle of love over them all. God has often chosen the weak things of this world to confound the strong; and if it appears that he has chosen them, the least we can do is to treat them with kindness and attention; thus fostered, they may grow, flourish, and bring forth fruit to the glory of God; but if nipped by the chilling blasts of unkindness and indifference, you may be the means of preventing their future usefulness, and may displease Him who *despiseth not the day of small things.*

Did you know the anxiety that fills the minds of many of your local preachers, when they stand up between sinners and the great God, and reflect on the awful responsibility of their office, I am very certain you would exercise a degree of forbearance and charity towards them, which perhaps has not yet had a place in your bosoms.

One word more, and I have done; whenever you address a throne of grace in private, or meet together for social prayer, after praying for your travelling preachers, let the eye of your mind take a view of your local brethren, and hear them all unite earnestly, in this importunate request, "Brethren pray for us."

Evesham, May 19, 1814. J. COLLETT.

To the Editor of the Methodist Magazine.

MY DEAR SIR, *Belper, May* 9, 1814.

TWELVE months have expired since the extraordinary imposture of Ann Moor, of Tutbury, Staffordshire, was detected. An account of her appeared in your magazine for 1810, which account, for the satisfaction of your subscribers, and the credit of your publication, should be contradicted without any further delay. The contradicting that account, cannot in any wise injure or give just cause of offence to Messrs. Hill and Taylor; it will only have a tendency to convince them, that the one was mistaken relative to the true state of her body, and the other to the true state of her mind. It is rather singular that the detection of the infamous hypocrite, of Tutbury, should expose the no less wonderful predictions of Johanna Southcoate, who, it appears, risked a prophecy on the Tutbury miracle. This event has already opened the eyes of some of her unthinking admirers in these parts; who now see, what they might have seen long before, that her writings are a burlesque on common sense; that she has shockingly perverted, if not blasphemed the Holy Scriptures; and that what is properly her own, is the true obscure of nonsense, but not the most sublime. Your's respectfully,

THOMAS EASTWOOD.

AN ACCOUNT OF THE IMPOSTURE OF THE BOY OF BILSON.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE account of the imposture of Ann Moor, of Tutbury, must be fresh in the minds of most of your readers, as it is but a short time since it was detected. The following narrative of an imposture of a different kind, which took place almost 200 years since, not many miles from the above place, is truly interesting. The insertion of it in your valuable Miscellany, will greatly oblige, dear Sir, your's sincerely,

York, Sept. 22, 1813. JOHN REYNOLDS.

THE boy of Bilson, who was only thirteen years old, by instruction, could so conduct himself before the public, that the spectators were induced, by the extraordinary fits, agitations, and the surprising distempers, wherewith he seemed to be affected, to believe him to be possessed of a devil and bewitched. In his fits, he seemed to be both deaf and blind, writhing his mouth, continually groaning and panting, and although often pinched with men's fingers, pricked with needles, tickled on his sides, whipped severely with rods, and treated with other corrections, he was never known to discover the least sense of what was done unto him. When he was thought to be out of his fits, he digested nothing given him for nourishment, but would often surprise the company, with voiding and casting rags, thread, straw, crooked pins, needles, &c. out of his mouth. By such means, his belly grew almost as flat as his back, his throat swelled and grew hard, his tongue seemed to be stiff and rolled up towards the roof of his mouth; so that he seemed always dumb; had he not vouchsafed to speak a few words once a fortnight or three weeks.

This impostor proceeded so far as to accuse a poor, honest, industrious old woman, named Joan Cock, of witchcraft, and of bewitching him in particular. And, by his artful behaviour, when she was brought ever so secretly into the room where he was, raised a strong presumption of the truth of his accusation; for which crime of witchcraft, the poor woman was apprehended, and obliged to take her trial at Stafford assizes in 1620, to the manifest danger of her life, but acquitted by the jury.

The judges then committed the care of the boy to the bishop of Litchfield and Coventry, then present in court, who carried him to his palace at Eccleshal, and there having first taken the advice of well-approved physicians concerning the state of his body, his lordship did intend to proceed with him by severities; but being informed, in the mean time, that the boy always fell

into agitations and violent fits, upon hearing these words of St. John's Gospel, "In the beginning was the word," &c. he resolved to begin with this experiment. "Boy," said the bishop, "it is either thou thyself, or the devil, that abhorrest those words of the gospel; and if it be the devil, there is no doubt of his understanding all languages; so that he cannot but know, and shew his abhorrence, when I recite the same sentence in the gospel out of the Greek text. But if it be thyself, then thou art an execrable wretch, who playest the devil's part, in loathing that part of the gospel of Christ, which, above all other scriptures, doth express the admirable union of the Godhead, and manhood, in one Christ and Saviour, which union is the arch-pillar of man's salvation. Wherefore look to thyself, for now thou art to be put upon trial, and mark diligently whether it be the same scripture which shall be read unto thee out of the Greek Testament, at the reading whereof in the English tongue thou dost seem to be so much troubled and tormented."

Then the bishop read to him the 12th, instead of the 1st verse of the 1st chapter of St. John, which the pretended demoniac, supposing to be the 1st verse, he as usual fell into a fit, which being soon over, the bishop then read the real verse in Greek; but he, supposing this was some other text, shewed no sort of emotion at this reading.

Here the bishop would have rested the detection of the imposture, and the youngster seemed greatly confounded at his own mistake; but recovering himself, and resuming various emotions and postures, he excused himself to the company by pretending that he was disturbed by the sight of two mice; complained of great sickness; and, in order to get home to his father's house, he would answer no more questions; but by writing as well as he could, signified that he was troubled with a violent pain in his belly. To confirm his complaint, he next day continued to make water as black as ink, and continued so to do for two days, with tokens of great pain. A circumstance which alarmed the bishop greatly, and had well nigh obtained his dismission, before the imposture could be sufficiently made out to quiet the minds of the divided people. But by diligence and narrow watching, it was on the third day discovered, that he made black water by the help of an inkhorn, which stood in one corner of the room; and being taken in the fact, he confessed, and related the manner of his imposing so many ways upon the public.

The DUKE *of* BUCKINGHAM'S *curious Method of refuting a Popish Priest.*

KING JAMES the Second, hearing that the Duke of Buckingham was somewhat out of order, thought that a proper season for working upon his credulity, and making a convert of him to popery; and accordingly sent Fitzgerald, an Irish priest, to him, to use his utmost endeavours for that purpose. The Duke, who had been apprized of the intended visit, as also of the motive to it, and was consequently prepared for the reception of the priest, was no sooner informed of his arrival, than he gave orders for his introduction with great ceremony, which the father thought an happy omen; and the usual compliments having been passed, he desired him to sit down. An inquiry into the Duke's health followed then of course; and he owning himself indisposed, the father, after expressing himself greatly concerned about his future welfare, declared the design of his coming, and by whose order he came. His Grace pretended great willingness to be better instructed, if he was in any error; but desired that they might drink a glass of wine together, previous to their entering into a conference; to which the priest agreeing, a bottle was called for, and brought. But, guess the poor father's surprise, when, after having drank a glass or two, the Duke, (a man of incomparable sense, and a celebrated wit,) taking the cork out of the bottle, and stroking it several times with great gravity, asked him very seriously, how he liked that horse. He was confounded to the last degree at such a question; and yet more so, when his Grace, finding him continue silent, repeated it again, without changing his countenance in the least; but persisting, on the contrary, in stroking the cork, in calling it a horse, and launching into the most extravagant encomiums on its goodness and beauty: he at last however answered, he found his Grace had a mind to be merry, and that he had chosen an unseasonable time, and he would therefore come again, when his Grace was better disposed to hear what he had to offer. Merry! (cries the Duke in a seeming surprise,) I'll assure your Reverence, I was never more serious in all my days. Why, is not your Reverence of the same opinion? Do not you think it as fine a steed as ever you saw in your life? What fault can you find with it? I beg your Grace would compose yourself a little, and consider, says the father. Consider what? answers the Duke. What objection have you against him? You certainly have not sufficiently observed him. Ah! my Lord, replies the Father, do you not see that it is but a cork? and do you not know, that you took it but a few minutes ago out of that bottle? A very pretty story, indeed, says the Duke. What! would you persuade me that this fine courser, whom I have been so long commending

and stroking, is but a mere cork, and that I am under a delusion? Nothing more certain, my Lord, answers the Father. I would not be too positive of any thing, replies the Duke calmly; perhaps my illness may have discomposed me more than I am aware of: but I wish you would convince me that I am mistaken. I say this is a horse, you affirm it is a cork: how do you prove it to be so? "Very easily, my Lord: if I look at it, I see it is a cork; if I take it in my hand, I feel it is a cork; if I smell to it, I find it is but cork; and if I bite it with my teeth, I am assured that it is the same: so that I am every way convinced thereof, by the evidence of all my senses." I believe your Reverence may be in the right, says the Duke, (as just recovering from a dream,) but I am subject to whims; let us therefore talk no more of it, but proceed to the business that brought you hither.

This was just what the father wanted, and accordingly he entered upon the most controverted points between the Papists and us; when the Duke, cutting him short, told him, what was most difficult of digestion with him was, their doctrine of transubstantiation; and if he could but prove that single article, all the rest would soon be got over. Hereupon the priest, not doubting but he should soon make the Duke a proselyte, enters upon the common topics used by all those of his persuasion on such occasions, insisting above all greatly upon the words of consecration, "This is my body," and "This is my blood," &c. To all which the Duke replied, that these were but figurative expressions, and no more to be understood literally, than those others, "I am the vine," and "I am the door;" besides which, continued he, the bread and wine still remain unchanged, as before, after the words of consecration. No, my Lord, cries the father, with humble submission, there is only the appearance or form of those elements; for they are actually changed into the very real body and blood.

Nay, says the Duke, I will convince you to the contrary, father, by your own argument: I look upon it, and I see it is bread; I touch it, and I feel it is bread; and I taste it, and I feel it is but bread, mere bread still: remember the cork, father, remember the cork. This answer silenced the father.

An Apology *for recurring to* Extraordinary Exertions *in behalf of the* Methodist Missions; by Samuel Taylor.

While the destructive sword was unsheathed, and the sound of the trumpet and the din of war were heard abroad, Christians of various denominations at home, were employed in making unprecedented exertions, to illuminate mankind with the word of God.

We beheld with wonder and pious gratitude, the birth and mature age of the British and Foreign Bible Society, whose avowed design is, to give to the sacred Scriptures the most extensive circulation. This noble Institution, not having fettered itself by theological creeds, but embracing within its beneficent arms, persons of the most discordant principles, manifests the most consummate wisdom; while, by this commendable policy, it obviously possesses the greatest energies. This Society, which has already promoted the translation of the holy records into many of the European and Asiatic languages, will be an everlasting monument of the wisdom, benevolence, and zeal, of the British nation. Missionary Societies have been formed, both by members of the Church of England, and dissenters of various classes, with a view to evangelize the heathen world. While giving due commendation to these institutions, it would ill accord with my feelings and situation, to withhold the merited *tribute* of praise from the Methodist Missions; which are so benevolent in their principle, and so beneficial in their effects. The embarrassed state of the fund, the new Missions to the East, and, above all, the loss of Dr. Coke, who, by his unparalleled zeal and indefatigable labours, has been the chief instrument in raising pecuniary support for our foreign and home Missions, have suggested to the Committee in London, as well as to many of our brethren in the country, the necessity of adopting some new and efficient mode of raising our pecuniary supplies, and of giving new life to the general system. These considerations will, it is humbly presumed, furnish an apology for the extraordinary exertions now recommended to our societies and congregations in general, and to those individuals in particular, to whom God hath abundantly given the good things of this life. *We, as a people, are the fruit of Missionary labours.* Our venerable Founder, under the supreme Head of the Church, was, in the strict sense of the word, a Missionary. In this character he embarked for Georgia in the year 1735, with the pious purpose of converting the Indians to the knowledge, love, and practice of the Christian religion. On his return from America, he manifested the same concern for the salvation of his fellow-men, by indefatigably pursuing the same line of conduct. The great Lord of the harvest, in his adorable providence, raised up and sent forth other labourers into his harvest, who cannot be considered in any other light than that of Missionaries; sinners were turned from the evil of their ways, societies were raised up, circuits formed, chapels erected, and Conferences were held; while believers were built up in their most holy faith. These Missionaries were wisely adapted to the moral state of the nation, and to the arduous work they had to perform. As early as the year 1747, Mr. Williams, then a zealous Missionary, was sent to

Ireland, where he preached with success in the midst of considerable opposition. In the same year our venerable Father visited that country, where the word of the Lord ran swiftly, though greatly opposed by ignorant and superstitious Papists, as well as by wicked Protestants. In a short time, however, order happily arose out of confusion; and the same effects which had been produced in Great Britain, appeared in Ireland. The preachers, however, found, that their success was chiefly amongst the professors of the Protestant religion. Ignorance and superstition, united with the fear of the maledictions of their priests, prevented most of the Papists from hearing that gospel, which is "the power of God unto salvation, to every one that believeth." Many of them, not understanding the English language, and few of the preachers being able to preach in Irish, the Rev. Dr. Coke, at the Irish Conference in 1799, proposed a Mission, which had chiefly for its object the conversion of Roman Catholics, who understood only their vernacular language. To form a plan that should furnish the greatest facilities for attacking a people who were strongly intrenched within the lines of idolatry, ignorance, and superstition, required more than an ordinary share of wisdom; but a right end having been proposed, it was resolved to attempt its accomplishment, by the adoption of proper means. Suitable Missionaries were sent forth, who, while sitting on horse-back, in markets and fairs, preached the unsearchable riches of Christ. This novel mode of teaching the doctrines of Christianity, awakened the attention of many, and afforded the poor Papists an opportunity of hearing the word of life, while attending to their several concerns in the markets and fairs. It would not be believed, were the evidence of a doubtful nature, that while some of these degraded people have been listening to the instructions of the Missionaries, their intolerant and highly-enraged priests have employed horse-whips to drive them away. In this most important work, there are now nine Missionaries employed. If any correct judgment can be formed of the future, from the past, our hope of great and increasing success will certainly be realized. The seed of eternal life is sown in that once sterile, but now comparatively fruitful soil, and promises an abundant crop. Sin, ignorance, and superstition, are diminished, while truth and righteousness are happily increasing.

The political advantages which are anticipated, as the results of this Mission, are not a few. That gospel which converts a sinner from the error of his ways, and makes him a good Christian, by annihilating the seeds of rebellion, and the spirit of insubordination, makes him also a good subject and a good citizen.

A few Methodists having emigrated to America, prepared the

way for a Mission to that vast continent. In 1769, two preachers were sent from the British Conference to the new world; where, on their arrival, they found a people willing to hear the word of truth. Many cordially embracing the gospel, found it to be the power of God to their salvation. By the instrumentality of the first Missionaries, and their successors, a people were soon raised up, who were truly the epistles of Christ, read and known of all men. From amongst those recently brought to the knowledge of the truth, God raised up spiritual labourers, to cultivate the extensive field newly opened to their view. The connexion in America soon became completely independent of the parent society.

The West India Missions, which next claim our notice, were not the result of a premeditated plan; but arose out of unforeseen events. In the year 1786, the Rev. Dr. Coke, and three Missionaries, were repairing to the continent of America, when, through violent gales and a leak in the ship, they were forced into Antigua, one of the West India Islands. They soon found, that though this was not the place of their original destination, they were directed thither by the finger of God. Other Missionaries were shortly after sent to several of the other islands in that Archipelago, where many of the progeny of Ham have happily proved, that he, whom the Son of God maketh free, is free indeed. While the hand of Omnipotence was most obviously conducting our Missionaries to these sable tribes, and making them the instruments of effecting their spiritual emancipation, it was no less wonderfully stretched out in behalf of the Norman Isles. In the American war, a regiment of soldiers was stationed in the Island of Jersey, some of whom having heard and embraced the gospel in one of the sea-port towns of England, were anxious to receive further instruction themselves in divine things, and to promote the salvation of their fellow-men; and therefore wrote to our venerable Founder, entreating him to send them a preacher. Robert Carr Brackenbury, Esq. being present when the letter was received, offered his services, which were readily accepted. In the year 1786, Mr. (now Dr.) Clarke was sent to those Islands: these two Missionaries being succeeded in their work by the blessing of Heaven, were the instruments of turning many to righteousness. A succession of Missionaries having been continued in those Islands, the good work has now acquired a high degree of stability.

We shall next turn our attention to the principality of Wales. In the year 1739, Mr. Wesley first visited the southern part of that principality, and preached the gospel of salvation with effect. Christianity, as believed and taught by him and his associates, was, however, for many years, greatly impeded in its progress, not extending beyond the counties of Monmouth, Gla-

local, who in piety, zeal, and usefulness, are inferior to none in the world. That a great people should have been raised up, to shew forth the praises of the Lord, by means the least likely, humanly speaking, to produce such an effect, is matter of pious wonder. It is the Lord's doing, and it is marvellous *in* our eyes!

These are some of the glorious fruits of Missionary exertions. There is no class of Christians in the world, who are, under God, so much indebted to Missionary labours, or who are under equal obligations to extend them, as the Methodists. Our ministers are Missionaries. We profess to be actuated by a Missionary spirit; and let it be remembered, that if we ever lose *this* spirit, we shall be a fallen people. Ichabod will then be written upon us in legible characters, our true glory being departed. But I hope better things, though I thus speak. The love of Christ, which glowed in the hearts, and manifested itself *in* the devout and benevolent lives of the first Methodists, has not waxed cold; the heavenly fire burns with greater *fervour*, and is wonderfully assimilating the whole connexion to *itself*. *The* great things achieved by the Methodist Missions in Europe and America, justify an expectation of success in Asia, where God, in his adorable providence, is again opening an effectual door for the preaching of his gospel, and the profession of his holy religion. Our prayers should daily ascend to heaven, that God may accompany the Missionaries, and dispose an immense multitude of the heathen cordially to receive the Christian religion. Though piety both recommends and highly approves *this* duty, yet no well-informed Christian will suppose, that God *will accept* his prayers as a substitute for his pecuniary offerings. *I wish not to* dictate to my much-loved brethren, respecting the mode of calling forth those resources, which I am certain we have within ourselves, and which it is equally certain the present state of the Mission Fund requires. This important subject will, no doubt, occupy the serious attention of the Conference,* at their approaching meeting: and it is devoutly to be wished, that they may enact such laws relative to the mode of furnishing these supplies, as shall at once be effective, and meet the perfect approbation of the whole connexion.

May the God of mercy and truth send forth his light *into* every part of the world inhabited by human beings, that the whole earth may be filled with the experimental knowledge of the salvation of Jesus Christ! Even so, Lord God Omnipotent. Amen and Amen!

Nottingham, Feb. 22, 1814. SAMUEL TAYLOR.

* The Conference took this matter into serious consideration, and, after a long discussion, declared almost unanimously, their approbation of the mode pursued of late by our principal societies and congregations in Yorkshire, and some other parts of England, and strongly recommend the adoption of a similar mode in all our other circuits.

OBITUARY.

The following Preachers have departed this life since the Conference in 1813.

1. WILLIAM STEVENS, a man of great humility, unaffected piety, upright conduct, and Christian plainness. After many years of great affliction, he terminated his mortal existence in the full triumph of faith, on Wednesday, November 22, 1813, in the 51st year of his age. See a large account of him in the Numbers of our work for August, and the three following months of this year.

2. WILLIAM MAHY, a native of Guernsey. He was awakened out of the sleep of sin under the ministry of Mr. John De Queteville. A few weeks afterwards he found peace with God, through our Lord Jesus Christ. In 1790 he was employed for two or three months as an itinerant preacher in Jersey and in Alderney; in which last place he was in danger of losing his life by his faithfulness. Soon after this, he was sent to France, and for eighteen years and a half endured a great many trials and afflictions there. He preached in many places, and was the instrument of forming several small societies; but on account of the prejudices of the people, the wickedness of the priests, and the circumstances of the times, and his own personal affliction, he had not all the success he desired. Some time after it had pleased the Almighty (whose ways are past finding out) to deprive him of his reason; he was brought back to Guernsey; and when he had been there awhile, it was judged neeessary to send him to England, that he might have all that medical assistance and suitable management could contribute towards his recovery. He finished his course of suffering, with a hope full of immortality, on December 1st, 1813, in the 50th year of his age. Nearly his last words were, "My dependance is on the merits of my Saviour; and the mercy of a good God does not forsake me."

3. JOHN MARTIN, a man of piety and zeal. He travelled fourteen years with general acceptance, was made useful in the vineyard of Christ, and died well.

4. THOMAS MASSEY, a young man of unblemished morals, and undoubted piety. Although he possessed but very slender ministerial abilities, we have reason to believe that he would have laboured with more general acceptance in the churches, had he not been called too early into the itinerancy. He died in peace, after a short illness.

5. JOHN PRITCHARD, aged 71, a native of the County of Meath, in Ireland. Early in life he united himself with the Methodists, and became experimentally acquainted with the truth as it is in Jesus. His conversion was sound. His knowledge of the pardoning love of God was clear and distinct. Soon after he began his Christian course, the Spirit itself bore witness with his spirit that he was a child of God; and he earnestly panted after a full conformity to the Divine Image. In the year 1771, he began to preach; and in the same year Mr. Wesley sent him into the Wiltshire circuit. He continued to travel till the Conference in 1802, when, at the request of his brethren, he became Governor of Kingswood School. In that situation he remained till the year 1807, when, under growing infirmities, he retired from it, and lived in Bristol until he was called to his eternal rest.

Mr. Pritchard was a warm advocate for the doctrines of the gospel, as held by the Methodists. He preached with zeal and energy a free, full, and present salvation, to be obtained by faith in Christ; and towards the close of his life, often expressed to his intimate friends, a concern for the perpetuation of sound doctrine, genuine Christian experience, holy living, and godly discipline, among the Methodists.

6. WILLIAM PEACOCK, a young man of solid piety. He laboured nine years in our connexion, with great zeal, faithfulness, and usefulness. He had a sound mind, inured to reading and close study, which appeared in his public ministry. For some years he laboured as an Irish Missionary, when, in the *fields*, the *fairs*, and *markets*, he proclaimed the everlasting gospel. He was blessed with a strong constitution, which he resolved to devote to the glory of God; but in one hour his strength

was brought down by a stroke, the effects of which no medical assistance could remove. When on the Milltown circuit, a mob in the night surrounded the house in which he lodged, outrageously calling for the preacher. And while they were breaking in at the front of the house, he escaped out by the back door, almost naked. The fear of being murdered, added to his lying on the wet grass for several hours, brought on *spasms*, by which he was occasionally afflicted until he died. He however, as opportunity offered, rejoiced to publish the loving-kindness of the Lord. The evening before he died, he preached with uncommon energy, after which he walked with a religious friend, talking of the things of God; and upon his return to his own house, his spasms returned with extreme violence, and continued until the next morning, when his spirit returned to God, August 9, 1813.

7. MATTHIAS JOYCE, a brother whose memory is precious to all who knew him. He was early in life converted from the errors of popery. A full and pleasing account is given in the Methodist Magazine of 1786, of the progress of the work of grace in his soul till his call to the ministry, and of his travels and labours in various parts of Ireland. He was a man of a remarkably loving and peaceable disposition, a wise, acceptable, and successful preacher; much tried in his family by various afflictions, which, no doubt, preyed on his spirits, and helped to bring on that debility both of body and mind, which disqualified him from preaching during the last three years of his life. He was engaged in the ministry thirty years, and died as he had lived, an Israelite indeed, in whom was no guile.

RELIGIOUS INTELLIGENCE.

An Account of the Seventy-First Annual Conference of the Preachers, late in Connexion with the Rev. JOHN WESLEY, *begun in Bristol, July* 25, 1814.

ON Monday, July 18, the Representatives from the Districts throughout England, Scotland, and Wales, met at Bristol, in Ebenezer Chapel, in order to prepare a rough draft of the Preachers' Stations for the ensuing year. On Monday, July 25, the Preachers, to the number of about 280, assembled in full Conference; and after having filled up the vacancies in the number of those Preachers who constitute the legal Conference, they chose Dr. Adam Clarke to be their President, and Mr. Jabez Bunting to be their Secretary, in the manner directed by the Deed of Declaration, enrolled in the High Court of Chancery. The subordinate officers were afterwards chosen by the Preachers at large, and their various tasks assigned them, for the expediting of the important concerns of the Connexion. These brethren so filled their various departments, as to obtain the complete approbation and unanimous thanks of the Conference, for their very useful and unremitting labours. A short account of the Preachers who died in the course of the last year, will be found in the preceding Obituary. A strict examination of every Preacher's character was entered into, and finished with such faithfulness and impartiality as fully prove, that the Conference continue to be determined, that none shall make a part of their body, who do not evince, by holiness of life, soundness in doctrine, and faithfulness in the exercise of discipline, that they are qualified for the sacred work of the ministry. That a *few* in so large a body, subjected to so close and faithful a scrutiny, should be found worthy of censure, will afford no matter of surprise to any pious and intelligent individual. In the course of examination a few such were discovered; some of whom were judged unfit to be continued in Connexion, and others subjected to censure from the Chair.

On Monday, August 1, the candidates for admission into full connexion, to the number of forty-two, after having travelled four years, were strictly examined in the Conference, with respect to their piety, orthodoxy, gifts, and usefulness; and on the evening of that day, in the face of a most crowded and attentive congregation, they were solemnly admitted. The President, and some of the senior Preachers, addressed them in a manner every way calculated to impress on their minds the absolute necessity of devoting themselves wholly to God, and of their

being faithful in the discharge of the various and important duties attached to their sacred office.

The same day a copy of the Stations was read in Conference; which, after undergoing every correction judged necessary or expedient, was finally adopted. The many able and truly evangelical discourses delivered in our Chapels, and in the open air, were very numerously attended; a divine unction accompanied the word preached; and, it is to be hoped, that thousands will have abundant cause to bless God through life for the divine edification which they received during the course of the Conference. The increase of members for the last year amounts to upwards of fifteen thousand.

Our brethren at Bristol, and several of their friends, with a Christian friendship and hospitality highly to their credit, received the Preachers into their houses; and such was the eagerness manifested to entertain them, that though the Conference was so numerously attended, several who expected Preachers could not be gratified.

The following is a correct Copy of the Stations for this year:

I. THE LONDON DISTRICT.

1 *London East*, James Wood, Samuel Bradburn, Adam Clarke, John Gaulter, James Buckley; William Davis, Welsh Missionary: Thos. Vasey, sen: Joseph Benson, Editor; James M'Donald, Assistant Editor: Thomas Blanshard, Book-Steward: James Creighton, Richard Rodda, George Story, supernumeraries.
2 *London West*, Joseph Entwisle, Joseph Sutcliffe, William Bramwell, Jonathan Edmondson: William Jenkins, supernumerary.
3 *Deptford*, Thomas Wood, William Palmer, Joseph Wilson.
4 *Brentford*, John Knowles, Edward Gibbons, Robert Wood.
5 *Leigh, Essex*, Philip Rawlins.
6 *Reading*, Robert Mack, William Sharp.
7 *Chelmsford*, Joseph Prosser, Thomas Thompson.
8 *Colchester*, George Sykes, sen. James Anderson.
9 *Ipswich*, James Penman, Matthew Mallinson, Samuel M'Dowell.
10 *Harwich*, Philip Jameson, William Laker, James Shoar.
11 *Bedford*, John Dean, John Fordred.
12 *Ampthill*, Hugh Ransom, Thomas Armett, Missionary.
13 *Newport Pagnell*, John H. Rowe, George H. Rowe, Missionary.
14 *Leighton Buzzard*, Caleb Simmonds, John Bell.
15 *Luton*, John Newton, Mark Dawes, Samuel Blackburn, Henry Olver, Missionary.
16 *St. Neot's*, Francis B. Potts, James Golding.
17 *Huntingdon*, James Gartrell, Thomas Edwards.
18 *Biggleswade*, John Sydserff, Francis Burgess, Archib. M'Laughlin, Missionary.
19 *Brighthelmstone*, Richard Gower, George Cubit, Benjamin Andrews.

N. B. The two single Preachers are to change between the Brighton and the Eastbourne side of the Circuit, as the Superintendant may think proper.

20 *Chichester Mission*, John Griffin, Ambrose Freeman.

The President, Dr. Clarke, Chairman of the District.

II. THE KENT DISTRICT.

21 *Rochester*, William Myles, Samuel Woolmer, John Lomas.
22 *Canterbury*, Joseph Taylor, jun. Jonathan Williams, John Brown.
23 *Margate*, Thomas Martin, James Mole: Benjamin Rhodes, supernumerary.
24 *Dover*, Jonathan Roberts, William Appleton, William B. Fox.
25 *Rye*, Joseph Cusworth, John Bustard, Thomas Ludlam, Robert Hayes, Edward Lloyd.

N. B. Brother Bustard is to superintend the Kent side of the Rye Circuit, and the single men are to change on the Robertsbridge side.

26 *Ashford*, Joseph Walker.
27 *Sevenoaks*, John Storry, William Constable: John King, supernumerary.
28 *Maidstone*, John Rossell, Joseph Britain.

William Myles, Chairman of the District.

III. THE NORWICH DISTRICT.

29 *Norwich*, Robert Wheeler, John Anderson.
30 *North Walsham*, John Roadhouse, Marmaduke Revell.
31 *Yarmouth*, Isaac Bradnack, James Bromley, Richard Eland.
32 *Lowestoff*, Thomas Pollard, William Bacon.
33 *Framlingham*, George Douglas, Robert Bryant.

N. B. The two single Men of the preceding Circuits shall change quarterly.

34 *Bungay*, Josiah Walker, who is to change once a month, on the Lord's Day, with the Preachers of the Norwich Circuit.
35 *Diss*, Thomas Padman, Leonard Possnett.
36 *New Buckenham*, William Theobald, William Levell.
37 *Thetford*, Benjamin Millman, James Bumstead.

N. B. Brother Bumstead is to supply Bury St. Edmunds once in every month.

38 *Bury, St. Edmunds*, William Gilpin.
39 *Ely*, Joseph Bodycoat, John Stevens, Thomas Osborne.
40 *Lynn*, William Atherton, John Bicknell.
41 *Swaffham*, Benjamin Leggatt, James Jones, jun.
42 *Wisbeach*, William Hinson, Abraham Watmough.
43 *Walsingham*, Thomas Slugg, Moses Dunn, Joseph Hutton.

Benjamin Leggatt, Chairman of the District.

IV. THE OXFORD DISTRICT.

44 *Oxford and High Wycombe*, Henry Anderson, William Hayman, Thos. Moxon.

N. B. The Superintendant resides at High Wycombe.

45 *Northampton*, John Simmons, Thomas Savage.
46 *Towcester*, Thomas Ashton, William Mowatt.
47 *Daventry*, William Pearson, jun. Ebenezer Stewart.
48 *Banbury*, James Waller, James Sheriff.
49 *Brackley*, Joseph Gostick, Joseph Dunning.
50 *Whitchurch*, James Burley, William Hicks.
51 *Kettering*, William Towers, Daniel Walton.
52 *Market Harborough*, William Breedon, Joseph Brougham.
58 *Wellingborough*, James Sydserff, Thomas Hayes, John Hobson.
54 *Witney*, James Bate, who is to change with Brother Harding one Sunday in three weeks.
55 *Chipping-Norton*, William Griffith, William Harding.

Henry Anderson, Chairman of the District.

V. THE PORTSMOUTH DISTRICT.

56 *Portsmouth*, Robert Smith, James Gill, John Aikenhead, James Brooke.

N. B. The single Preacher is to reside at Fareham.

57 *Salisbury*, George Gellard, Thomas Newton.
58 *Shaftsbury*, Robert James, Richard Shepherd, John Piggot.
59 *Poole*, William Baker, William Kaye, Richard Williams.

N. B. Brother Kaye is to reside at Swanage, and to change with Brother Williams, under the direction of the Superintendant.

60 *The Isle of Wight*, Josiah Goodwin, George Banwell, Benjamin Hiley, Mission.
61 *Southampton*, James Etchells, John Coates, Richard Martin.
62 *Newbury*, Francis Derry, William Fish.
63 *Hungerford*, William Fowler, William Brocklehurst, John Harris, Henry Powis.

N. B. The second Married Preacher is to reside at Lambourne.

Swindon Mission, Thomas Eckersley.

N. B. Brother Eckersley is to change with the single Men of the Hungerford Circuit, under the direction of Brother Fowler.

Robert Smith, Chairman of the District.

VI. THE GUERNSEY DISTRICT.

64 *Guernsey, Alderney, and Sark*, William Pearson, sen. John Willis, Henry Mahy, Peter Le Sueur: Amice Olivier, supernumerary.

65 *Jersey*, John De Queteville, Benjamin Frankland, Nicholas Mauger, Armand De Kerpezdron.

N. B. The English Preachers are to change under the direction of Brother Pearson, and the French Preachers under the direction of Brother De Queteville; and on account of Brother De Queteville's age and infirmities, Brother Pearson is directed to assist him in the exercise of our discipline in the French Societies.

William Pearson, Chairman of the District.

VII. THE PLYMOUTH DOCK DISTRICT.

66 *Plymouth-Dock*, James Byron, William Toase.
67 *Plymouth*, Anthony Seckerson, Richard Robarts.
68 *Launceston*, William Jenkin, Thomas Dodd.
69 *Stratton Mission*, William Sutcliffe.
70 *Liskard*, Joseph Burges, John Worden, William Burges.
71 *Tavistock*, James Jones, sen. Thomas Staton.
72 *Camelford*, Thomas Warren, Joseph Lysk.
73 *Kingsbridge*, Edward Chapman, Henry Pope: William Trampleasure, supern.

Anthony Seckerson, Chairman of the District.

VIII. THE CORNWALL DISTRICT.

74 *Redruth*, Francis Truscott, William Martin, Charles Haime, John Slater.
75 *Truro*, James Heaton, Samuel P. Woolley, Joseph Sanders.
76 *St. Austle*, John Woodrow, Ralph Scurrah, Solomon Whitworth.
77 *Bodmin*, James Odgers, William Sleep, Peter White.
78 *Penzance, and Scilly Islands*, Richard Treffry, Joseph Marsh, John Bryant, William Stokes, Seth Morris: John Watson, supernumerary.
79 *Helstone*, George Russell, Nicholas Sibley, John Wm. Cloake, Oliver Henwood.

Francis Truscott, Chairman of the District.

IX. THE EXETER DISTRICT.

80 *Exeter*, George Dermott, William Worth, Charles Colwell.

N. B. The two last Preachers are to change on the Tiverton side of the Circuit, under the direction of the Superintendant.

81 *Taunton*, William Horner, William Sleigh, John Sumner.
82 *South Petherton*, James Akerman, John Jones.
83 *Axminster*, Mark Daniel, Isaac Phenix, Charles Hawthorn, Missionary.

N. B. The two single Preachers are to change on the Honiton side of the Circuit, under the direction of the Superintendant.

84 *Barnstaple*, Henry Tuck, Thomas Slinger, John Weville.
85 *Dunster*, James Alexander, John Bennett.
86 *Oakhampton*, James Lancaster.

N. B. Brother Lancaster is to change with the single Preacher of the Tavistock Circuit.

87 *Ashburton*, James Evans, Paul Orchard.
88 *Brixham*, Edmund Shaw, James Ash.

N. B. The single Preachers of the two preceding Circuits shall change quarterly.

William Horner, Chairman of the District.

X. THE BRISTOL DISTRICT.

89 *Bristol*, John Barber, John Pipe, John Davies, sen.: Jeremiah Brettell, George Mowatt, supernumeraries.
90 *Kingswood*, John Smith, sen. Robert Johnson, Governor of Kingswood-School.
91 *Banwell*, George Deverell, Matthew Day: James Jay, supernumerary.
92 *Bath*, Samuel Taylor: Thomas Roberts, supernumerary.

N. B. Brother Taylor is to change with the Bristol Preachers one Sunday in three weeks.

93 *Frome*, John Riles, Theophilus Lessey, jun.: George Shadford, supern.
Bruton, John Hannah, who is to change with Brother Lessey, under the direction of the Frome Superintendant.

94 *Warminster*, Alexander Weir, James Baker.
95 *Stroud and Cirencester*, Francis Collier, Michael Cousin, Richard Moody: John Squarebridge, supernumerary.
96 *Dursley*, David Deakins, William Radford, William Flint.
97 *Downend*, John Wood, John Appleyard.
98 *Gloucester*, John Chettle, John Cullen.
99 *Cheltenham*, Jonas Jaggar, Samuel Lear.
100 *Weymouth*, Thomas Rogers, Joshua Fielden.
101 *Bradford, Wilts*, William Shelmerdine, William Harrison, jun.
102 *Melksham*, George Button, John Wheelhouse.
103 *Shepton Mallett*, Joseph Bowes, Samuel Crumpton: William Ashman, supernumerary.
104 *Midsummer Norton*, Charles Greenley, Henry Cheverton.
105 *Glastonbury*, John Mason, sen. who is to change with Brother Crumpton one Sunday in every month, under the direction of Brother Bowes.

John Barber, Chairman of the District.

XI. THE SOUTH WALES DISTRICT.

106 *Haverford West*, Joseph Collier, Josiah Hill, Joseph Thomas.
107 *Pembroke*, Richard Wintle, William Edwards.
108 *Carmarthen*, William E. Miller, John Jones.
109 *Swansea*, Joseph Cole, Edward Jones, 2d, David Jones, sen. Thomas C. Rushforth.
110 *Merthyr Tydville*, Simon Day, Edward Anwyl, Lot Hughes.
111 *Brecon*, David Rogers, Robert Jones, Owen Rees, Robert Garner.
112 *Monmouth*, Thomas Twiddy, George Birley.
113 *Cardiff*, John Hughes, Edward Jones, sen. Evan Parry, John Rogers.
114 *Newport*, William Woodall, John Overton.

Joseph Cole, Chairman of the District.

XII. THE WELSH MISSIONARY DISTRICT.

115 *Llandilo*, Hugh Hughes, Morgan Griffith.
116 *Cardigan*, John Davies, Owen Thomas.
117 *St. David's*, John Williams, sen.
118 *Aberystwith*, Edward Jones, 3d, Lewis Jones.
119 *Machynleth*, William Batten, Robert Owen.
120 *Dolgelly*, Robert Humphries, David Evans.
121 *Carnarvon*, Evan Hughes, William Davies, jun.
122 *Pwllheli*, Thomas Thomas, John Jones, jun.
123 *Holyhead*, William Jones, Griffith Owen.
124 *Beaumaris*, William Evans, Robert Jones, jun.
125 *Llanrwst*, William Hughes, Owen Jones.
126 *Ruthin and Denbigh*, Owen Davies, Samuel Davies, David Jones, jun.
127 *Holywell*, Edward Jones, 4th. David Williams.
128 *Llangollen*, John Williams, jun. Humphrey Jones.
129 *Llanfyllyn*, Griffith Hughes, Maurice Jones.
130 *Llanidlos*, Hugh Carter, Evan Edwards.

Owen Davies, Chairman of the District.

XIII. THE BIRMINGHAM DISTRICT.

131 *Birmingham*, Thomas Taylor, George Morley, Frederick Calder.
132 *West Bromwich*, Thomas Mollard, who is to change with the Preachers of the Birmingham Circuit.
133 *Coleshill*, William Homer.
134 *Redditch*, John Bedford, Joseph Lewis.
135 *Wednesbury*, John Ogilvie, John Hodson, William Rennison, John Thompson.
136 *Worcester*, William Henshaw, John Mason, jun.
137 *Evesham*, Edward Millward, William Wilson.
138 *Stourport*, John Townsend, William France, John Smith, jun.
139 *Dudley*, Richard Waddy, John Hodgson, Samuel Sugden.
140 *Wolverhampton*, William Harrison, sen. John Walton.

141 *Hinckley*, William Holmes, Elijah Morgan.
142 *Coventry*, Thomas Dowty, Charles Hulme.

Thomas Taylor, Chairman of the District.

XIV. SHREWSBURY DISTRICT.

143 *Shrewsbury*, John Simpson, sen. William Gilgrass, John Radford.
144 *Ludlow*, George Sykes, jun. Joseph Whitehead.
145 *Hereford*, William Timperley.
Ledbury, John Wright, John Robinson: James Methley, Missionary.
146 *Kington*, Daniel Campbell, James Dixon.
147 *Newtown*, Joseph Armstrong, William Macklow.
148 *Wrexham*, John Jordan, Joseph Pretty.
149 *Oswestry*, James Scholefield.

John Simpson, sen. Chairman of the District.

XV. THE MACCLESFIELD DISTRICT.

150 *Macclesfield*, James Townley, John James, John Rigg.
151 *Buxton*, Samuel Hope, Isaac Keeling.
152 *Congleton*, Cuthbert Whiteside, James Hyde: George Lowe, Supernumerary.
153 *Namptwich*, Joseph Brookhouse, James Allen.
154 *Northwich*, Samuel Warren. John Bowers.
155 *Burslem*, William Aver, James Blackett.
156 *Newcastle-under-Lyme*, Thomas Graham, William Dalby, Samuel Webb.
157 *Stafford*, John Reynolds, jun. Thomas Harris.
158 *Leek*, Humphrey Parsons, John W. Green: John Wiltshaw, supern.

William Aver, Chairman of the District.

XVI. THE LIVERPOOL DISTRICT.

159 *Liverpool*, Henry Moore, John Stephens, Jacob Stanley, Edward Hare: John Bryan, Welsh Missionary.
160 *Chester*, Thomas Pinder, Edward Oakes, Joseph Roberts.
161 *Warrington*, Phillip Garret, Joseph E. Beaumont.
162 *Prescot*, Michael Emmett, Robert Bentham.
163 *Wigan*, Timothy Crowther, Francis C. Reed.

N. B. Brother Reed is to devote one half of his labours to the supply of the Leigh Circuit.

164 *Ormskirk*, Luke Barlow: Thomas Jackson, jun. Missionary.
165 *Preston*, John Fairbourne, James Mortimer.
166 *Garstang*, Nathaniel Elliott, Thomas Rowland.
167 *Lancaster*, John Beaumont, John Milne, John Walsh.

N. B. One of the single Preachers is to be employed as a Missionary.

Henry Moore, Chairman of the District.

XVII. THE MANCHESTER DISTRICT.

168 *Manchester*, Thos. Kelk, John Kershaw, John Hickling, Edmund Grindrod: Robert Roberts, Welsh Missionary: John Crosby, supernum.
169 *Salford*, Cleland Kirkpatrick, Robert Miller, William Jones.
170 *Stockport, and our Chapel at Redhall*, Jonathan Crowther, David M'Nichol, Anthony Triffit: Daniel Jackson, sen. supernumerary.
171 *New Mills, Derbyshire*, Thomas Preston, Joseph Agar.
172 *Ashton under Lyne, and our Chapel at Moseley*, Robert Melson.
173 *Oldham*, William Hill, Thomas Skelton.
174 *Rochdale*, Thomas Cooper, Isaac Muff.
175 *Bacup*, Thomas Hutton, Jonathan Turner.
176 *Hastingden*, Joshua Fearnside, Daniel Jackson, jun.
177 *Blackburn*, Joseph Drake, John C. Leppington.
178 *Bury*, Charles Gloyne, Thomas Davies.
179 *Bolton*, John Reynolds, sen. James D. Burton: George Gibbon, supern.
180 *Leigh*, James Spink.

Jonathan Crowther, Chairman of the District.

XVIII. THE HALIFAX DISTRICT.

181 *Halifax*, Charles Atmore, Thomas Vasey, jun. Robert Martin: Zechariah Yewdall, Alexander Suter, supernumeraries.
182 *Sowerby Bridge*, William M'Kitrick, Thomas Walker.
183 *Todmorden*, John Stamp, Mark Day.
184 *Burnley*, James Needham, William Catton.
185 *Colne*, William Midgeley, Joseph Worrell.
186 *Skipton*, Matthew Lumb, Isaac Clayton.
187 *Clithero*, Thomas Bersey, Donald Frazer.
188 *Grassington*, James Hopewell, Thomas Morton.
189 *Addingham*, John Phillips, Thomas Stead: John Wittam, supernumerary.
190 *Keighley*, James Bridgnell, John Aslin.
191 *Bingley*, William Radcliffe, William Lord.
192 *Woodhouse Grove*, Thomas Stanley, Thomas Hill.

N. B. Brother Stanley is Governor of Woodhouse-Grove School.

193 *Bradford*, Richard Reece, John Nelson.
194 *Huddersfield*, John Braithwaite, Barnard Slater.
195 *Holmfirth*, John Brownell, David Stoner.

Charles Atmore, Chairman of the District.

XIX. THE LEEDS DISTRICT.

196 *Leeds*, Walter Griffith, Jabez Bunting, Maximilian Wilson, Robert Pilter: Francis Wrigley, supernumerary.
197 *Bramley*, William Naylor, James Everett.
198 *Wakefield*, Robert Newton, Thomas Jackson, sen.
199 *Birstal*, George Highfield, Stephen Wilson, Joseph Womersley.
200 *Dewsbury*, Thomas Bartholomew, Isaac Lilly.
201 *Otley*, Thomas Wilton, Samuel Sewell.
202 *Pately Bridge*, William Todd, Peter Prescott: William Hunter, supernum.
203 *Pontefract*, Jonathan Brown, sen. Joseph Fowler: Isaac Brown, supernum.
204 *Selby*, William Warrener, John Morris.
205 *Wetherby*, William Dixon, William Nother.

Walter Griffith, Chairman of the District.

XX. THE SHEFFIELD DISTRICT.

206 *Sheffield*, James Bogie, John Doncaster, John Walmsley, William Beale: Charles Tunnicliffe, supernumerary.
207 *Chesterfield*, Thomas Rogerson, Christopher Newton.
208 *Bakewell*, Joseph Robbins, William Taylor.
209 *Bradwell*, James Johnson, Thomas Hall.
210 *Rotherham*, John Burdsall, Thomas Gee: Jacob Newton, supernumerary.
211 *Doncaster and Thorne Chapel, and Hatfield-Woodhouse Chapel*, Philip Hardcastle, Thomas Hewitt.
212 *Barnsley*, Jonathan Parkin, Robert Emmet.
213 *Denby, near Penniston*, James Holroyd, William Smith.
214 *Derby*, Joseph Taylor, sen. Edward Banks.
215 *Belpar*, Richard Pattison, Hugh Beech.
216 *Cromford*, John White, Thomas Key.
217 *Retford*, Thomas Fletcher, Robert Harrison, jun. John Jackson.

Joseph Taylor, sen. Chairman of the District.

XXI. THE NOTTINGHAM DISTRICT.

218 *Nottingham Circuit, and our Chapel at Hockley, in Nottingham*, Robt. Hopkins, Edward Roberts.
219 *Ilkestone*, George Wilson, George Bellamy.
220 *Mansfield and Worksop*, William Moulton, Joseph Chapman, John Dredge.

N. B. Brother Chapman is to reside at Worksop, and to change occasionally with the other Preachers.

221 *Newark*, George Sargent, John Hanwell.
222 *Grantham*, Thomas Tattershall, Thomas Edman.
223 *Leicester*, Marshal Claxton, James Fussell.

224 *Melton Mowbray*, John Ward, James Rosser, Joseph Hunt.
225 *Ashby-de-la-Zouch*, Lawrence Kershaw, Lewis Andrews, William Arnett.
226 *Burton*, John Denton, Joseph Rayner.
Litchfield, Joseph Robinson.

N. B. Brother Robinson and Brother Rayner are to change under the direction of the Superintendant.

227 *Uttoxeter*, William Bird, William H. L. Eden.
228 *Loughborough*, Robert Crowther, John Poole: William Sanders, supernum.
229 *Stamford and Peterborough*, Stephen Butler, John Ingham, Richard Ellidge.

Robert Hopkins, Chairman of the District.

XXII. THE LINCOLNSHIRE DISTRICT.

230 *Lincoln and Sleaford*, Thomas Rought, John Simpson, jun. Joseph Griffiths, James Fowler.
231 *Grimsby*, John Furness, Thomas Fearnley.
232 *Market Raisin*, Joseph Mann, Robert Watkin.
233 *Louth*, Martin Vaughan, Benjamin Gregory, Robert Pickering.
234 *Horncastle*, Francis West, John Gill.
235 *Alford*, Edward Towler, Joseph Mattison.
236 *Spilsby*, William Howarth, John Keeling: Robert Carr Brackenbury, Supernumerary.
237 *Boston*, Corbett Cooke, Robert Ramm.
238 *Spalding*, William Barr, Isaac Aldom.
239 *Epworth*, Arthur Hutchinson, John C. Draper, William Waterhouse.
240 *Winterton*, Benjamin Barrett, Samuel Ward, Thomas Eastwood.
241 *Gainsborough*, John Farrar, Jervis Shaw.

John Furness, Chairman of the District.

XXIII. THE YORK DISTRICT.

242 *York*, Miles Martindale, William Leach, Samuel Jackson.
243 *Hull*, Jonathan Barker, Henry S. Hopwood, Richard Watson, John Scott.
244 *Patrington*, Thomas Laycock, George Barker.
245 *Howden*, William Welborne, William Stones.
246 *Pocklington*, Samuel Gates, John Taylor; another to be sent by the President.
247 *Bridlington*, Thomas Ingham, Robert Jackson, Barnabas Shaw.
248 *Driffield*, Zachariah Taft, Richard Hardacre, Samuel Wild.
249 *Scarborough*, Daniel Isaac, Jonathan Brown, jun.: Joseph Kyte, supernum.
250 *Pickering*, Thomas Simmonite, William Beswick.
251 *Malton*, John Slack, William Carleton.
252 *Easingwould*, John Booth, Henry Ranson.

Miles Martindale, Chairman of the District.

XXIV. THE WHITBY DISTRICT.

253 *Whitby*, Joseph Meek, Aaron Floyd.
254 *Gisborough*, Samuel Bardsley, Samuel Kellett.
255 *Ripon*, Thomas Harrison, George Tindal.
256 *Thirsk*, George Holder, Joseph Deakin.
257 *Darlington*, James Sykes, John Armitage, John Nicholson, William Ash: Thomas Dixon, supernumerary.
258 *Barnard-castle and Weardale*, Thomas Garbutt, Edward Wilson, Partes Haswell.
259 *Middleham*, John Lee, Thomas Heamer.
260 *Tanfield*, Thomas Gill, Robert Morton.
261 *Richmond*, James Ridall, John Pearson, John Smith, 3d.

Samuel Bardsley, Chairman of the District.

XXV. THE NEWCASTLE DISTRICT.

262 *Newcastle-upon-Tyne*, Isaac Turton, Henry Taft, George Mainwaring: John Hudson, supernumerary.
263 *Gateshead*, Theophilus Lessey, sen. William Veevers.
264 *Shields*, George Smith, William Scholefield, Abraham E. Farrar.

265 *Sunderland*, George Marsden, Edward Batty, John Waterhouse: Duncan Kay, supernumerary.
266 *Durham*, Joseph Hollingsworth, John Heap.
267 *Alstone*, John Bumstead, Charles Radcliffe.
268 *Hexham*, William Tranter, Jonathan Porter
269 *Alnwick and Berwick*, Lawrence Kane, Abraham Crabtree, Richard Allen.

George Marsden, Chairman of the District.

XXVI. THE CARLISLE DISTRICT.

270 *Carlisle*, John Barrett, James Sugden.
271 *Whitehaven*, George Thompson, Robert Harrison, sen.: Robert Dall, Supernumerary.
272 *Brough*, John Kemp, Joseph Burgess, jun.
273 *Penrith*, Joseph Frank, James Jarratt.
274 *Kendal*, William Hainsworth, Charles Adshead.
275 *Ulverston Mission*, William Shackleton.
276 *Dumfries*, William West.

William West, Chairman of the District.

XXVII. THE ISLE OF MAN DISTRICT.

277 *Douglas*, John Mercer, John Sedgwick.
278 *Ramsay*, John Rawson, George Clarke.

John Mercer, Chairman of the District.

XXVIII. THE EDINBURGH DISTRICT.

279 *Edinburgh*, Samuel Kittle, Valentine Ward.
280 *Dunbar and Haddington*, Benjamin Hudson, William Jackson.
281 *Glasgow, Paisley, and Hamilton*, John Lancaster, Charles Burton, Robert Nicholson, Thomas Bridgman.
282 *Ayr and Kilmarnock*, Humphrey Stephenson, Thomas Barrett.
283 *Greenock and Port Glasgow*, Richard Smetham, James Smetham.
284 *Perth*, William Clegg, Richard Heap.
285 *Dumfermline*, John Gaskell, who is to change with the Edinburgh Preachers.

Samuel Kittle, Chairman of the District.

XXIX. THE ABERDEEN DISTRICT.

286 *Aberdeen*, Duncan M'Allum, Thomas Ballinghall, James Miller.
287 *Dundee*, Thomas Yates.
288 *Arbroath*, Joshua Bryan, who is to change with Brother Yates, two Sundays in every six weeks.
289 *Brechin*, Joseph Kitchen, William Blundell.
290 *Bamff*, Luke Heywood, Richard Greenwood.
291 *Elgin*, Alexander Bell.
292 *Inverness*, George Willoughby.

N. B. The Preachers at Elgin and Inverness are to change occasionally.

Duncan M'Allum, Chairman of the District.

FOREIGN MISSIONS.

I. EUROPE.

1 *Gibraltar*, Benjamin Wood.

II. ASIA

2 *Ceylon*, Thomas Coke, LL D. who is General Superintendant of our Asiatic Missions; James Lynch, William Ault, George Erskine, William M. Harvard, Thomas Squance, Benjamin Clough.
3 *New South Wales*, Two to be sent by the Committee.

III. AFRICA.

3 *Sierra Leone*, One wanted.
5 *Cape of Good Hope*, John M'Kenny.

IV. AMERICA.

THE WEST INDIES.

I. ANTIGUA DISTRICT.

8 *Antigua,* Thomas Morgan, William Coultas, John Lewis, jun.
7 *St. Christopher's and St. Eustatius,* James Whitworth, John Raby, Thomas Hurst, Jonathan Rayner.
8 *Nevis,* Thomas Talboys, William Lill.
9 *St. Bartholomew's,* Calvarley Riley.
10 *Tortola and the Virgin Islands,* George Johnston, Thomas Wright, Jeremiah Boothby.
11 *Dominica,* Abraham Whitehouse.
12 *St. Vincent's,* John Dace, John D. Allen, James W. Stewart.
13 *Barbadoes,* Thomas Blackburn.
14 *Grenada,* Myles C. Dixon.
15 *Trinidad,* George Poole.
16 *Demarara,* John Mortier, James Davidson.

N. B. The Chairman is authorised to send to Demerara the Preachers most proper for the situation, and to direct the changes necessary for that end.

Thomas Morgan, Chairman of the District.

17 *Jamaica,* John Wiggins, John Shipman, John Davies, jun. John Burgar.

II. BAHAMA DISTRICT.

18 *New Providence, and the neighbouring Islands,* William Turton, John Rutledge, William Dowson, Joseph Ward.

William Turton, Chairman of the District.

BERMUDA.

19 *Bermuda,* William Wilson.

NOVA SCOTIA AND NEW BRUNSWICK.

20 *Halifax,* William Bennett: William Black, supernumerary.
21 *Liverpool,* James Priestley.
22 *Shelburne,* James Dunbar: James Mann, supernumerary.
23 *St. Stephen's,* Duncan M'Coll.
24 *St. John's and Fredericton,* James Knowlan.
25 *Cumberland,* Stephen Bamford.
26 *Annapolis and Horton,* William Croscomb. Richard Armstrong: John Mann, supernumerary.
27 *Montreal,* Samuel Leigh, if wanted.
28 *Quebec,* John Strong.
29 *Prince Edward's Island,* William Bulpitt.

William Bennett, General Superintendant and Chairman of the District.

NEWFOUNDLAND.

30 *Newfoundland,* William Ellis, Sampson Busby, John Lewis, John Peckavant, Thomas Green.

During their sittings the Conference thought proper to adopt some new rules and regulations. From these we select the following:

Q. 15. What method shall be adopted in order to raise the necessary pecuniary supplies, for the support of our Missions?

A. We strongly recommend the immediate estsblishment of a *Methodist Missionary Society* in every *District* of the kingdom, (in which it has not been already accomplished,) on the general plan of those Societies which have been formed in Yorkshire and elsewhere, during the past year.

N. B. 1. The thanks of the Conference are given to those of our Preachers in the *Leeds, Halifax, York, Sheffield, Cornwall,* and *Newcastle Districts,* who have been concerned in the formation of Methodist Missionary Societies; and to all the Members and Friends of the said Societies for the very liberal and zealous support which they have afforded to us, in this important department of the work of *God.*

2. MR. JAMES WOOD is appointed the *General Treasurer* for all our Missions, during the ensuing year; and all remittances whatsoever, on account of our Missionary fund, are to be sent to him, at the Chapel House, City Road, London.

Q. 16. What further diretions shall be given respecting our Missionary affais?

A. 1. Our Missionaries in *Newfoundland* shall be instructed to pay particular attention to *St. John's*.

2. Three Missionaries, in addition to the two already there, shall be sent to *Newfoundland*; two to *Demerara*; one to *Montreal*; and two to *New South Wales*.

Q. 17. What Regulations are necessary, respecting our Schools at Kingswood and Woodhouse-Grove?

A. 1. The Plan of Classical Education, originally drawn up by MR. WESLEY, for the use of Kingswood School, shall be forthwith revived and adopted in that School.

2 There shall be a General Vacation, at both the Schools, for one month in every year; and this Vacatton shall take place in the last week of April, and the three first weeks in May.

3. The Annual Public Collection for the Schools, and for the Education of the Preachers' Children, generally, shall be made as usual, in the month of October. But previously to the Public Collection, the Preachers shall apply, in *private*, to those of our Members, Heaters, and Friends, who have already given in their names as *Annual Subscribers*, or who are likely to become such. The names of the Subscribers are to be published: And the Conference requires, that all proper endeavours shall be used by the Preachers, *in every Circuit, without exception*, to procure *Private Subscriptions*; without which the Public Collections will be very insufficient, in the present extended state of our Connexion.

Of the *Miscellaneous Orders and Resolutions of the Conference*, we insert the following.

1. *Resolved*—That a dutiful Address shall be presented to His Royal Highness the PRINCE REGENT, in the name and on behalf of this Conference; assuring him of our loyal and affectionate attachment to the person, family, and government of our venerable Sovereign; expressing our gratitude for our own religious Privileges, and the restoration of Peace to the Nations of Europe; and earnestly intreating that His Royal Highness will be pleased to use his utmost endeavours in order to prevent the threatened revival of the African Slave Trade, and to secure the immediate and universal abolition of that most inhuman and unchristian Traffic.

It appears by the information received from different parts of the United Kingdom, and from Gibraltar, Africa, Nova Scotia, Newfoundland, and the West Indies, that the word of God has been attended with great success during the past year. The numbers in the Societies, according to the *General Recapitulation*, are as follows:—

In Great Britain	173,885
In Ireland	29,388
In Bouville, in France	14
In Gibraltar	65
In Sierra Leone	96
In Nova Scotia, Quebec, and Newfoundland	1,570
In the West Indies	17,002
TOTAL	222,020

The Methodist Societies in the United States of America, in July 1813, (the date of the last returns) included 171,448 Whites, 42,859 Coloured People and Blacks—Total 214,307.

Total number in the Methodist Societies throughout the World 436,327.

From hence it appears, that by the blessing of God, there has been an increase since the Conference in 1813,

In Great Britain of	11,882
In Ireland	618
In the West Indies	1,782
In Nova Scotia, Quebec, and Newfoundland	58
TOTAL	14,330

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. LYNCH, one of the Missionaries sent to the East, to Mr. CORDEUX.

Lady Melville, Feb. 18, 1814.

My very dear Brother and Friend,

As I understand that a ship is to leave us in a few days for St. Helena, and from thence to return to England, I gladly embrace the opportunity of writing to you.

On Thursday, Dec. 30, we parted with our very kind and loving friends in Portsmouth, and came on board the Lady Melville; and, on the next morning, sailed in company with five or six East-India ships, a seventy-four gun ship, a frigate, and about eighteen other ships of different sizes. A few days before we sailed, brother Erskine, at the Doctor's request, having changed his place for that of brother Clough, came with us in the Lady Melville. During the three first days, we had a fair wind, and very pleasant weather. On Tuesday, January 4, the wind rose, the ship pitched, and rolled very much. Brother Squance grew sick; and in a few days most of the passengers were confined to their cabins. Thank God, brother Erskine and I were not sick.

Dear sister Ault was very ill when she came on board, and brother Ault took ill on Tuesday, Jan. 4, and continued so for several days: the perpetual rolling of the ship was truly distressing to our sick brethren and sister; and still more so, as our ports or windows had to be shut up day and night. On our coming on board, we agreed to read the Scriptures and pray together twice a day; and truly, God did not forget to be gracious. After a few days, we were joined by some soldiers and their wives; one night an officer stopped, and the next sabbath evening but one, several of the ship and military officers requested permission to attend. The sabbath following, February 6, as our cabin was too small, the military officers kindly offered us their state cabin; and captain Lochner, and all the officers, and several ladies, attended; when brother Squance preached a short appropriate sermon: and on last Sunday evening, we held our meeting in the steerage, where a number of soldiers and sailors had an opportunity of hearing; so that I hope God is opening our way to be useful. Indeed, both the ship and military officers, *viz.* 1 colonel, 1 major, 3 captains, 1 lieutenant, 4 ensigns, besides 3 young gentlemen who are going out as cadets, treat us with respect. On our coming on board, we felt our awful and critical situation, and most earnestly besought God for divine comfort and direction. With the simplicity and plainness becoming our sacred profession, we endeavoured to conduct ourselves; and we generally kept together; this, we believe, was the most prudent way. We have been visited by brothers Harvard and Clough; thank God they are well.

Our dear sister Ault continued very ill for several weeks after she came on board; she then appeared to be a little better, and came once on deck; but after a few days she became worse, and continued so till 28th of January, when she again appeared to be a good deal better. On February 2, however, she became worse again, and soon evidently changed for death. She was sweetly resigned to the will of God, and Jesus was her *all*. She neither murmured nor complained, but rejoiced in hope of eternal glory; and on Wednesday the 9th, at ten minutes past seven in the evening, while brother Ault, brother Squance, and I were silently on our knees, commending her spirit to God, it escaped in an almost imperceptible manner. We felt for the loss of our brother, and rejoiced for the gain of our sister.—A serjeant-major's wife, with two other decent friendly women, dressed her; and the next evening, at five o'clock, the captain and most of the officers attended, when brother Squance read the funeral service; at the conclusion of which, I read "Rejoice for a sister deceased," &c. and concluded by prayer.—As several cannon balls were put into the foot of the coffin, it very soon went to the bottom. To people on land, there is something frightful in being buried in the sea, but my having witnessed the solemnity and decency of sister Ault's funeral, has altogether removed my prejudice; and I really think I would prefer it to being buried on land. Our dear brother has been able to bear his loss with christian-like fortitude.

We are almost under the line, in 20 degrees 30 minutes west longitude; and I think that I have felt the heat as intense sometimes in Ireland as I do now. Brother Squance has had rather poor health since he came on board; but he is now recovering. I bless God for the confidence which he affords me, that he

will make our way prosperous. I never felt more determined to dedicate myself to his service; and, to whatever extent our mission shall succeed, I shall have the satisfaction of knowing, that I simply aimed at His glory.

I doubt not that our dear friends in London, and elsewhere, continue to offer up their fervent prayers to God for us, both in public and private; and they may rest assured that we do not forget them.

Farewell, my dear brother, and that you and yours may be holy and happy, in time and in eternity, is the sincere prayer of

Your brother in Christ,
JAMES LYNCH.

Extract of a Letter from Mr. AULT, to Mr. THOMAS WOOD.

February 26 & 28. On board the *Lady Melville*, South latitute, 8 deg. 23 min. West longitude, 32 deg. 5 min.

We had very bad weather till January 23, when we passed Madeira, but since that time it has been very fine indeed. On February the 19th, we crossed the line. Mr. Squance is ill—very ill indeed: I am afraid that he will not be able to stand the climate; nay, I am doubtful whether he will be able to reach Bombay. The Dortor thinks that he is consumptive. He is, however, very, very happy and resigned. On Sunday evenings, we have preaching on board. Mr. Lynch, on Sunday, February 20, improved the circumstances of my dear wife's death.

Extract of a Letter from Mr. HARVARD, to his father, in London.

Cabalva East Indiaman,
Feb. 28, 1814.

On the 3d of January, we entered the Bay of Biscay, where we had to encounter very rough winds, and tremendously swelling seas, until the middle of the month. I endeavoured, by great resolution and exercise, to surmount the symptoms of approaching sickness; which for some time I did with success: but I was at length compelled to yield, and take to my bed. We were then truly forlorn; for most of the other passengers were so occupied with their own troubles and sickness, that, for some time, with almost no assistance from any one, we pined away in our little cabin. I felt acutely on the occasion, not indeed on my own account, but on account of my dear wife, whom I could no longer attend, and whose affliction I could no longer strive to lessen. In the midst of our sickness, the Lord inclined the heart of a young female servant, who is returning to India (having lately accompanied her mistress from India to England) to pay attention to my dear partner. I soon recovered; and by great attention, and the blessing of our heavenly Friend, my dear wife was so much better as to accompany me to table about the end of the month. After my recovery, the other female passengers were kindly attentive to her; and so they have continued ever since.

We are not without the cheering expectation of going ashore at the Cape of Good Hope: should that be the case, I hope to have the happiness of publicly speaking there for my divine Master, to the pious few who are in that place.

In the evening, we meet for reading, singing, and prayer. My soul is happy in God; and I trust that my wife and I shall be fellow-helpers of each other's faith and holiness. Even so, Lord Jesus! Amen.

Extract of a Letter from Mr. WHITEHOUSE, to the Secretary *of the Missionary* Committee.

Tortola, June 11, 1814.

Rev. and dear Sir,

You will learn from the minutes of the district meeting *held* in Antigua, that the brethren have thought proper to appoint me for this Island, where I arrived on the 30th of April, after a pleasant passage of about forty-eight hours,

The very many refreshing seasons with which I was blessed during my stay at St. Christophers, are remembered by me with gratitude, while they are cause of humiliation before him from whom all good proceeds. In minis tering the word of life, God was with us; scarcely was there a sermon preached, but one or more were convinced of sin, or received a sense of the pardoning love of God, or some lukewarm soul was stirred up to diligence, or some poor backslider reclaimed; and the great increase of the Life of God among the older members of society, was manifest to all.

Often were we made to rejoice over them in our public band meetings (especially in Basse-Terre.) At these seasons, I have frequently thought of the ancient days, while hearing such sound experience, delivered with such simplicity, and by many in such good lan-

and anchor being weighed, I felt my mind in a very solemn frame, partly at leaving my native country, partly from the danger of the sea, having never been on the water before; but more especially from a view of the importance of the undertaking I had embarked in. But glory be to God, I had no doubt that he would help me. I endeavoured to cast all my care upon the Lord, and to trust in him as my Father and Friend. With the exception of three or four days after I came on board, I had my health well throughout the passage, which was a long one, in consequence of calms and head winds; but we had no severe storms or hurricanes. When sailing down the river St. Lawrence, I admired the country there, especially on the south side.

On Tuesday, June 21, we arrived safe at Quebec, where all was new to me, excepting the friendship and christian experience of the people of God. It afafforded me infinite satisfaction to observe, that real christians, though severed by mighty and trackless oceans, all speak the same things; being equally indebted for salvation to the same divine mercy, and the same Redeemer's merits; and being made partakers of the same Holy Spirit. Perhaps I shall never forget the gratitude which they manifested to Him whose I am, and whom I serve; they looked on my coming among them as the answer to their prayers. They had been without regular preaching for nearly three years. Had it not been for a pious and zealous soldier who was stationed here, they would, perhaps, all have been scattered; but thanks be to God, they have not only kept together, but have increased a little; and I believe they are in general truly alive to God. The number in society at present, is between thirty and forty; but we are in full expectation of a great ingathering. A few have already been intreating God for mercy, and backsliders are stirred up to repent, and do their first works. O what a glorious sight it is, to see sinners who are earnestly crying to God for mercy! may the Lord display his power in the conversion of thousands. I trust that you, with our other brethren at home, pray for me; for I feel my own insufficiency, and the need of your prayers. On the Thursday after my arrival, I preached to the people here; and God was with us of a truth. On the sabbath following I preached twice, and gave tickets: it was, I believe, a good time to us all. The place in which we preach, is a neat but small place: I believe it will be necessary to get another. I see what great need I have of wisdom, to know how to act, so as not to give offence; may the Lord direct me. I feel determined to lay myself out for the good of precious souls. If I have but these, I shall be satisfied. I believe it was only for the good of souls that I came out hither; and since my arrival, they have been increasingly precious. Perhaps no preaching is calculated to do so much good as close, plain, and heartfelt preaching, such as recommends the blessed Jesus, as an all-sufficient, a free, and a present Saviour; and urges powerfully the necessity of repentance, and faith in that Redeemer, for justification: and with equal zeal ought holiness of heart and life to be pressed on the minds of the people. Thus looking at my work, I see and feel its importance, and pray that I may be found faithful. I know there is help in God: O may I never be backward in making known to him all my cares; may he support my soul; and may I be continually encouraged by a sense of his gracious and powerful presence. I hope I shall never have to lament my giving up myself to the work of a missionary; I believe I shall not, if I continue faithful: to the present I have not, but can rejoice that I ever took *up my* cross, left my dear connexions and country on such an errand.

Quebec is a very pleasant place; there are many respectable inhabitants in it, but the prineipal part are French people; of course, the greatest part are Roman catholics. I have been much affected when seeing so many hundreds attending mass, &c. &c. hence I see the great necessity of learning the French language; which I think I may possibly do very soon; at least so far as to be able to speak to the people. In concluding, I would observe that I am very comfortably situated, and have every thing necessary; I lodge at Mr. Shea's, and I assure you, they are a very pious family, and very kind. Mr. Shea desires his love to you and Mrs. B. together with all our brethren in London.

I remain, your's, &c.

JOHN BASS STRONG.

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Agent.



Mr. ISAAC LILLY,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR OCTOBER, 1814.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM STEVENS.

(Continued from page 647 of our last Number.)

In 1799, he was removed to Wetherby. The work of this circuit was much easier than that of those in which he had spent his former years, and his accommodations were much better in general than he had had in other parts of the kingdom. These pleasing circumstances, so well suited to the weak state of his body, added to the great kindness of many of his friends, caused him to adopt the sentiment of the Psalmist, "The lines have fallen to me in pleasant places." Yet, notwithstanding all these advantages, his asthma was so severe during the winter season, as to render his labour very hard and difficult.

To afford a proper view of the state of his mind, I shall here transcribe the solemn covenant into which he entered with the Lord, and which he renewed every year, about the 1st of January.

"O my God, and my father's God, who keepest covenant and mercy, to a thousand generations!—I prostrate myself at the footstool of thy throne, and allured by thine ineffable grace, I join myself to thee, in an everlasting covenant, never to be forgotten. Receive, I beseech thee, thy revolted creature, now convinced of thy right to him, and desiring nothing so much as that he may be thine. This day I renew my vows: I reiterate the sacred obligation. Let my soul collect all her powers, let me entirely devote myself to thee: let me confirm every former engagement; and if it be possible, make the ties more strong.

"With what pleasure do I reflect on the obligations I am under to thee; obligations from which I would not be free for ten thousand worlds. I never knew a happy moment till I was thine. All my joys are dated from that blessed period: from thence

they took their rise, and from thence they will for ever flow. O! therefore let me joyfully renew my vows to thee. Let thy Holy Spirit instruct me how to confirm them; and do thou impress upon my glowing heart the signature of an heir of glory. Let him teach me the devotion of angels, and impart to me their flames. I would have my obligations sacred, unchangeable, and everlasting as the covenant to which they relate.

"I take heaven and earth to record this day, and appeal to the Most High God, from whom no disguise can veil my thoughts. Even thy sacred name, O LORD, I dare attest, whose favour is my life, and whose anger is the only thing I have to fear; that

"I renounce the world and all its flattering vanities, and take thee, the Supreme God, for my portion and happiness. No action of my life has ever been more deliberate and voluntary; my soul gives its entire and cordial assent, and offers up all its powers to thee. I make no reserve; thou hast my whole, my undivided heart. With the utmost solemnity, I consecrate to thee my whole person, body, soul, and spirit, every member of the body, every faculty of the mind; understanding, will, reason, conscience and memory; renouncing every other master and lord. To thee I surrender myself, my whole possessions, my time, my talents, usefulness, and my influence over others; together with the beloved partner of my life, and the dear pledges of our vows. All that I have, all that I am, all that I have received from thee, I bring thee with a cheerful heart, and lay them down at thy feet. Reject them not, O Lord, though they are poor and unworthy of thy acceptance; but condescend to receive thine own gifts, returned back to thee with a grateful mind. Let them be used entirely for thy glory, and henceforth employed in obedience to thy commands. Teach me always to hold myself in an attentive posture; to observe the first intimations of thy will; and may I spring forward with zeal and readiness, to the immediate execution of it: and grant my earnest desire and resolution that I may continue thine, through all the ages of eternity!

"To thy direction also I resign myself, to be disposed of in such a manner as thou in thine infinite wisdom thinkest fit, for the purposes of thy glory. To thee I leave with confidence, the care of futurity, and the supply of all my wants; and say, without reserve, 'Not my will, but thine be done.' Leave me not to choose for myself; give me no advantage but what I may employ for thy glory. Grant me every good and perfect gift, though I ask it not with the fervency I ought; and cancel every prayer which has not been agreeable to thy will. It is thee, and not myself, I would honour; I would live, I would die unto thee, O Lord. On full experience, I have found all the objects of time and sense to be vanity and a lie. With

pleasure I have seen my favourite schemes and purposes perish, in view of thy superior wisdom.

"I bless the happy instances that have thrown a reproach upon all human trust, which have torn my heart from earth, and have broke my engagement from every thing below, and more firmly united me to thee, thou supreme and sovereign Good. I am convinced that there is no relation so near and intimate, as that which subsists between God and sanctified souls. He is their God, and they are his people. This is all my salvation, and all my desire. I disdain all dignity, I renounce all honour save what arises from my union with, and my relation to the Saviour, by whose blood I am washed from my sins, and whose Spirit I implore to reside in me continually, that my body may be the temple of the Holy Ghost. Let me be filled more abundantly with his fruits and graces; let me experience all his sanctifying and saving operations, that I may put off this weakness, survive this state of infancy, and advance to the state of a perfect man in Christ Jesus. And whatever else thou art pleased to deny me, grant me thy free gift, which is eternal life, through Jesus Christ my Lord.

"In my dangerous journey through life, O God, intrust me not to my own art, nor leave me to myself; for my strength is weakness, my wisdom is folly, and my light darkness. Thou hast been witness to the tears I have shed over myself, and over my inexcusable follies and neglects. My purposes and resolutions are all weak as the arm of a man that shall die, and the son of man who is grass. O send forth thy light and thy truth, that they may guide me, and stablish all my steps. When I go astray, let thy good Spirit gently and speedily bring me back into the way everlasting. Enable me to pray without ceasing, and watch with all perseverance; and preserve in my heart a sense of thy presence, that frame of devotion, and those devout regards for thee, wherein the happiness and joy of my life consists. Employ me, O God, as an instrument to promote thy glory, and teach me to be faithful and diligent in the care of souls, as one that must give an account.. Hast thou any work to be done?—any sons of grace to raise up to Abraham? Hast thou any hard heart to soften?—any dark understanding to enlighten?—any irresolute mind to determine?—any sinners to save?—any lost sheep to seek out and recover?—any new triumph to be added to the cross of Christ? Send, Lord, by the hand of thy unworthy servant, and he will bless thy name while he has a being. And let me especially recommend my family unto thee; may I have the happiness of leading them home to thee. Accept them as a sacrifice, which I would lay upon thine altar; preserve them from the pollutions of the world, and let

not the pains taken in educating them, and all my labour of love be thrown away; but do thou graciously establish thy covenant with me, and with my house; to be a God to me, and my children after me.

"When the solemn period of death shall arrive, be *thou*, O eternal God, my refuge. In that important hour, may I remember this my covenant, and employ my latest breath in thy service: do thou, O Lord, remember it too, and look down with pitying eye upon thy languishing, dying servant, and embrace me in thine everlasting arms. Support me in my last agonies, put strength and confidence into my departing spirit, and receive it into the abode of them who sleep in Jesus, peacefully and patiently to wait the performance of thy last sweet promise to all thy saints, even that of a glorious resurrection, and an entrance into thine everlasting kingdom. O divine Saviour! thou hast purchased this soul of mine with thine own blood! before God and angels, I have put it into thy custody. As I know no other name that has salvation, with thee I do solemnly deposit the sacred charge; into thy hands I commend my precious treasure; on thee I suspend the happiness of eternity. I know in whom I have believed. And when I shall be numbered among the dead, if this solemn memorial shall fall into the hands of my dear children, or surviving friends, may it be a means of making serious impressions on their minds; may they learn to fear the Lord my God, and put their trust under the shadow of his wings. May they recognise the God of their father, and make this sacred engagement their own. And do thou graciously admit them to partake of all the blessings of the covenant, that, with me, and all the nations of the Redeemer, they may ascribe to the Father, to the Son, and to the Holy Ghost, that eternal tribute of praise so justly due. Amen and amen!

"In the presence of the adorable Trinity, and ministring angels, I sign, seal, and deliver this as my act and deed.

"WILLIAM STEVENS."

The other part of the year, Mr. S. was called upon to pass through many trials, which he bore as a Christian. At the Conference in 1800, he was appointed to the Ripon circuit, at which place he arrived August 21, and entered upon his important work with an increasing determination to devote all his powers to the service of God.

His rules for the redemption of time were the following:

"1. Allow eight hours for eating, drinking, and sleeping.

"2. Eight hours for travelling, visiting the sick, and the members of society, from house to house, and for the other works of my important calling.

"3. Eight hours for reading, writing, meditation, and prayer."

He had in early life acquired the habit of early rising; in his youth, his calling in the dock-yard rendered this necessary. After he left the king's service, and entered into the ministry, he considered it his duty to cultivate his mind, that he might be a workman not needing to be ashamed. Indeed he found the duties of his station to be such as allowed him no time to squander away. His plan was, when his health would allow of it, to rise at 5 o'clock, from October 1, to March 31; and at 4 o'clock, from April 1, to September 30. His mornings were improved till eight o'clock, in reading the Scriptures with commentaries, writing notes in his interleaved Bible, and in meditation and prayer. Thus he put his armour on, before he faced his enemy in the world.

It was a delightful part of his duty to visit the members of our society; his pastoral care over his flock in this way was exercised with great diligence and perseverance, particularly among the aged, poor, and afflicted. In him they always found a friend who felt for them, and who, to the utmost of his power, ameliorated their condition, and soothed their woe.

The reflections which he wrote in his diary, at the end of the year, shew us his views.

"1. I have cause to be grateful indeed, that this year has been attended with greater success than the former. Many souls have been added to the church of God, who have been justified through faith in our Lord Jesus Christ; and some during the year have experienced a further work of grace. 2. This circuit, in consequence of the long rides, has been more conducive to my health than Wetherby. 3. The friends have been very affectionate, and have, by their kindness, greatly contributed to my comfort. 4. I hope I have made more improvement in the things of God, than in any former year."

At the Leeds Conference in 1801, Mr. Stevens was re-appointed to the Ripon circuit. Soon, however, he found his health and strength unequal to his work; and one affliction after another brought him very low. In November he wrote, "I arose very much out of health this morning, from an attack of the palpitation of the heart; which in the afternoon returned, and left me very weak. I find that those visitations bring my graces to the test. O, that I may learn in them the lessons of calm submission to the gracious dispensations of an unerring God. I do indeed want to be a genuine Christian: Lord, save thou me! Yesterday, I thought my weakness was such as to render it impossible for me to preach three times to-day, and give tickets to upwards of 100 people, and travel 11 miles. But what is too hard for him who has said, 'According to thy day so shall thy strength be.' Glory be to God, who has given me to prove the truth of his word. O, wherefore do I ever doubt! I have been

graciously assisted under my various trials, and have proved of a truth, that when I am weak, then am I strong. I hope some seed has been sown to-day, that will take root and be fruitful; my God grant thy blessing and it shall prosper."

Thus Mr. S. during the greatest part of this year was called to pass through continued affliction; till in the month of June, 1802, he was attacked in a more severe and alarming manner, with a rheumatic fever, accompanied with his old companion, the asthma. His confinement to his room, and most of the time to his bed, was seven weeks; a great part of which time he was not able to move himself in bed.

"During the severity of my disease, (saith he,) I experienced but little comfort, with a mixture of fear and hope; yet I was not at any time apprehensive that I should become a cast-away. At seasons, I felt strong breathings after the Lord, for more of his life and image; and, in general, at those times, *the* Lord graciously refreshed my spirit. In general I was submissive, yet I felt strong temptations to murmur. I have many mercies for which I ought to be thankful. The Lord has given me an affectionate wife, who, with my daughter Sarah, has attended upon me by night and day; and many kind friends, who have administered to my necessities. O, my God, what shall I render unto thee for mercy upon mercy."

At the Bristol Conference, in 1802, Mr. Stevens was appointed the writing and English master of Kingswood-School.

On leaving Yorkshire, he observed: "I have passed through deep waters in this county: twice was I brought to the *gates* of death. I have been in very straitened circumstances, *through* travelling in poor circuits; and I have been keenly tried, through the corruptions of my own heart, and the suggestions of Satan; through my dear wife having been three times dangerously ill; and from the death of three of my children: yet, in all the Lord hath graciously supported me.

"My great bodily weakness, previous to the Conference, induced my kind brethren to take my case into consideration; and after much deliberation, they stationed me as a supernumerary, and then fixed me for Kingswood School; the intelligence of which not a little surprised us. Yet, on hearing my wife read the letter which gave us information on the subject, I felt instant submission, and a persuasion that the appointment was of God: and we wept together.

"After a journey of 230 miles, we arrived safe at the door of a small dirty cottage, which had been taken for us, and the only one that could be procured on so short a notice. Here we had to begin the world again, without even a spoon or a single article of furniture."

This forms a new era in the life of a Methodist Preacher,

which all other ministers of the gospel are unacquainted with. When his strength for labour fails him, he no longer draws his support from any circuit, or society, but is made a supernumerary, and derives a small assistance for his future support from a fund to which he paid, during his health, one guinea per annum: (now, a guinea and a half.) When in his regular work, he found a house in every circuit, to which he was appointed, ready furnished for the accommodation of himself and family; but no sooner does he cease to fill the place, as an effective man, than he quits his house, and leaves all the furniture, which is the property of the society, to his successor.

Thus, when his head is silvered by age, or his strength gone by affliction, he has to begin the world again. At that period in life, after long arrangements, the successful tradesman retires to reap the fruits of his industry. The worn-out servant of God, in the evening of life, has every thing to provide, and, in some cases, very little to provide with; and while the minister in the establishment, settled in his parish, can call in the aid of a curate, when he is no longer able to do the duty of his station, and yet retain his living; and the aged minister over a dissenting congregation, has his assistant, while he continues to exercise the pastoral care over his flock; the itinerant, worn out in the service of his blessed Master, is placed in circumstances directly opposite to these.

If I might be allowed to advocate the cause of such, I would say to the friends of itinerancy, look well to your aged ministers, particularly at the time they are quitting active service; make it your business to inquire into their circumstances, that you may help them. Some of you can call to recollection that under the word of truth spoken by them, you were first convinced of sin; that to them you made known your views and feelings; that they directed you the way to God, through Christ and that when they were holding up the ability and willingness of Jesus to save sinners, you were encouraged to trust in Christ; and were saved. Some of your dearest relatives have gone to glory, through their ministry. Have not these a claim on your bounty? Forget them not in their old age.

(To be concluded in the next.)

DIVINITY.

SERMON OF PSALM xciv. 16.

(Continued from page 655.)

I PROCEED to draw some practical inferences from what has been said.

1. And the first may be to *reprove* those who are so far from opposing *vice* and wickedness, that they rather *encourage* and support it, as well as *discourage* others who are engaged against it: so far from "rising up against evil-doers," that they *rise up together* with them; and, it is to be feared, that too many will come under this *reproof* who think themselves wholly *innocent*. Such are those who any way *countenance* wicked men in their *lewd practices* and infamous behaviour: who *choose* the company of *bad men*, and therefore *stand* in the way of *sinners*, and are in great danger of "sitting in the seat of the scorner"—though they cannot be ignorant who has said, "That he who walks with wise men, shall be wise, but a companion of fools shall be destroyed." Not that all *correspondence* with bad men is forbidden, as to the necessary *offices* of *civil* or *private* life; for then, as the Apostle says, must we go "out of the world;" but I speak of a *voluntary intimacy*, an unnecessary *endearment with* bad men, whose conversation is so pestilentially infectious, that the *enemy* has scarcely a more dangerous snare for the souls of men: unless, perhaps, some certain SOCIETIES in the nation, of a quite different sort from those already mentioned, and who, one would think, had for some years last past entered into a *sworn conspiracy* against *religion* and *virtue*.

There scarce seems any need to explain myself, that hereby I mean our INFAMOUS THEATRES, which seem to have done more mischief than Hobbes himself, or our new *Atheistical clubs*, to the *faith* and *morals* of the *nation*. With as much reason may we exclaim against our *plays* and interludes, as did the old *zealous* fathers against the *pagan spectacles*, and as justly rank these as they did the others, among those *pomps* and *vanities* of this wicked world, which our *baptism* obliges us to *renounce* and to *abhor*. What *communion* hath the *temple* of *God* with *idols*, with those abominable *mysteries of iniquity* which outdo the old *Fescennina* of the heathens, the lewd orgies of Bacchus, and the impious *feasts* of Isis and Priapus? I know not how any person can *profitably*, or indeed *decently*, present themselves here before God's *holy oracle*, who *frequent* those *schools* of *vice*, and *nurseries* of *profaneness* and *lewdness*, to unlearn *there*, what they are *here* taught, out of *God's holy word*. It recalls to my mind a passage not unlike it, in 2 Kings xvii. 30, 33, concerning those Samaritans who inhabited the land of Israel after the *captivity* of the ten tribes; it is said of them, That every nation made unto them *gods* of their own; the men of Babylon made Succoth-Benoth, that is, as learned men are of opinion, the *tabernacles* or *temples*, or if you please, *scenes* or *theatres* of Venus; and others of them *burnt* their children in the fire to their *idols*: "so they feared the Lord, and served their own gods." The application is but too *obvious* and *easy!* would you suffer your *friend*

or your *child* to resort every day to a *pest-house*, or a place infected with any *contagious* and deadly *disease*, whence you had seen many persons carried out dead before you? If none would do this who pretended to be in his *right senses*, what *excuse* can be made for those who do *worse*, and are themselves frequently *present*, as well as suffer others to be so, at that place which is so nearly allied to *hers* which Solomon describes; "whose house is the way to hell, and her gates lead down to the chambers of death." And are they not too like those Jews Ezekiel mentions, who when they had *slain* their *children* in the *fire* to their *idols*, came into God's *sanctuary* to profane it.

How can such persons pray every day, "Lead us not into temptation," when they themselves wilfully *rush* into the very mouth of it? It is true, the *stage* pretends to *reform manners*, but let them tell us how many *converts* they can name, by their means, to *virtue* and *religion* during these last thirty or forty years, and we can give *numerous* and sad instances to the contrary, even of a brave and *virtuous* nation too generally *depraved* and corrupted, to which there cannot, perhaps, be any one thing *assigned*, which has more highly contributed, than these unsufferable and abominable *representations*.

To close the head, whereon I am sorry there is so much cause of insisting, since there are too many, of whom we may, without *breach* of *charity*, believe, that they would rather forsake the *church* than the *theatre*, by their being so much more *frequently* and *delightfully* present at the *latter* than they are at the former: if *oaths*, if *blasphemy*, if perpetual profanation of the glorious name of God and of our blessed Redeemer, if making a *scoff* and a *laugh* of his holy *word* and *institutions*, and I know not why I should not add his *ministers* too, which is the very *salt*, and almost the *imprimatur* to *most* of the comedies of the present age: if *filthiness*, and *foolish talking*, and profane or *immodest jesting*, and insulting over the *miseries*, and *excusing*, and *representing*, and *recommending* the *vices* of mankind, either by not *punishing* them at all, or *slightly* punishing them, or even making them *prosperous* and *happy*; and teaching others, first, how to be *wicked*, and then, to *defend* or hide their *wickedness*, or at least to think *virtue* ridiculous and unfashionable, and *religion* and *piety* fit for none but old people, *fools*, and *lunatics*; if *contempt* of *superiors*, if false notions of *honour*, if height of *lewdness*, and *pride*, and *revenge*, and even *murder* be those *lessons* which are daily taught at these *public play-houses*, to the *disgrace* of our *age*, *corruption* of our *morals*, and *scandal* and *odium* of our *nation*; for the truth of which we may appeal to all the *unprejudiced* and *virtuous* part of mankind:—then we may further

ask, whether these are fit places for the *education* of our *youth*, the *diversion* of those of *riper age*, or indeed so much as *tolerable* under any Christian government.

2. But to go on with the other inferences; and the second shall be to recommend that *zeal* and that *prudence* to your practice, which are so highly necessary in those who set about *reforming* others.

And first for *prudence*. Let every man act in the *station* wherein God has placed him, and by those *laws* which are the *strength* of our happy constitution, and with that *meekness*, *patience* and excellent *temper* of mind, which our Saviour recommends to his disciples, and then they cannot *err* in this matter. *Humility* is certainly a great part of *prudence* and a noble Christian *virtue*, though hardly ever known or mentioned in the *ethics* of the *heathens*, and is highly necessary to those who are engaged in this work. For it is not easy to be *singular* without too great an opinion of ourselves, and being *embittered* and *soured* by the *censures* of others, as well as by their refusal to *assist* us in what we know to be a *necessary* and an *honourable undertaking*. However, it is certain, that *modesty* and *meekness* did never yet hurt a good cause, and are so far from that *meanness* and *despondency* of mind which *betray* whatever they undertake; that they are arguments of the *clearest courage* and *magnanimity*. To close this head, let us always remember, that we are not to rise up *tumultuously* even against evil-doers, but in an *orderly* and *legal* way. Those that strive *must strive lawfully*, in this, as well as in all other parts of our *Christian warfare*, and *prudently* too, and therefore with *united counsels* and *endeavours*. This will be no *prejudice*, but rather an *advantage* to their *zeal*, when it has so *stable* and so rational a foundation.

And what further *encouragement* can we desire, to set us on this necessary, though *invidious* employment, with the utmost *zeal* and *courage*, than those we already have? What *stronger arguments* to persuade us to fix ourselves as *iron pillars*, and *brazen walls*, against the "workers of iniquity?" To set our *united breasts* against the stream of *profaneness* and *wickedness*, which if we did, it must of necessity give way, since *vice* cannot act upon any *settled principles*, but is, at the bottom, cowardly and unstable. Is it *number* that we want to encourage us? Why we have a thousand on our side even in the *breast* of every bad man whom we bring to *just punishment*. We have now, blessed be God, the glorious *encouragement* of *superiors*, that the *sword* of *justice* shall no longer lie *rusting* and *idle*, but be drawn and *furbished* up for the *battle*, and *glitter* against the *faces* of God's and our country's enemies. We may hope for the concurrence of most *good men* upon earth, when they are satisfied of the *sincerity* of our *intentions*, and the *prudence* of our behaviour. Nay,

of all the heavenly host above, all the holy angels of God; who, if they rejoice at the *conversion* of *one sinner*, cannot be *unconcerned* in any thing that looks towards a more *public* and *general reformation*.

But alas! after all this, what reason has every one who has any *real concern* for God and his *country*, to cry out with the father of old, "To what dregs of time are we reserved!" when men may almost *print* or *speak* what *blasphemies* they please with *impunity*, and even with *triumph*; when too many of the subordinate magistrates will not *act*, nor the people generally *assist* them in the punishment of *evil-doers*; when it shall be reckoned a part of *good breeding*, or at least an argument of *wit* and *spirit*, to ridicule all that is *sacred*, and to profane that *glorious* and *fearful name*,—"The Lord our God," and yet the *rudest*, the *busiest*, and the most *clownish* thing in the world, to *reprove*, to *detect*, and *punish* such notorious offenders, though by the most *legal*, *prudent*, and *advisable* methods. But there is still one *comfort* to those who do so, and that is, that "God sees not as man sees;" that he is the *God of Judgment*, and by him *actions are weighed*, not in the unequal *scales* of *prejudice* and *partiality*, but by the unerring *standard* of his own *immutable justice*.

And shall then a *wretched mortal*, a *worm* of the same *dust* and *clay* with ourselves, and which must soon be reduced unto the same *dust* again: shall such a one presume to affront my *Father*, my *Patron*, my *Friend*, my *Benefactor*, my *Saviour*, and I want *courage* or *honesty* to oppose him, to detect him, and to bring him to that shame and punishment he so highly merits? Is this our kindness to our friend, or should we ever believe any person to be *ours* who so basely *deserted* us? Whom are we *afraid* of, that we *forget the Lord* our Maker? Let all the *potsherds* of the earth fall down together, and *humble* themselves before the King, the Lord of Hosts, and let him alone be *exalted*, whose *glory* is above the *heavens*, and who *shakes* the *earth* at his *displeasure*: the *mountains* and the *hills* shall *flee* away before him, and the *thunder* of his *power* who can *bear*?

If we find ourselves not yet *warmed* or concerned for any of these things, or at least *unstable*, double-minded and wavering in our duty; there is one method still remaining, which will scarce fail to give a true and lasting *bent* to our minds, and thoroughly engage us in this matter; and that is, the *entire dedication* of ourselves to God, without *exception* and without *reserve*: especially and more solemnly at the *blessed sacrament*, as often as the happy occasion is offered, and then let us see whether we shall *fear* the world, or whether that can ever *hurt* us! Let us make *God's glory* the principal *motive* and *end* of all our actions, actually *advert* unto it, and habitually *regard* it; let us love God

with all our hearts, and then we shall never endure to hear his *holy name* profaned, without a *just* and a *tender resentment*.

Let us read often the lives of the martyrs, and see what they suffered, for his sake who "loved them, and washed them from their sins in his own blood.—They were stoned, were sawn asunder, were tempted, were slain with the sword, they endured *trials* of cruel *mockings* and *scourgings*, and bonds and imprisonments," and the most infamous and painful deaths, not accepting *deliverance*, that they might obtain a better resurrection a new and happier *state* of things in a better world. Heb. xi. 37. They endured all this, in *opposition* to *all the world*, for his sake whom they loved, and who, they knew, did then *see* them, and would unspeakably *reward* them. Here was the *faith* and *patience* of the saints! Here were Christians indeed, and not in empty *name* and outward *profession* only! These *trampled* the world, subdued the flesh and conquered the devil, following the great Captain of their salvation, as he himself led the way, with crimson banners, and garments rolled in blood; and shall we pretend to *follow them*, as *they did him*, and pray for grace to do so, and yet be afraid of a *few hard words* or frowns from our fellow-creatures: be unwilling at the *expence* of a little *reputation* amongst *mistaken* or *ill men*, to *rescue* the *honour* of God and of *religion*, and *vindicate* the *laws* and *glory* of our nation, and of *common Christianity*.

This is, in truth, the *proper* and *immediate office* of the *magistrate*, and all others must rise up against *evil-doers*, as *assistants* with him, and in *subordination* to him. If he, therefore, like Gallio, "cares for none of these things;" *if he does* not "rise up against the workers of iniquity," how can he answer his *criminal neglect* before the Almighty Judge of all men, with whom there is no *respect of persons?* If the *subordinate magistrate* refuses to discharge his own *duty*, much more if he discourages those who attempt the punishment of offenders, he is at once guilty of perjury and injustice; he is neither loyal to God nor to his prince, nor true to his engagements, nor faithful to his country. Blessed be God, that there is now such great encouragement from our governors, for every honest man to act with his utmost force in this affair, and to make one *attack* more upon vice, one further *effort* to recover the honour, the virtue, the happiness of our nation; I mean the late address of our honourable representatives in parliament, which, and his Majesty's truly royal proclamation for the suppression of vice, in pursuance thereof, (in 1698;) concerning both of which, we may say thus much with *decency* in relation to what is past, that they are beyond the *example of former reigns*, and without *vanity*, in reference to what is to come, that they will *shine* in the *annals* of our country to all *generations*. Now when judgment thus eminently returns

unto righteousness, who is there that is upright in heart but will gladly follow it? None will be refused who sincerely *offer* themselves even at the *eleventh hour*. Shall we then stand all the day *idle, when the Lord of the vineyard calls us out to this painful* but glorious work? Is not the *punishment* of evil-doers a thing highly acceptable to Almighty God? and were not *magistrates* instituted by him, as for other *great ends*, so to *execute wrath* on those that do *evil?* Or have not those, whose *proper business* it is to do so, and yet neglect it, just reason to fear lest God should execute his wrath upon them, and that their *lives* should go for the *life of the offender?* Or is there not still something very *bad* at the bottom of such a *general negligence?* And if men were really *virtuous* themselves, would they not heartily encourage *virtue*, and discourage and punish *vice* in others, and even root out all *evil-doers* from the *city of our God?*

And who those *evil-doers* are is easily resolved, and they are but too frequently met with; such as blasphemers, swearers, profane and atheistical persons, the unclean, and the *adulterers*, with whom our streets do in some parts of the city still too much abound, and any other open and *scandalous sinners*. These the *laws of God*, the law of nations, and the laws of our country, have justly branded as *infamous persons*, and *evil-doers*. They were certainly esteemed such in *former ages*, and the nature of *vice* and *virtue* is as unalterable and eternal, as that of *good* and *evil;* and one would think they should not change with the *mode*, and that nothing should make the latter a *disgrace*, the former a matter of *glory*, or at least a subject of diversion and laughter, in any *civilized* nation. But so it is, and is likely to be still worse, if the magistrate does not exert himself, and put the laws in execution against all such *offenders:* and indeed, if all people do not more heartily and unanimously join to assist the magistrate in so doing; for which there is no other effectual way but by giving *information* against *wicked men* and *scandalous livers*.

Good manners are the *bond and cement* of all *societies*, and *good laws* the life of *good manners;* and unless these *laws* are well *executed*, it is the same thing as if we were without them, if not yet worse; because the *contempt* of the laws enhances the guilt of the *offender*, and impunity renders him still more *obdurate;* and they can never be *executed*, unless *information* be given against those who transgress them.

Magistrates, though they are called *gods*, because their *power* is communicated unto them from the Almighty, yet are they not like him *every where* present. They see with the eyes of other men; and therefore if *private persons* shut their own eyes against *public enormities*, how is it possible for the *magistrate* either to *detect* or to *punish* them? It is the "glory of kings to search out a matter," it is the *glory* of all *loyal subjects* to *assist* them in

it; to *inform* against *profane* and *lewd* persons, as freely as to give their *testimony* concerning any other *breaches* of the *peace*, and to bring those who *glory* in their *shame* to just *punishment*, that others may hear and fear, and do no more *so wickedly*. Is not *misprision of treason* against the *King of Heaven*, as notorious a *misdemeanor* as if it were against any *earthly king?* What would the law say to one who should stifle or conceal a *felony* or a *murder*; and would it not look upon him as an *accomplice* in the *fact?* What should we think ourselves of a neighbour, who should *know* the person that had *robbed* us, and yet would not discover him? Do we think it any way *infamous* to detect an *highwayman*, or to *seize* him and bring him to *justice?* And shall we be only unconcerned for the *glory* of God, and our own and our neighbours' *spiritual welfare?*

To say the truth, *compassion* and *charity*, as well as *justice*, oblige us to act in this affair, and will teach us to behave ourselves both with *concern* and with *temper* in it. O *pity! pity!* poor sinners, and pray to God to *pity* them, who want the *sense* and *grace* to *pity* themselves; but show your *pity* to them, not by a *cruel fondness*, but by a kind and *wholesome severity*. Would you suffer your *dearest friend* to die for want of *cupping* or *bleeding* him, when you saw him labouring under the *extremest agonies?* Alas! these are all our friends; for a *Christian has no enemies:* we are all *brethren* in the profession of *Christianity*; we have all one common Lord, should have *one faith*, as we have one *baptism*, one *God* and *Father* of us all; though too many are ignorant of him, or *rebellious* against him. Why should we suffer such as these to tumble over a *fatal precipice*, for fear of disturbing or disobliging them, by pulling them back with some *haste* and *violence?* Why should our "poor brother perish for whom Christ died?" I am mistaken, if here be not oftentimes the main *point* and *stress* of this affair. As one great *end* of punishing an *offender* is for the example of others, so another end is to make him *better*, where he is not *notoriously incorrigible:* now if you can but once convince him that you *love* him, and that even your *punishing* of him is an effect of it, you are in a fair way to *work* upon him; and you have ground to *hope*, that you shall "save a soul, and cover a multitude of sins."

As for that part of the *application*, which relates to that *union* which ought to be among good men against the *workers of iniquity*, I shall turn it chiefly to those, who are already concerned in any *societies* for the *reformation of manners*, or in the religious societies. You expect not, my brethren, any *flattering titles*, nor dare I give any, lest my *Maker* should *take me away*. But truth must be *spoken*, and all due *encouragement* ought to be given to such *glorious undertakings*. You are engaged in the best of *works*, the preventing *God's dishonour*; the promoting his

glory, and your country's *happiness*. You have not rested satisfied with a *monastic* piety or virtue, with being *good yourselves*, and then letting the world run which way it pleased; but have endeavoured to *better* others, as well as yourselves. Go on, in the *name of God*, to fight the *good fight*, and finish your course, for you know not what is laid up for you; let not go your *hope* and *confidence* in your great Lord and Master! Believe, be assured, that if you act *sincerely* and *regularly* in this affair, he will *accept* and *reward* you. Never look back now you have once put your "hand to the plough." Since you are so well assured the *work is of God*, and it *does* and *will* prosper, though how *much* and how *long*, must be left to him, who is the *wise Disposer of all things*. Who can tell what *mercies*, what undeserved *mercies* God may yet have in store for a most sinful, ungrateful *nation!* This we are sure, that none shall miss of his *favour*, who perform those *conditions* on which it is offered.

In the mean time, suffer a little, my brethren, the *word of exhortation:* remember the eyes of *God*, *men*, and *angels* are upon you; be *sober*, be *vigilant*, and forget not who is your adversary frequently; remember what *spirit* you ought to be of, that of the Gospel of Christ, of the *meek* and *lowly followers* of Jesus. Avoid, as a *pest*, the saying to your brother, like the proud *hypocrites* of old, "Depart from me, I am holier than thou." *Forbid* none from *casting out devils*, because he follows not with you. Have a care of calling for *fire* from heaven upon those who do not *receive* you; a weakness whereof two of Christ's best disciples were guilty. Be *careful*, and *watchful*, and *humble*, and all *earth* and *hell* can never hurt you. Praise the Lord of life and glory, if he has *touched* your minds with a true *sense* of your *sins*, and given you *rational grounds* to believe they are pardoned, for the sake of his dear Son our Lord, on your hearty and habitual *repentance*. Endeavour more and more to *pull* others out of the *fire*. Think not a *private admonition* sufficient, in the case of *open and scandalous offences*, any more than it would excuse you in the *concealment* of a *traitor*, or any other notorious *offender*. Be willing, be thankful, to be accounted the *filth and off-scouring* of the world; the disturbers of the *public peace*, (by those who themselves notoriously break it;) and such as *turn the world upside down*, as you know who were called so before you. Think much of *heaven;* forget not *death*. Be *constant* at *sacraments*, in prayer public, domestic, and private. Neglect not to *sing the high praises of God*. Remember the *poor*, especially God's *poor*. Pity the *afflicted*, especially our dear brethren who now "suffer for the word of God, and the testimony of Jesus." Bless God *fervently*, though you can never do it *sufficiently*, for that *peace* and *liberty* which our nation now enjoys, and for the public discouragement of open and public

wickedness; and be ready to make more *vigorous attacks* than ever against it, as now there is so great encouragement for it, and so fair an opportunity is offered. "Follow the Lamb whithersoever he goes," who came into the world for this very purpose, that he might destroy the *works* of the *devil*, conquer the *kingdom* of Satan, and *establish* the *kingdom* of God in the *hearts* of men; which consists not in *meats* and *drinks*, in little *distinctions* and *particularities*, but in *righteousness*, and *peace*, and *joy* in the Holy Ghost. Follow him in *meekness*, *patience*, and *humility*; bearing the *cross* as he himself did before us, who, when "he was *reviled*, *reviled* not again, when he suffered, threatened not, but committed himself to him that *judgeth righteously*, and for the *joy* that was set before him, endured the cross, despised the *shame*, and is now set down at the right hand of the Majesty on high."

To conclude all.—Let every *serious Christian*, who has that integrity and uprightness of heart which the Psalmist here mentions, now consider more earnestly than ever, how eminently such *designs* as these would tend to the *exercising*, and, consequently, the *improving* and *increasing* of many graces or holy habits, of his *prudence*, and *patience*, and *courage*, and *zeal*, and *meekness*, and *contempt* of the world, and *integrity*, and *humility*; and yet further, what great *rewards* will he receive for his faithfulness to God, even in this world: supposing the worst, that he should suffer in his estate or good name by the discharge of his duty, O the *peace*, the *joy*, the *triumph*, the *exultation of mind*, which a *good man* possesses, when he reflects on any *sufferings* he undergoes for the sake of God, and for the cause of despised *religion* and *virtue!* How *light* are these *afflictions* unto him, which others would be ready to *sink under*; and how *little* does he think they *deserve that name*, when they *work* out for him "such an exceeding and eternal weight of glory!" He *believes*, he *knows* this from *certain* and *infallible* causes; he *knows* in whom he has *believed*; he bids the *world* do its *worst*, he has a *reserve* beyond it; his treasure is not in it; he *aspires* to that *better world*, where he *knows* who will *meet* him, when this *painful life* is ended, *receive* him into everlasting *habitations*, and say unto him, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

THE TRUTH OF GOD DEFENDED.

REVIEW OF "A POPULAR SURVEY," &c.

(Concluded from page 668.)

AFTER continuing his "Survey" of the most remarkable occurrences connected with his work, till after Henry VIII. had ren-

dered himself famous by writing against Luther, Mr. C. proceeds thus:

"Henry had hitherto been a most faithful son of the church of Rome, and received the title of 'Defender of the Faith,' from Pope Leo X. as a reward for his eminent service in writing against Luther, the celebrated German Reformer. In 1519, Cardinal Wolsey incurred the hatred of the clergy, by obtaining a bull from Rome, investing him with authority to visit all the monasteries and clergy of England; and to suspend for a year, all the laws of the church. A striking instance of that infatuation with which Divine Providence sees fit frequently to visit those whom he means to destroy by their own impolitic measures. Might it not have been foreseen that such a man as Wolsey would inevitably employ his extraordinary power, in aggrandizing himself under pretence of reforming abuses? Was it not obvious to the most short-sighted politician, that the very suspension of the laws of the church, by the pope, *for one year*, would undermine their authority for ever? Happily, however, for posterity, the cardinal was permitted, no matter from what motives, to set about reforming the clergy; a work which he endeavoured to accomplish by every possible means, except by setting them a good example. The corruption and ignorance of the clergy were become so scandalous, that they themselves were growing fast into contempt; and it required the capacious mind of such a man as the cardinal to counteract their impending ruin.

"But his first step was ill calculated either to reconcile the clergy to the cardinal's newly-acquired authority, or to impress the people with a belief of his disinterested patriotism. Indeed, all *professed reformers*, either in church or state, should always be suspected, watched, and checked, till time shall develope their designs, and the wisdom of the measures they propose. Wolsey began his operations by affecting great state and magnificence in his dress, in his family, and retinue. In celebrating the mass, he used the same ceremonies as the pope; and was the first clergyman in England who wore silk in his apparel. He summoned the convocations, in virtue of his legantine power. The monks were the peculiar objects of his utter detestation; and they were deservedly, if not sincerely, considered by him as the pests of society. They were abominable in their lives, and were really become frightful excrescences on the body politic, whose destruction they endangered, by drawing constantly from it an undue portion of its vitality. He therefore determined on a speedy excision of those ugly protuberances, as the best means of preserving life, and restoring the comeliness both of church

and state. The monks had gradually crept in from the time of King Edgar, and being settled in most of the cathedrals, gave themselves up to sloth and dissipation. They reprobated learning as a dangerous inlet to all sorts of heresy: but Erasmus, and the other revivers of letters, did not fail to expose their consummate ignorance to the world. The cardinal was careful to study the taste of the king, who was fond of literature; and therefore resolved to found two colleges, which he nobly endowed with part of the riches which he seized, on the suppression of religious houses. One of these colleges was erected at Oxford, the other in Ipswich, the place of Wolsey's nativity.

"It has already been shewn, that the seeds of the Reformation had been very plentifully sown by the zeal, vigour, and boldness of Wickliffe; and that, notwithstanding all attempts to suppress his opinions in the last reign, they had spread through all ranks of the people. Many of the clergy embraced them, and were generally known by their openly disparaging their superstitious brethren. In his preface to the translation of the Bible, Wickliffe had so exposed the corruptions of the clergy; condemned the worshipping of saints and images; denied the corporal presence of Christ in the sacrament; and recommended the study of the Scriptures to the people, that they began to think and examine for themselves. And in proportion as the popish clergy resisted this laudable propensity, they became the objects of popular jealousy and contempt. The primitive church knew nothing of punishing capitally such as were guilty of heresy; and the sacred Scriptures are totally repugnant to such barbarous and unprofitable proceedings. The infliction of corporal punishments for religious opinions, seems, like other corruptions, to have insidiously crept in, and grown up in the church, by degrees."—"About the twelfth century, the Dominicans prevailed upon the magistrates to *burn* all obstinate heretics; that is, all those whom they could not convince by argument, were to be silenced by terror. The fourth council of Lateran formally decreed, that all heretics should be delivered to the *secular power* to be *extirpated*, that is, *burnt*. It was naturally feared that such diabolical measures would appal the hearts of the civil rulers, some of whom, at least, might possess too much Christian benevolence and compassion to be willing to execute them. 'The holy general council therefore decreed, that such princes as failed to enforce the orders of the holy church, should be deposed by the pope, their subjects absolved from the oath of allegiance, and their dominions be given away to any other faithful son of the church, such as pleased the pope best.' The counts of Tholouse, who were great princes in the South of France, falling under the weight of this enormous decree, other sovereigns preferred sacrificing their heretical subjects to the loss of their crowns. As heresy was

considered the very worst of sins, it was thought proper to punish the subjects of it with *burning*, in this world, as resembling most that eternal fire, to which the souls of the heretics were adjudged in the next! But what are we to think of a religion which pays so little regard to the souls of men, as to allow its ministers to plunge them into eternal perdition, instead of being content with endeavouring to save them from it? The Apostles, knowing the terrors of the Lord, *persuaded* men to believe on the Lord Jesus Christ, as the only way by which they could escape from everlasting punishment; and then left them to receive or reject their doctrine at their peril. But the popish priests not only sent those whom they acccused of heresy into the place of torment before their time, but lest the sufferings of eternity should not be dreadful and long enough, with a most shocking cruelty, tormented their bodies with *fire* in this life." (p. 95—99.)

That the papists still maintain the unscriptural, absurd, and abominable doctrine, that those whom they pronounce heretics ought to be persecuted, is demonstrable from the present Roman pontiff's recent opposition to the tolerating of Protestants in France, and from the intolerant article contained in the new Spanish constitution.

"Henry VIII. who was a cruel and bigoted tyrant, little imagined, while cavilling with the pope, and, at the same time, maintaining most of the worst dogmas of popery, that he was paving the way to both civil and religious liberty. Nor did Luther himself, whose name must be ever dear to the enemies of popish tyranny, imagine, when he began to inveigh against *indulgencies*, that he should be a principal instrument of effecting a Reformation which will eventually lead to the universal spread of genuine Christianity. Both those men, though directly opposite characters, were led on, in the order of Providence, by a train of events over which they had no controul, to adopt measures which they had not planned, and the consequences of which they could not discover.

"It is well known that Luther began his work of Reformation by severely attacking and writing against *indulgencies*, for which he was roughly handled by the pope and his satellites. It is probable, however, that such a circumstance would never have produced the important effects that followed, had not the minds of men, throughout the greatest part of Europe, been prepared for an extraordinary change, by the wickedness, ignorance, and laziness of the popish clergy. The doctrines of Luther were soon preached by many of the orders of begging friars, whose austerities fitted them admirably for the trials and difficulties they had to encounter. The clergy were alarmed at the progress of

the *new* doctrines, as they were called, and always will be called by men who rest satisfied with the ceremonies and formalities of religion. They who experience nothing of its *power*, in changing the dispositions, the desires, the pursuits, and the habits of the whole man, will always raise an outcry against those who are a little more in earnest than themselves, for the interests of vital godliness. And, however strange it may appear to us *now*, yet all who at that time taught the people the Lord's Prayer, the Creed, and the Ten Commandments, in the vulgar tongue, were considered as *fanatics* and *enthusiasts;* and, what was still worse, as heretics, who deserved no mercy. For this *crime*, six men and a woman were burnt at Coventry, in passion week, 1519. But the doctrines of Wickliffe had existed 150 years; and the zeal of Luther revived them in England, where the cruel proceedings of the clergy only convinced the people of the weakness and wickedness of their cause: and attached them the more to those principles which brought more glory to God, and more peace and good-will to men.

"The cause of popery, however, was attempted to be defended by the royal pen. The king entered the lists with Luther, and wrote an answer to the Reformer's celebrated work on the Babylonish captivity. Henry's book was presented to Pope Leo, with great ceremony; the English legate took care to panegyrize the royal author as a prodigy of learning; and the pope, to shew his high sense of the important service the king had rendered to the church by his seasonable publication, conferred upon him the title of 'Defender of the Faith.' The clergy were unbounded in their commendations of the royal performance; and as *nothing* was more congenial to the feelings of the king than flattery, they spoke of him as being endowed with the wisdom of Solomon, and pronounced his book as the most learned work the world had ever seen. Wickliffe, by his writings, had brought the people 'to the door of the court; and when they looked, behold a hole in the wall. And they went in and beheld the wicked abominations that they did there; every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed on the wall round about. They saw what the ancients of the house of Israel did in the dark, every man in the chambers of his imagery,' Ezek. viii. 7—12. The shameful abuses of popery could no longer be concealed; no longer endured. The seeds of the Reformation every where sprang up, and the greater number of the people rejoiced at the approaching harvest.

"Henry's ministers were much divided in their sentiments respecting the new religion; and his own conduct was so wavering, that whilst he kept each of them in suspense, he obtained an absolute dominion over them all. This temper of the king

was extremely favourable to the increase (spread) of protestant doctrines. It encouraged the advocates of them to be more bold in avowing and disseminating them; which they could not have done, had the king been willing to adopt uniformly the severe measures proposed and urged by the popish part of the administration. Some, however, dreading the king's power, fled to Antwerp, where the protestant faith met with protection from the government. Here they wrote English books against images, relics, and all the farrago of popish superstition and idolatry. These found their way into England, and increased daily the number of converts. But the principal work which was dreaded by the papists, was a translation of the Bible by William Tindall. Tonstall, bishop of London, a moderate man, bought up, privately, all the first edition, and burnt it publickly in London. This impolitic measure, however, only inflamed the minds of the people, who were shocked at seeing the word of God treated with such indecent contempt; whilst it furnished Tindall with money to print a more correct edition. This was sent over to England in 1526, but immediately prohibited in every diocese, by an injunction from the bishops, under pain of excommunication, and suspicion of heresy. But the protestants became gradually so numerous, that societies of them were discovered, not only in London, but also in both universities. Wolsey had hitherto held the clergy in such contempt, that he connived at the growing heresy, notwithstanding their loud complaints; and it was afterwards even made a charge against him, that he protected some notorious offenders. At length, however, he was constrained to act, to appease the increasing clamour of bigotry and intolerance. He therefore summoned a meeting of all the bishops, divines, and canonists, in and about London. Thomas Bilney, a priest, and Thomas Arthur, were immediately brought before this assembly, and articles exhibited against them. Arthur, through fear, abjured at once his alleged errors; and in a few years Bilney, from infirmity, and the solicitations of the humane bishop Tonstall, followed his unworthy example. He had, however, no peace of conscience until he made an open profession of the faith, which he taught publickly in Norfolk, where a writ was at length sent down to burn him as a heretic. He suffered martyrdom with great patience. Another person also was cruelly put to death for denying the real presence in the sacrament; a gentleman of the Temple, named Bainham, after having been tortured in the presence of the Lord Chancellor More, was burnt in Smithfield, for adhering to the new doctrines. Besides these, many others were summoned before the bishops, to answer charges of a more trifling nature. Some were accused of teaching the Lord's Prayer, &c. in English; others for reading the Scriptures in their own tongue; some for speaking against

of saints: some for countenancing
and others for inveighing against the
part of the clergy. These were
and discharged on acknowledging
many of them relapsing, to relieve
with joyfulness to the fiery sen-
But the constancy, and patience,
manifested by the sufferers
minds of the spectators uniformly
those principles, which
dearer than their lives.
were cruelly used to extirpate
a powerful instrument in the
disseminating it. Such was
heretics, *during the* first
—[14.]
Brown, and *divorced queen*
of those proceedings
to abolish totally the
years this power had been
and great numbers were
on the law of God, nor of
the land."
1534, the parliament again met,
bishop was appointed to preach
the people, 'that the Pope had
and in March an act was passed, dis-
this realm from all dependance on the
delivered our forefathers from the de-
dom under which they had so long
completely that abominable trade of
been such a fruitful source of sin to the
the Roman church.' By another act, the
was secured to the issue of the king by
and thus his marriage with her confirmed.
the friends of the Reformation were highly gratified by a
which provided that men committed for *heresy*, might be
a provision which was very acceptable to the whole
And whilst these important points were carrying on by
the clergy sent up a submission to the legisla-
passed into a law, by which they acknowledged that
ought to be assembled by the *king's writ*, &c. &c.
it was also made law, that all English *bishops*
after nomination, and letters missive by the king,
or interference whatever of the Pope. And
was made towards the emancipation of the
yoke.

plot. They were adjudged to make confession at St. Paul's after sermon, and from thence they were conveyed to the Tower. A bill of attainder was passed against them for high treason, and on the 20th of April, Barton, Bocking, Master, and three others, were hanged at Tyburn.

"This act of treason was justified by the adherents of the Pope, and the conspirators were considered by them as *martyrs*, which provoked the king against the regular clergy, and led to all the severities of the rest of his reign. It however was the means of opening the eyes of the people, and causing them to believe that the *miracles* which had raised the credit of so many religious orders, rested on no better foundation than this of the Maid of Kent; and thus the way was prepared for the ultimate destruction of all the monasteries in England." (p. 129—131.)

Notwithstanding the many and great faults of Henry VIII. he was perhaps the fittest monarch of the age in which he lived, for the arduous task of contending against the usurped authority over kings, which the popes had exercised for ages. His high spirit led him to treat with contempt the thunders of the Vatican: and however we may deplore his having adopted and acted upon persecuting principles, we must consider him as an instrument in the hands of God, for the purpose of opening the way to the civil and religious liberty we now possess. A competent idea may be formed of the dreadful state of morals and religion in this country before the Reformation, as well as of the absurd and impudent claims of Rome, from the following extract:

"That the eyes of the people might be completely opened, and their delusions vanish, secretary Cromwell ordered the rich shrines of our Lady of Walsingham, of Ipswich, and of Islington, with a great many other celebrated images, to be brought up to London, and publickly burnt. The richest shrine in England was that of Becket, called St. Thomas of Canterbury, the Martyr, who was canonized on account of his zeal for the papacy, and held in greater estimation than all the apostles and primitive saints that ever had been. Every fiftieth year was a jubilee of fifteen days; and indulgences were granted to those who visited the shrine of this eminent saint. In the year 1420 his tomb was visited by *one hundred thousand* strangers, who enriched it with an incredible accumulation of wealth. The king, therefore, at once determined to *un-saint* and *un-shrine* St. Thomas. The shrine was accordingly broken, and the gold, filling two chests, carried away by eight strong men. Becket's name was ordered to be struck out of the calendar, and all breviaries; and thus was the idolatrous worship of images and relics completely overthrown in England.

"No sooner were these proceedings known in Rome, than many satirical writers were employed to represent the king as the

most infamous and sacrilegious tyrant that ever existed. He was said to have declared war with heaven itself; to have committed unwarrantable outrages against the bodies of departed saints; and to have executed the monks and priests, under pretence of high treason, without sufficient provocation. He was compared to all the greatest oppressors of antiquity, but especially to Julian the Apostate: and as it was known that the severest of all these intemperate writers was Cardinal Pool, he and his family felt the whole weight of Henry's vengeance. The Pope followed up these attacks, with carrying into effect the threats which he had held out three years before. He now published two bulls, deposing the king from his throne, and absolving his subjects from their allegiance; and these two documents occasioned all the civil commotions that occurred afterwards in this king's reign. For whilst so many believed in the Pope's dispensing and deposing authority, they justified their rebellions against their *heretical* rulers. The Pope offered Henry's crown to the king of Scotland, if he would invade and conquer England. But the thunders of Rome were little regarded by the king, who only became the more enraged, and determined to treat with the utmost severity, all whom he suspected of holding any correspondence with Cardinal Pool.

"The king, utterly despising all the papal threats, set forward the printing of the Bible in English, which was accomplished in the year 1538, at London, by one Grafton, who printed 1500 copies at his own cost. Cromwell presented this Bible to the king, and procured the royal licence for all persons to read it without any controul. Injunctions also were issued, in the king's name, to all incumbents, 'to procure one of these Bibles, and set it up publickly in the church, and to encourage all persons to read it, as being *the word of God*, which every man ought to believe and follow, if he would be saved.' Rules were likewise given them to instruct the people, by teaching them the Lord's Prayer, the Creed, the Ten Commandments, in English; and by preaching them a sermon, at least *once in a quarter of a year!*" (page 160—163.)

Henry VIII. notwithstanding his decided opposition to the Pope's supremacy, was a persecutor both in principle and practice. Papists and Protestants equally felt his vengeance; the former for denying his supremacy, and the latter for not modelling their creed in exact conformity with most of the absurd dogmas of popery, which he retained to the end of his life. But though he was an enemy to civil and religious liberty, yet, in the hands of Infinite Wisdom, he was a useful pioneer in removing the principal obstruction to the Reformation. The day on which he declared the Church of England independent of the see

Rome, whatever his motives might be for doing so, he laid, in this country, the foundation of that fair and impregnable structure of religious freedom, which has been recently brought to perfection by an act of the legislature. But that religious truth, though in the midst of formidable difficulties, made some progress in Henry's reign, is apparent from the following extract:

"During the reign of popery, few sermons had been preached, and those only in Lent, relating principally to indulgences, pilgrimages, and the enriching of the shrines and relics of the saints. A primary object, therefore, of the Reformers, was to have the people regularly and diligently instructed in the fundamental doctrines of Christianity, of which they were so universally and grossly ignorant.

"A new parliament was convened on the 22d of January, 1543, in which, through the zealous exertions of Cranmer, a bill was passed, after violent opposition from the popish bishops, entitled, 'An Act for the advancement of true religion, and the abolishment of the contrary.'

"The king residing much at Windsor, it was thought indecorous to suffer any heretics to remain there unmolested. Henry, in July of this year, married Katharine Parr, the widow of Lord Latimer. She was a secret friend to the Reformation, but had not firmness enough to make an open profession of her attachment to so good a cause; and consequently not sufficient influence to avert the storm that now gathered over those that were obnoxious to the popish party, which at this time preponderated in the public councils. The persecution, therefore, fell on Anthony Person, a priest; Robert Testwood and John Marbeck, *singing* men; and Henry Filmer, a layman of Windsor; who were indicted for speaking against the mass, found guilty, and condemned to be burnt. Marbeck, who was a poor man, but a prodigy of literary industry, was pardoned. The other three suffered at the stake with great constancy and patience, praying for their enemies, and commending themselves to the mercies of God, through the merits of Jesus Christ. Every modification of persecution for conscience' sake, is an indisputable proof that a man does not possess the mind that was in Christ. A *persecuting Christian* never did, nor ever can exist. Yet the *spirit of a persecutor* doubtless lurks in the breasts of many who are called Christians; but our righteous laws will not suffer it to break forth with impunity. We may learn what sort of *Christians* the persecutors in Henry's time were, by attending to the characters of those men who brought the heretics at Windsor to death. They were Dr. London, one lawyer Simonds, and a common informer; who, under an examination about a plot amongst some of the king's servants, perjured themselves, and all stood in the pillory at Windsor, Reading, and Newbury. The punish-

ment had such an effect upon the *good* doctor, that he died soon after of shame and grief! How strikingly different was the spirit of the pious archbishop Cranmer, whose Christian temper and conduct were so conspicuous, that it was commonly said of him, 'the way to get his favour was to do him an injury.' And when the king once desired Cranmer to call a person of quality a *knave*, because he knew that he wa, conspiring against him under the mask of friendship, he gently replied, 'that such language did not become a bishop.' But Gardiner and his party were not satisfied with having lopped off a few of the branches of heresy. They saw that whatever check this might give to the growth of the tree, it would sprout again so long as the root remained. Resolving, therefore, on a vigorous attack upon Cranmer, they accused him to the king of being the chief promoter of heresy. But he satisfied Henry that he had not once offended against the 'Six Articles,' although he still retained his former opinion about them. After hearing what he had to say in his defence, the king told him of the plot that had been artfully laid against him; but the good man had so learned not to render evil for evil, that all impartial persons were constrained to admire and acknowledge his truly Christian deportment. Notwithstanding Cranmer was left without any support, he obtained the archbishoprick of York for Robert Alrick, bishop of Llandaff, who, with a few other prelates, was friendly to the Reformation; in which such progress had already been made, that the doctrine of *purgatory* began to be so much discredited, that it was no longer thought necessary to keep up those institutions, whose endowments were bestowed for masses to be said for the souls of the donors. Therefore the parliament, held in 1545, empowered the king to seize on such chapters and chanteries as consisted of secular priests, who received pensions for this fruitless employment." (p. 176—179.)

The following paragraph will afford some idea of Henry's temper towards the close of his life, and of the place which Cranmer had in his esteem at the approach of death:—

"He became so extremely corpulent, that he could neither go up nor down stairs without great assistance; which, with increasing bodily infirmities, made him so peevish and irritable, that none of his attendants durst remind him of his approaching end. By his will he settled the succession to the crown, and founded Trinity College, in Cambridge. His dissolution approaching rapidly, Sir Anthony Denny had the courage at last to exhort him to call on God for mercy, through Jesus Christ. Upon which the king confessed that his sins had been great, but that he trusted in the mercies of Christ, which were greater. He then desired Cranmer to be sent for, who, on his arrival, found him speechless. But on his desiring the king to give him some

sign that he died in the faith of Christ, he squeezed the archbishop's hand, and expired on the 28th of January, 1547, in the fifty-eighth year of his age, and the thirty-eighth of his reign." (p. 182.)

(To be concluded in the next.)

REVIEW of "DISCOURSES, intended to explain and enforce Relative Duties, and shew the Effects of Personal Religion. By JOHN RILES."

DISCOURSES of a practical nature, when properly founded upon evangelical principles, are equally adapted to the awakening of sinners, and to the building up of saints in their most holy faith. Those before us are of that description; being equally opposed to pharisaism and antinomianism. The general views of the author, on the subject of religion, may be collected from the following paragraphs of the preface to his work.

"That faith and good works are set at variance by the pharisee and antinomian, none who are acquainted with the religious world will deny. The former expects salvation by the deeds of the law, while the latter looks for eternal life through a faith that is not productive of obedience to the divine precepts. Hence it is affirmed by one party, that preaching faith tends to licentiousness; while the other maintains, that insisting on works is raising an insurmountable obstacle to the salvation of men.

"It may be admitted, that we live in an enlightened age: at any rate we may venture to affirm, that we live at a time when every source of useful information is open to us, and when the great truths of Christianity force themselves on our attention. We have the sacred volume of divine inspiration put into our hands for perusal: but it is questionable whether our proficiency in knowledge has been proportionate to the means of information with which we are favoured; or whether our personal piety has kept pace with the clear discoveries of gospel grace with which we are privileged. In the present day, men profess religion without exposing their property to loss, or their persons to ridicule. But the requisitions of the gospel are still in force; and no man can be a disciple of Christ, unless he deny himself, and take up his cross daily. When this conformity to the divine commands is urged on men, what evasions do they make, in order to justify their negligence! They frequently make use of language which renders their sincerity very suspicious, or at least proves that they have stopped at the threshold of religion. How often do we hear professors make use of the following expressions: 'I do as well as the Lord enables me—I can do nothing of myself—I am a poor, helpless creature—I must wait the Lord's good time.'—



Thus the indolence, infidelity, and wickedness of sinners, are charged upon their Maker. Do not men, by these means, endeavour to excuse their neglect of every duty, and, under a pretence of their own inability, seek a covert for the worst of passions, and a profligate life? Examine the conduct of these religious self-deceivers, and you will perceive that they neither use the strength already bestowed, nor solicit the grace of God, who gives to every man a measure to profit withal. Wrapped up in the antinomian cloke, they fondly persuade themselves that the seamless garment of the immaculate Saviour, without any change of heart or life, will suffice; forgetting that the Son of God was made manifest to destroy sin, to purge the sinner's conscience from dead works, and enable him to 'live soberly, righteously, and godly, in the present world.'"

Mr. Riles, after noticing that the great pretensions of some to *liberality and candour*, and the mode of conveying religious truth by others, who do not sufficiently insist on the necessity of obeying the precepts of the gospel, as well as of believing its doctrines, have contributed to the relaxation of practical godliness, thus proceeds:

"Liberality and candour are the real produce of true religion; for the man who loves God, will love his fellow-men, and neither reflect on them by illiberal epithets, nor persecute them on account of some difference in opinion. But in allowing this, it is not meant to insinuate, that a good man holds his sentiments with so loose a hand, as to be willing to accommodate them to circumstances and time. He has examined his foundation, taken his stand with firmness, remains 'steadfast and immovable,' and is not 'carried about with every wind of doctrine.' As a teacher of righteousness, he preaches what he deems the truth, freely and fully, which at once determines his character; and as a man of God, his holy life sufficiently proves that he acts from a good principle. But the latitudinarian, in delivering his opinion, is afraid of being thought harsh, or of giving offence. The acuteness of his feelings is in exact unison with the extreme sensibility of his hearers; and he is cautious of uttering the divine denunciations against every class of sinners; so that, with his bastard candour, he may be pressed into any service, or engaged to serve any party; and it would be difficult to say what his real sentiments are. Proteus like, he can change sides, and shift his ground to accord with circumstances. Such time-servers have obstructed the progress of the gospel; and, while pretending to promote the cause of truth, or what they have called *philanthropy*, have been auxiliaries in the spread of practical infidelity. The Christian, if a bigot, is a Bible bigot, and does not think himself at liberty to mutilate or alter the conditions of man's salvation, which the Holy Ghost has sanctioned, and rendered unalterable.

Nevertheless, he possesses that charity, which is the legitimate offspring of truth, and which 'seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, hopeth all things, endureth all things.' Does he not give the best proofs of liberality and candour, who loves all men, and hates none; and who studies to do good both to friends and enemies, while he remains firm and unshaken on the side of truth? Has not the Holy Ghost drawn the line between truth and error, between orthodox and heterodox opinions, so as to enable us to distinguish the essentials of Christianity from the dogmas of party?"

In the Discourse termed "Advice to Young Persons," the author, after shewing the necessity of a change of heart, and pointing out the steps necessary to be taken in order to obtain that change, proceeds to answer two objections, on which many in early life lay considerable stress.

"It has been sometimes objected by young persons, that religion would make them melancholy, and deprive them of happiness—that it is time enough for them to think of these things when they are settled in life, or grown old. But these objections are so weak and unmeaning, that they hardly deserve a serious refutation. What can more fully betray the ignorance of man, than to suppose that religion, which alone can render him happy, should produce a contrary effect? Whatever is denominated religion, that is not attended with happiness, is not the religion of Jesus Christ. All religion's 'ways are ways of pleasantness, and all her paths are peace.' The want of religion is the chief cause of the disquietude and wretchedness of men. For though they may vainly imagine that there is a happiness *without* the favour and love of God, the language of divine revelation is, 'There is no peace to the wicked.'

"Who but an ignorant and wicked person would say, It is time enough to begin to love and serve God? Ought not all our affections to be placed on him; and the whole of our lives, whether long or short, devoted to his service? God alone has a right to us; we are the workmanship of his hands: 'he made us, and not we ourselves; we are his people, and the sheep of his pasture.' God not only upholds our steps by his providence, but in the abundance of his love and mercy, has found out a ransom to save us from sin and hell. Our obligations to devote the earliest and best of our days to God, are so many and great, that we must be both blind and wicked, if we do not see and acknowledge the reasonableness of the duty, and with warm affection exclaim, 'What shall I render to the Lord for all his benefits towards me!'

"There is one circumstance that ought to have a considerable weight with young persons, who put off the day of salvation, and fix on a more convenient season to embrace the gospel: whether

by this delay they will be more inclined to love God, and better prepared to do his will? This conclusion is as erroneous as it is dangerous. Persons who have deliberately made this excuse, have found themselves less inclined to turn their attention to religion when settled in life, than they were before; and when arrived at old age, have been still more deaf to the voice of mercy. Sin naturally hardens the heart, and stupifies the conscience. Before your feelings have become callous, and your understandings infatuated, listen to the voice of truth, and obey the gospel of God your Saviour. 'Now is the accepted time: behold, now is the day of salvation.' The promise is made to you now; but it may be dangerous, if not fatal, to delay till to-morrow." (p. 14—16.)

The sentiments contained in the following extract from the Discourse on the Duty of Husbands, cannot fail to recommend themselves to the attention of every pious and intelligent reader.

"The happiness of a family, and the comfort of a wife, depend in a great measure on the husband's knowing how to govern them, and judiciously enforcing well-digested rules, and correcting irregularities with wisdom and moderation. Disorders in a nation arise either from insubordination in the subject, or cruelty in a despotic ruler. If a man be a stranger to his duty, his commands will be despised; or if he exercise a tyrannical power, he may be feared, but will never be loved. A husband should endeavour to govern in holiness and spiritual wisdom, and make himself acquainted with the several tempers and dispositions of his family, that he may be able to apply such rules to each, as may contribute to the peace and harmony of the whole. Some infirmities are patiently to be borne with; some tempers to be corrected, and others rooted up on their first appearance. In the discharge of this duty, a man will find it necessary to have the command of himself, to govern his own spirit; and to accomplish this end, he must pray for both wisdom and grace, that he may rule in the fear of God. An ungodly husband is both a stranger and an enemy to the principal part of family government. It is a subject seriously to be lamented, that too many enter into the marriage-state, without possessing a single qualification necessary to domestic happiness. Connexions that are formed just as appetite or unbridled inclination leads the way, commence in imprudence, and generally end in misery. Who can be happy in the conjugal life, where there is no sense of duty, or ability to discharge it?

"A husband best maintains his authority when he unites firmness and consistency with love and forbearance. There is nothing more degrading to a man than a childish fondness in giving up his claim, or assuming a power which is only maintained by severity and cruelty. A man by relaxing the reins of government,

lessens his authority; and by a tyrannical use of it, raises opposition.

"As a husband and wife become one flesh, they are joint governors over the rest of the family; and it is the duty of the husband to maintain the authority of his wife over every other member of the family. She is next to him in power: and, therefore, to be deficient in this, is both a flagrant violation of a law of nature, and an act of injustice. A woman who may have some vices or weaknesses, though she has no reason to expect a justification of them, yet has a right to look for a concealment, or excuse, from her husband; and ought not by him to be exposed to any branch of the family. It is a man's duty to rebuke the disobedience of children and servants who slight or neglect the commands of his wife." (p. 42—44.)

In the Sermon termed the Duty of Wives, Mr. Riles, after proving that it is the duty of a wife to obey her husband in all things which are not forbidden by the law of God, shews the necessity and reasonableness of the duty. Part of his reasoning upon this subject is as follows:—

"The necessity of discharging any duty arises either from its being a positive command, or expedient and reasonable. This will hardly be questioned by any sensible woman. Duty will not be a yoke of bondage, when love is the exciting cause of obedience. The happiness of the marriage-state, and the peace of a family, depend on union of design, in which a wife unites her own efforts with those of her husband, in a steady attention to all its conditions; and this promotes and perpetuates family felicity. God's laws, whether they relate immediately to the duty we owe to him as his creatures, or the relation in which we stand to each other, are all founded in the fitness and consistency of the thing itself; and therefore are absolutely binding. 'The law is holy, and the commandment holy, and just, and good.—Great peace have they which love thy law: nothing shall offend them.' But if a woman refuse to yield obedience to the lawful commands of her husband, under pretence that he has no right to command, or through caprice, she sins against God, destroys her own peace and tranquillity, and is the cause of discord and confusion in her family." (p. 58.)

We quote the following judicious observations from one of the Discourses on the Duty of Parents.

"A father and mother are placed over a family as joint-governors, and derive their right to rule from God, who has placed them in that situation. The good order and peace of civil society depend on a proper adjustment of laws, and a strict and uniform obedience to them. Insubordination must necessarily produce confusion; and the more direct the attack on legislative authority, the nearer they approach to open rebellion. Hence

the necessity of parents having a just knowledge of every part of their duty,—of possessing courage to enforce obedience, and firmness to maintain their authority, in the exercise of both justice and mercy. If children be permitted to have their own way in all the little humours to which they may be inclined, they will naturally become self-willed, obstinate and ungovernable; and, without timely and proper restraint, they will become incorrigible. How common it is for parents to complain, when their children have arrived to manhood, that they are deficient (in,) if not destitute of, filial reverence and regard. Is there not a cause for it? And has not that cause been either an undue severity, which has chilled natural affection; or a childish fondness, and improper indulgence, which have sown the seeds of uncontrolable passion, and, in the end, produced disobedience to parental authority? However unnatural such conduct may be in children, parents are highly culpable in having neglected to correct what was irregular, and to subdue, on its first appearance, what was improper. A man never betrays his trust so much (in which serious consequences are involved) as when he suffers his authority to be treated with neglect or contempt. As a steward, in whose hands God has deposited a charge, he proves unfaithful; and, as a parent, he acts unnaturally.

"Correction, though a painful task, is a necessary part of a parent's duty. It will undoubtedly require the exercise of prudence, observation, and resolution, to administer chastisement, so as to produce beneficial effects. If a man correct while he himself is in a passion, or for trifling things; instead of doing good, it rather tends to harden; it may excite fear, but will not produce amendment. Admonition and warning, joined with an evidence of displeasure, at any improper behaviour, may often supersede the necessity of chastisement. But if a child betrays any marks of wanton cruelty towards the brute creation, malice towards others, speaks untruths, disobeys lawful commands, or gives any other evidence of moral depravity; such conduct merits severe correction. Yet it is right to reason with children on the evil of such practices, that they may, if possible, be convinced of the reasonableness of the chastisement, and that it is administered for their good. Can any man love his offspring, who withholds either knowledge which may be useful, or discipline, calculated to produce good effects. Solomon says, 'He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.—Chasten thy son, while there is hope, and let not my soul spare for his crying.—The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.—Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul,'" (p. 68—70.)

In a manner equally plain and instructive, Mr. Riles explains the respective duties of children, servants, and masters. In his Discourse on Family Worship, after explaining the nature of the duty, he proceeds to point out the necessity and advantages of performing it aright.

"We are," saith he, "clearly instructed in the nature and design of worship in the Holy Scriptures, both by the example of good men, and the divine command. Moses considered it both a duty and a privilege: 'For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for?' Deut, iv. 7. Hence we see that it is from God we receive all our good, and if we expect his blessing, with his gifts, we must call upon him and worship him in truth. The wants and mercies of a family return daily, and are as clearly manifested in the evening as they are in the morning. Families that do not pray, are living without God in the world, and consequently are in a most awful condition—exposed to the wrath and indignation of the Almighty. Whatever gifts he may bestow upon them in the ordinary way of his providence, his curse is in their houses.

"God's blessing can only be expected in the use of the means of grace, and in a regular discharge of the duties connected with a man's situation in life. One ordinance cannot be substituted in the room of another; for, however regular we may be in our attendance on public worship, it will not be a sufficient excuse for the neglect of private or family worship: they all possess a relative importance, and have a claim on our attention. A man who has a family, being head and ruler, is placed in a very serious situation, and is bound to supplicate the throne of grace with them, and in their behalf. If he neglects to worship God with them in his house, he robs them of a very important and valuable privilege, and God of a sacrifice which he expects at the hands of every man placed at the head of a family; and thus deprives himself and them of the blessing of God. 'All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee,' Mal. iii. 8. Deut. xxviii. 2—8. A father would be considered a very inhuman and unnatural man, if he had no concern for the comfort and happiness of his children in this life, and neglected to provide for them every necessary, when it lay in his power to do it. But he is more than unnatural, who neglects the eternal salvation of his family. He not only injures them in withholding from them his service in performing family worship, but it is more than probable that such a man will corrupt their minds by his exam-

ple, and give them an unfavourable view of religious devotion. Consider this, ye parents and masters, that by neglecting family worship ye sin against God, and become accountable for many of the sins committed by your children and servants, and are instrumental in their damnation! Consider also how greatly this will aggravate your own condemnation. Have compassion then on them and yourselves, by walking before them in righteousness and truth.

"A general conclusion may be drawn of a man's character, from his conduct in his family. In public assemblies he is tied down to form; but in his family we see him in a clear light, unrestrained, and free from the influence of custom. If remiss in enforcing moral discipline—if inattentive to the behaviour of his children and servants—if he trifles whith his duty, or altogether neglects it, there can be but one opinion respecting the state of such a man, whatever profession he may make."—"A man discovers his love to God, and his zeal for the prosperity of the church of Christ, by attempting to diffuse in every direction a 'knowledge of the glory of God in the face of Jesus Christ:' but it must come more immediately within his province to do this where he has power and influence. In other instances, he can only warm, admonish, reprove, and exhort; but here he has authority to command, at least an external conformity to domestic regulations. When such a practice is accompanied with amiable tempers and a holy life, we have reason to expect the blessing of God on our labours." (p. 137—140.)

That numbers sit for years under a gospel ministry, without acquiring a thorough knowledge of the leading doctrines of Christianity, is a truth too obvious to be disputed. The evangelical discourses which have proved to others the power of God unto salvation, they have heard to no valuable purpose. Many of them are so ignorant of, or inattentive to, the very forms of religion, as to *sit* during the time of prayer; a custom, which, when voluntarily adopted, is equally opposed to decency and religion. What a contrast are characters of this description to such as attend to the following directions.

"In approaching God in public, pray much for a blessing on the minister, the word, and the congregation. Be careful to avoid all lightness of spirit and trifling conversation. Be equally careful to shun the company of mere sermon-hearers, whose sole business is to gratify an idle curiosity. Regard them not: they are curses to the church, and pests to a congregation. Let seriousness rest on your countenance, and a holy gravity appear in all your deportment. Receive the word with meekness, and in faith, that it may prove to you the word of everlasting life. Treasure it up in your memory, for future usefulness. Meditate on

what you have heard; pray over it, and converse in it, that it may prove like a nail in a sure place by the master of assemblies.'

"Be early in your attendance at the house of God, that you may have your mind composed; recollect that God sees you; dare not enter his house irreverently, 'Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.'" (p. 157, 158.)

THE WORD OF GOD ILLUSTRATED.

A beautiful Illustration of Matt. xiii. 12, *and* Luke viii. 18; *taken from different Greek and Latin Writers.*

PERHAPS few passages of Scripture have been so much *misunderstood* and so often perverted, as that in Matt. xiii. 12. "For whosoever hath to him shall be given:—but whosoever hath not, from him shall be taken away even that he hath." The principal difficulty here is in the words *he that hath*, and he that *hath not*; or as the latter clause stands in Luke viii. 18, "that which he seemeth to have." That οσις εχει *he who hath*, means the *rich man*; and οσις ουκ εχει, *who hath not*, means *the poor*, is well known to all who have critically examined the New Testament, and are acquainted with the Greek writers. In 1 Cor. xi. 22, τους μη εχοντας, those *who have not*, evidently means the POOR, as τους εχοντας, those *who have*, means the RICH. It was an ancient law that, τους μεν εχοντας διδοναι τω βασιλει τιμης ενεκα, τοις δε μη εχουσι διδοναι τον βασιλεα, those who *have*, (i. e. are *rich*) shall through respect, give gifts to the king; but those who *have not*, (i. e. are *poor*) shall receive from the king. Xenoph. Exped. Cyri. l. vii. So Euripides in Phæniss. v. 408; κακον το μη εχειν, it is a miserable thing *not to have*, i. e. to be *poor*.

Habeo, to have, or possess, is used in the same sense in Roman poets. Thus Virgil. Georg. IV. v. 177.

——— Innatus —— amor urget *habendi*
Munere quamque suo.

The innate love of *having*, (i. e. of *gain*) prompts each to discharge the duties of his office.

There is one example in Juvenal, Sat. 3. v. 208, 209, that expresses the whole of our Lord's meaning, and will illustrate both clauses of this apparently difficult verse.

Nil *habuit* Codrus: quis enim negat, et tamen illud
Perdidit infelix TOTUM NIL.

The sense of which is pretty well expressed by Mr. Dryden:

'Tis true poor Codrus *nothing* had to *boast*,
And yet poor Codrus *all* that *nothing* lost.

Now, what was that *nothing* which the poet says Codrus *had* and *lost?* The five preceding lines tell us:

Lectus erat Codro, procula minor, urceoli sex,
Ornamentum abaci; necnon et parvulus infra
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus græcos servabat cista libellos,
Et divina Opici rodebant carmina mures.

He had *one little bed*, *six small pitchers*, the ornament of a *side-board*, a small *jug* or *tankard*, the *image* of a *Centaur*, and an *old chest*, with some *Greek books* in it, which the mice, for lack of better fare, consumed. This *nothing* he *had*, i.e. these few things constituted his all of earthly property, and all this *nothing* he *lost*, probably by endeavouring in spite of his *destiny* to be a *poet*. So, those who devote not the light and power which God has given, to the purposes for which he has granted these gifts, from them shall be taken away these unemployed or prostituted blessings.

But another difficulty presents itself in the parallel place, Luke viii. 18. "Whosoever hath not, from him shall be taken, even that which he seemeth to have." Our Lord speaks here of the *improvement* of blessings received; and both εχειν, and *habere* among the Greeks and Latins, signify not only to *have* and *possess*, but also to *use*, *improve*, and *profit* by. So he who is not a worker together with God, receives his Maker's blessings in vain, whether they be of a spiritual or temporal nature.

But what is implied in *seeming to have* a thing? It must be granted, 1. That to *seem* to have a thing, is only to have it in appearance, and not in reality:—but what is possessed in *appearance* only, can only be lost in *appearance:* therefore, on the one side there is no *gain*, and on the other side no *loss*. On this ground the text speaks just nothing. 2. But it is evident that ο δοκει εχειν, which is rendered by our common version, "What he seemeth to have," is equivalent to ο εχει, *what he hath*, in the parallel places, Mark iv. 25, Matt. viii. 12, xxv. 29, and in Luke xix. 26. 3. It is evident these persons had *something* that might be taken away from them, 1. The word of God, the divine seed, was planted in their hearts, and 2. it had already produced good effects, but they permitted the devil, the cares of the world, and the love of riches, &c. to destroy its produce. 4. The verb δοκειν is often and expletive. So Xenophon in Hellen. VI. οτι εδοκει πατριος φιλος; "Because he *seemed to be (was)* their father's friend." And in Œcon. Among the cities that *seemed to be* (δοκουσαις, that *were*) at war."

5. It often *strengthens* the sense, and is used for this purpose by the very best of the Greek writers. Ulpian, in one of his notes in Demosthenes' Orations, Olinth. 1. quoted by Bishop Pearse, says expressly, το δοκειν ου παντως επι αμφιβολον τατττουσιν οι παλαιοι; αλλα πολλακις και επι του αληθευειν. "The word δοκειν is used by the ancients to express, not always, only what is doubtful, but oftentimes what is true and certain." And this is manifestly its meaning in Matt. iii. 9. Luke xxii. 24. John v. 39. 1 Cor. vii. 40. x. 12. xi. 16. Gal. ii. 9, Phil. iii. 4. The words in the text should therefore be translated, "From him shall be taken even that which he hath, *or*, assuredly hath." It seems to have been a proverbial mode of speech which our Lord here adopts, the more forcibly to teach his disciples, that he who does not improve the *first* operations of grace, however small, is in danger of losing, not only all the possible product, but even the *principle* itself: for God delights to heap benefits on those who properly use them.

Vide Dr. Clarke's Harmer. Fourth Edition, Vol. I. p. 110.

Bromsgrove, March 8, 1814. Δροφδες Σηναιαι.

THE WORKS OF GOD DISPLAYED.

OF THE BONES.

(Continued from page 672.*)*

THE *spine*, or back-bone, is a chain of joints of a very wonderful construction. Various, difficult, and almost inconsistent offices were to be executed by the same instrument. It was to be firm, yet flexible; (now, I know no chain made by art, which is both these: for by firmness I mean not only strength but stability;) *firm*, to support the erect position of the body; *flexible*, to allow of the bending of the trunk in all degrees of curvature. It was further also (which is another, and quite a distinct purpose from the rest) to become a pipe or conduit for the safe conveyance from the brain, of the most important fluid of the animal frame, that, namely, upon which all voluntary motion depends, the spinal marrow; a substance not only of the first necessity to action, if not to life, but of a nature so delicate and tender, so susceptible, and so impatient of injury, as that any unusual pressure upon it, or any considerable obstruction of its course, is followed by paralysis or death. Now the spine was not only to furnish the main trunk for the passage of the medullary substance from the brain, but to give out, in the course of its progress, small pipes therefrom, which being afterwards in-

lefinitely subdivided, might, under the name of nerves, distribute this exquisite supply to every part of the body. The same spine was also to serve another use not less wanting than the preceding, viz. to afford a fulcrum, stay, or basis, (or, more properly speaking, a series of these,) for the insertion of the muscles which are spread over the trunk of the body; in which trunk here are not, as in the limbs, cylindrical bones, to which they can be fastened: and, likewise, which is a similar use, to furnish a support for the ends of the ribs to rest upon.

First, for the firmness, yet flexibility of the spine; it is composed of a great number of bones (in the human subject 24) joined to one another, and compacted by broad bases. The breadth of the bases upon which the parts severally rest, and the closeness of the junction, give to the chain its firmness and stability; the number of parts, and consequent frequency of joints, its flexibility. Which flexibility, we may also observe, varies in different parts of the chain, is least in the back, where strength, more than flexure is wanted; greater in the loins, which it was necessary should be more supple than in the back; and greatest of all in the neck, for the free motion of the head. Then, secondly, in order to afford a passage for the descent of the medullary substance, each of these bones is bored through in the middle, in such a manner, as that, when put together, the hole in one bone falls into a line, and corresponds with the holes in the two bones contiguous to it. By which means, the perforated pieces, when joined, form an entire, close, uninterrupted channel; at least, whilst the spine is upright and at rest. But as a settled posture is inconsistent with its use, a great difficulty still remained, which was to prevent the vertebræ shifting upon one another, so as to break the line of the canal as often as the body moves or twists; or the joints gaping externally, whenever the body is bent forward, and the spine thereupon made to take the form of a bow. These dangers, which are mechanical, are mechanically provided against. The vertebræ, by means of their processes and projections, and of the articulations which some of these form with one another at their extremities, are so locked in and confined, as to maintain, in what are called the bodies or broad surfaces of the bones, the relative position nearly unaltered; and to throw the change and the pressure, produced by flexion, most entirely upon the intervening cartilages, the springiness and yielding nature of whose substance admit of all the motion which is necessary to be performed upon them, without any chasm being produced by a separation of the parts. I say, of all the motion which is necessary; for although we bend our backs to every degree almost of inclination, the motion of each vertebra is very small: such is the advantage we receive from the chain being composed of so many links, the spine of so many bones.

Had it consisted of three or four bones only, in bending the body, the spinal marrow must have been bruised at every angle. The reader need not be told, that these intervening cartilages are gristles. Their form also favours the same intention. They are thicker before than behind; so that when we stoop forward, the compressible substance of the cartilage, yielding in its thicker and anterior part to the force which squeezes it, brings the surfaces of the adjoining vertebræ nearer to the being parallel with one another than they were before, instead of increasing the inclination of their planes, which must have occasioned a fissure or opening between them. Thirdly, for the medullary canal giving out in its course, and in a convenient order, a supply of nerves to different parts of the body, notches are made in the upper and lower edge of every vertebra; two on each edge: equidistant on each side from the middle line of the back. When the vertebræ are put together, these notches, exactly fitting, form small holes, through which the nerves at each articulation, issue out in pairs, in order to send their branches to every part of the body, and with an equal bounty to both sides of the body. The fourth purpose assigned to the same instrument, is the insertion of the bases of the muscles, and the support of the ends of the ribs; and for this fourth purpose, especially the former part of it, a figure, specifically suited to the design, and unnecessary for the other purposes, is given to the constituent bones. Whilst they are plain, and round, and smooth, towards the front, where any roughness of projection might have wounded the adjacent viscera, they run out behind and on each side, into long processes, to which processes the muscles necessary to the motions of the trunk are fixed; and fixed with such art, that whilst the vertebræ supply a basis for the muscles, the muscles help to keep these bones in their position, or by their tendons to tie them together.

That most important, however, and general property, viz. the strength of the compages, and the security against luxation, was to be still more especially consulted; for, where so many joints were concerned, and where, in every one, derangement would have been fatal, it became a subject of studious precaution. For this purpose, the vertebræ are articulated; that is, the moveable joints between them are formed by means of those projections of their substance, which we have mentioned under the name of processes; and these so lock in with, and overwrap one another, as to secure the body of the vertebra, not only from accidentally slipping, but even from being pushed out of its place by any violence short of that which would break the bone.

Upon the whole, and as a guide to those who may be inclined to carry the consideration of this subject further, there are three views under which the spine ought to be regarded, and in all which,

t cannot fail to excite our admiration. These views relate to its rticulation, its ligaments, and its perforation; and to the corres- onding advantages which the body derives from it, for action, for trength, and for that which is essential to every part, a secure ommunication with the brain.

The reciprocal enlargement and contraction of the *chest*, to llow for the play of the lungs, depends upon a simple, yet beau- iful mechanical contrivance, referable to the structure of the ones which enclose it. The ribs are articulated to the back- one, or rather to its side projections, *obliquely*: that is, in their atural position they bend or slope from the place of articulation lownward. But the basis upon which they rest at this end being ixed, the consequence of the obliquity, or the inclination down- vards, is, that when they come to move, whatever pulls the ribs pwards, necessarily, at the same time, draws them out; and hat, whilst the ribs are brought to a right angle with the spine ehind, the sternum, or part of the chest to which they are ttached in front, is thrust forward. The simple action, there- ore, of the elevating muscles does the business; whereas, if the ibs had been articulated with the bodies of the vertebræ at right ngles, the cavity of the thorax could never have been further nlarged by a change of their position. If each rib had been a igid bone, articulated at both ends to fixed bases, the whole hest had been immoveable. Keill has observed, that the breast- one, in an easy inspiration, is thrust out one-tenth of an inch: nd he calculates that this, added to what is gained to the space vithin the chest, by the flattening or descent of the diaphragm, eaves room for forty-two cubic inches of air to enter at every lrawing-in of the breath. When there is a necessity for a deeper nd more laborious inspiration, the enlargement of the capacity f the chest may be so increased by effort, as that the lungs may e distended with seventy or a hundred such cubic inches. The horax, says Schelhammer, forms a kind of bellows, such as ever have been, nor probably will be, made by any artificer.

The *patella*, or knee-pan, is a curious little bone; in its form nd office, unlike any other bone of the body. It is circular; he size of a crown-piece; pretty thick; a little convex on both ides, and covered with a smooth cartilage. It lies upon the front f the knee: and the powerful tendons, by which the leg is rought forward, pass through it (or rather it makes a part of heir continuation,) from their origin in the thigh, to their inser- ion in the tibia. It protects both the tendon and the joint from ny injury which either might suffer, by the rubbing of one gainst the other, or by the pressure of unequal surfaces. It lso gives to the tendons a very considerable mechanical advan-

tage, by altering the line of their direction, and by advancing it further out from the centre of motion; and this upon the principles of the resolution of force, upon which principles all machinery is founded. These are its uses. But what is most observable in it is, that it appears to be supplemental, as it were, to the frame; added, as it should almost seem, afterward; not quite necessary, but very convenient. It is separate from the other bones; that is, it is not connected with any other bones by the common mode of union. It is soft, or hardly formed in infancy; and produced by an ossification, of the inception or progress of which no account can be given, from the structure or exercise of the part.

The *shoulder-blade* is, in some material respects, a very singular bone; appearing to be made so expressly for its own purpose, and so independently of every other reason. In such quadrupeds as have no collar-bones, which are by far the greater number, the shoulder-blade has no bony communication with the trunk, either by a joint, or process, or in any other way. It does not grow to, or out of, any other bone of the trunk. It does not apply to any other bone of the trunk: in strictness, it forms no part of the skeleton. It is bedded in the flesh, attached only to the muscles. It is no other than a foundation bone for the arm, laid in, separate, as it were, and distinct, from the general ossification. The lower limbs connect themselves at the hip with bones which form part of the skeleton: but this connexion, in the upper limbs, being wanting, a basis, whereupon the arm might be articulated, was to be supplied by a detached ossification for the purpose.

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Continued from page 677.)

Infinite Wisdom, how unsearchable and unaccountable soever its ways are, can do no wrong. God's absolute power is absolute rectitude and justice; so all men must grant, that infinite and perfect wisdom is always in the right; for to be in the wrong is ignorance and mistake. If infinite wisdom will always judge, and choose, and act wisely, it is then impossible that infinite wisdom should ever do wrong; for to do wrong, is either not to judge, or not to choose wisely. In Scripture all kind of wickedness is called folly, and sinners fools; and to learn wisdom is prescribed as the only remedy against sin: "The fear of the Lord, that is wisdom; and to depart from evil, that is under-

tanding:" and the reason and nature of things prove it must be o: for all men who do wickedly, must either mistake their rule, or mistake their interest; must either call vice virtue, and virtue vice, or think to make themselves happy by being wicked; which s a stupid ignorance of nature, and the natural effects and consequences of things. Now if all wickedness be ignorance and folly, infinite and perfect wisdom must be perfect rectitude, justice, and goodness; it can never do wrong, because it can never be ignorant of what is right.

And what greater security can creatures possibly have, that in the last issue of things they shall suffer no wrong, than to know that they are under the care of infinite wisdom, that can do no wrong? Infinite wisdom indeed is incomprehensible to a finite mind, and the methods of it may seem intricate and perplext to us, full of mystery and surprising events; and thus it must be, while infinite wisdom governs the world, which is so much above the reach of our most improved and elevated thoughts: but would not any wise man rather choose to be governed by such a perfect and excellent wisdom as can never mistake, though it vastly exceeds his understanding, than to be governed by a being no wiser, or not much wiser than himself, all whose counsels he can fathom, and see to the end of? The more perfect and excellent the wisdom is, the less we can understand it, but the more safe we are under its conduct: so absurd is it to complain that we cannot understand all the depths and secrets of providence, that we may as reasonably complain, that an excellent and incomprehensible wisdom takes care of the world, and of all the creatures that are in it.

While we know ourselves safe in the hands of infinite wisdom, let us be contented that God should do such things as we cannot understand the reasons of.—Are we ever the less perfect and happy creatures, because we know not how God made us, how he formed and fashioned us in the womb, and breathed into us the breath of life? And what hurt is it to us, if God preserve and govern the world, and take care of all the creatures in it, by as unknown and incomprehensible a wisdom, as that which at first gave being to us? We find ourselves wisely made, though we know not how God made us; and in the conclusion of all, we shall find and feel ourselves very happy, if we follow God, and adhere to him, though we may not understand the reasons of all ntermediate events, nor the several steps and advances of providence to make us happy.

It is great pride, and as contemptible folly, to think that if here be a God who is infinitely wise, he should not be able to do things above our understanding, and to do them very wisely oo, though we do not understand them. Let men value their

understanding ever so highly, and scorn to think that any thing should be above their knowledge, yet it is certain, that there are ten thousand things, both in the works of nature and providence, which no man fully understands, and yet which bear the marks and signatures of a most divine and admirable art and wisdom; and since, whether we will or not, we must confess our own ignorance, why should we not be as well contented to allow that God can do such things as are above our understanding, as that there should be such things done, we know not how, nor by whom? Is it not a greater reproach to our understandings, that blind chance should do such things, as all our wit and philosophy cannot comprehend, than to attribute such events to the art and contrivance of infinite wisdom? Which is most reasonable, to attribute such works as are above our understandings, to the infinite wisdom of God; or to deny that they had any wise cause, because we cannot find out the causes of them, though we can discern such wisdom in them, as no human art or wisdom can imitate?

Indeed the passion of admiration, which is implanted in all men, is a plain natural indication, that there is something above our natural understandings, which we must admire, but cannot comprehend; for the proper object of admiration is art and wisdom, a wisdom vastly greater than our own; and therefore, if this natural passion has a natural object, it is certain there is a wisdom greater than our own, which no human understanding can comprehend; such a wisdom as doth "great and wondrous things, and things past finding out."

The sum is this: infinite wisdom is and must be unaccountable; her ways are unsearchable and past finding out, and therefore we must be contented, in many cases, to be ignorant of the reasons of providence; and we have great reason to be so, since we are secure that infinite wisdom will always act wisely, and consult the general good of the world, and the happiness of particular creatures, though by methods secret and incomprehensible to us: which teaches us not to deny or censure providence, when we do not understand the reasons of it; but in an entire belief of the wisdom of God, quietly submit to all events, and to adore and reverence his judgments with an implicit faith.

The wise government of God requires, that the divine counsels, that the events and reasons of providence should in a great measure be concealed from us. I would desire those persons who are so apt to quarrel at providence, and to take it so very ill that God does any thing which they do not presently understand, to sit down and agree among themselves, how they would have God to govern the world; and what it is that they would be pleased with. But let them consider well of it before-hand, that upon second thoughts they do not find more reason to quarrel at their

own ways and methods of governing the world, than they now have to quarrel with providence; or that the rest of mankind do not find more reason to quarrel with them, than they have now to quarrel with God. As, to give an instance or two of this by way of essay,

Some seem very much discontented with the unevenness and uncertainty of all events; that all things are in a continual flux and motion; that no man knoweth what a day or an hour will bring forth: the instability of fortune, which gives and takes away, and every day shews a new face, and opens new and surprising scenes, has been an old complaint.

Well, then, would they have this rectified? Would they have all the events of providence as constant, and regular, and unchangeable, as the motions of the heavens, as the returns of day and night, of winter and summer? And when they see all things happen thus evenly and regularly, will they then promise to believe a providence? I mightily suspect that they will be farther from believing a providence then, than they are now. We see that the regular motions of the heavens, and the uniform productions of nature, which so seldom vary, that it is thought portentous and ominous if they do, cannot convince them that God governs the heavens and the earth, and all the works of nature, as far as all their virtues and powers move and act uniformly, by constant and unerring laws: and if the regular uniformity of nature is not thought by these men a sufficient proof of a providence, I doubt a constant and uniform round of events would be thought much less so. Those who now resolve all the uncertain changes and revolutions that happen into necessity and fate, would have much more reason to do so, did providence always shew the same face and appearances, as the heavens do.

But can they tell what kind of uniformity and stability would please them? Would they have all men's fortunes equal? That there should be no distinction between rich and poor, high and low, princes and subjects, the honourable and the vile? I believe few of them would like such a levelling providence, which, as the state of mankind now is, would destroy the good government of the world, and most of the pleasures and conveniences of life; and yet without this, the providence of God is not so uniform towards men, as it is towards beasts; and those who fare worse than others, of the same nature with them, will still complain.

If, then, providence must not deal alike by all men, do they mean by the uniformity and stability of providence, that men's fortunes, whatever they are, shall always be the same? That the rich and prosperous shall always be rich and prosperous, and the poor always poor, and beggars, and slaves? Unless these objectors be all rich and happy, I doubt they will never agree to

this; for the poor and miserable must needs think it hard usage to be always poor, without room for better hopes.

But such a stability of providence as this, would destroy the wise and just government of the world; for how should God restrain and punish wickedness, and reward and encourage virtue, if the rich must always be rich, and the poor always poor? Nay, how can the providence of God do this, without making men virtuous and vicious too, by necessity and fate? When wantonness and prodigality, idleness and folly, will spend or lose an estate; and frugality, prudence, and diligence, will get one. And when all men in this world must not be equal, does it not more become the wisdom and justice of providence, that men's own virtues and vices shall in a great measure make the distinction, and carve out their own fortunes for them?

So that when men complain of the uncertainty and instability of fortune, as they call it, they complain of they know not what; and were it put to their own choice what to have in the room of it, they would not know how to mend the matter. The wise government of free agents, who so often change themselves, requires very frequent, sudden, surprising turns of providence, the reasons of which must of necessity be as invisible to us, as the thoughts of men's hearts, and their most secret intrigues and counsels: till we can make all men move alike, as regularly and uniformly as the heavenly bodies do, it is an absurd and unreasonable complaint, that providence does not act regularly, and that the events of providence are not always the same.

Another great complaint against providence is, that good men are not always rewarded, nor bad men punished according to their deserts; that many bad men are prosperous in this world, and some good men great sufferers: that "All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath," Eccles. ix. 2. This makes the events of providence very sudden, mysterious, and unaccountable; that no man knows what course to take, to make his life easy and prosperous; for whether he be good or wicked, he may be happy or miserable, as it happens.

As to the objection itself, I shall at present only ask these objectors, whether, to remove these difficulties and uncertainties of providence, and that they may the better understand the reasons of all events, they do in good earnest desire, that God would reduce this matter to a certainty, by punishing all bad men, and rewarding all good men in this world, according to their doings? If they do, I must tell them, as Christ told the two brethren, who desired that they might sit one on his right hand, and the

other on his left, "Ye ask ye know not what:" they ask the most dangerous thing that could befal mankind; and what they ask would be ten thousand times a greater objection against providence, than what they complain of. Should every sinner be punished in this world according to his deserts, what man is there so just and innocent, as to escape the divine vengeance? "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand!" Psalm cxxx. 3. Were every sinner punished as he deserves, I doubt there would be no good man left to be rewarded. What room does this leave for patience and forbearance, for the repentance of sinners, for God's pardoning grace and mercy? and what a terrible providence is this! How contrary to all the notions we have of God, and his kind and gracious government of his creatures!

I grant that God may exercise great patience and long-suffering toward sinners; he may forgive the sins of true penitents, and yet punish sinners, and reward good men even in this world; these things are very reconcileable in God's government of the world, for thus he does govern the world; but they are very irreconcilable with such a providence and government as these men desire, which require a present and visible punishment of every sin, as soon as committed; and as present and visible a reward of every good action; for unless these punishments and rewards are present, all the time they are delayed, bad men may be prosperous, and good men afflicted; which is their very objection against providence; which can never be removed, but by speedy and visible executions, which leave no place for the patience and forgiveness of God, or for the repentance of sinners: and is it not much more desirable for ever to be ignorant of the reasons of providence, than to have such reasons and demonstrations of providence as this?

I suppose you will all grant, that what is most for the glory of God, for the advancement of true piety, and the restraints of wickedness, is the wisest way of governing the world. And if you will grant this, I doubt not that I shall satisfy you, that the wise government of the world requires secret and hidden methods of providence, such uncertain and surprising events, as at least we can give no account of, till it comes to its last and concluding issue.

THE GRACE OF GOD MANIFESTED.

A brief Memoir of the late Mr. JOHN HARRAP, *Surveyor of the Docks in the Town of Kingston-upon-Hull.*

MR. JOHN HARRAP was a native of Ossett, near Wakefield, in the West Riding of Yorkshire, where he was brought up to

the business of a house carpenter. He married when young, and as he had nothing but the fruits of his own industry wherewith to support a growing family, he had to work both early and late. Happily, however, while a young man, he became experimentally acquainted with religion, and enjoyed that "blessing of the Lord which maketh rich, and addeth no sorrow with it." In referring lately to this part of his life, he remarked to a friend, "That his circumstances were often much straitened, but he relied on the gracious providence of God, and was helped to provide things honest in the sight of all men."

His connexion with the Methodists appears from his first ticket, which he has left among his papers, to have commenced in the year 1758. From his conversation with various friends, and his frequent public testimonies in our love-feasts, it is evident that his first religious concern was very deep, and that the effects of it were abiding. His distress for sin was great, and he sought an interest in the divine mercy, through the atonement of Christ, with all his heart; and was blest with a sense of the forgiveness of sins, and with peace and joy in believing. At this time he spent his sabbaths in the company of some persons, who, like himself, were earnestly engaged in the service of God. When they met, they affectionately conversed together respecting their spiritual welfare, and encouraged each other to persevere in the paths of piety.

Our friend, by his Christian deportment, testified to all around him, that he had not "believed in vain:" notwithstanding which, he had to encounter many difficulties in his religious progress; for at that period the Methodists were few in number, their doctrines and designs greatly misrepresented, and they had to endure great persecution for righteousness' sake. These apparent obstacles, however, served only to prove his sincerity, and increase his attachment to the ways of holiness, and to the people of God. He was for some years afflicted with fits, which frequently, in his business, exposed him to great danger; but his life was graciously preserved: and there is no doubt that it was with a view to those providential deliverances, that he often sang, and delighted to hear other's sing, Mr. Addison's fine hymn,—

"When all thy mercies, Oh! my God,
My rising soul surveys," &c.

As he discovered considerable skill in architecture, he was employed at different places in Yorkshire and Lancashire, in public works; and in the year 1775 he came down to Hull, and was engaged by the Dock Company, in executing various parts of the works at the Dock, which was then building. His industry and fidelity recommended him to the Dock Company, who, in the year 1779, made him their surveyor; the active duties of

which situation, he performed from that time till the autumn of 1812, when sickness and infirmity compelled him to keep his room.

Notwithstanding his assiduous attention to his worldly calling, he considered religion his first and greatest concern, and devoted himself with great zeal and sincerity to the service of God. His sound conversion laid the foundation for his subsequent steady and upright walking; and when conversing on the first stage of his religious life, he was wont to say to his friends, "I believe that I entered in at the right door." He was very regular in his attendance on the ordinances of God, and could say with the Psalmist, "I have loved the habitation of thy house, and the place where thy honour dwelleth." He was a Methodist from principle; but he loved good men of all persuasions. As a man of business, he was remarkable for integrity and assiduity, to which his employers have frequently borne testimony, and of which the length of his services is itself a striking proof. His temper was naturally irritable, and his manners rough; which sometimes caused pain to those with whom he had to do. His general deportment, however, was so consistent with his Christian profession, that he was greatly respected; and it is well known to his most intimate friends, that on account of his constitutional failing, he often deeply humbled himself before God; and asked forgiveness of persons, who he thought might have been grieved by any hasty words which had fallen from his lips. His surviving friends are fully convinced that he would have been very sorry that any memoir of his life should be made public, without such a distinct acknowledgment as has been made above. Indeed the accounts of the lives of good men, recorded in Scripture, faithfully narrate their infirmities, as well as display their excellencies; and we cannot err in following the word of God. As a Leader and Steward in our society, and a Trustee of our chapels in Hull, he conducted himself in a very exemplary manner. He had the care of two large classes, and he watched over his people with great faithfulness and affection; and even after he became very infirm, he would exert himself to join with his brethren at their weekly meetings; and his constant attention to the poor members of his classes, evinced that he had obeyed the scripture injunction, "Put on bowels of mercies." He generally spoke in our quarterly love-feasts, and with so much simplicity and propriety, that the friends present manifested, by their peculiar attention, the interest they felt in what he communicated.

As a Steward in our society, he was very attentive to the preachers and their families for many years; and they, in return,

shewed him great respect; to which fact several letters, found in his desk, bear ample testimony. For some years the single preachers lodged in his house, and experienced great attention and kindness from him and his pious partner.

His knowledge of building in general, enabled him to render considerable service to the cause of religion, in superintending buildings for divine worship. When the chapel in George-Yard, in this town, was erected, he zealously and gratuitously devoted his leisure time in promoting the work. He gave his advice and assistance at the building of St. John's church, in Hull, Scot-street chapel, and many of our preaching-houses in this circuit. One of the last acts of his life, prior to his confinement, was to give directions respecting our intended new chapel in Waltham-street. Indeed, after the discharge of the duties of his office, under the Dock Company, he was principally occupied in devising or executing some work for the advancement of religion. The Lord had blessed him with a strong constitution, and as his habits were remarkably temperate, his life, which was truly active, was lengthened out beyond the common age of man.

Having taken this brief view of our friend, in his labours, we now come to behold him in his sufferings, and in his last days. For some few years past, his health had been on the decline, and he recovered about three years ago from a severe illness, contrary to the expectation of his friends. In September, 1812, however, he was taken seriously ill again, and after a while was unable to leave his chamber. He expected that this illness would be unto death; and when he spoke, it was chiefly in reference to eternal things. His conversation was expressive of deep humility, combined with a strong confidence in God through Christ Jesus. His only dependence was on the promises of God, through the mediation of the Saviour. When speaking of his trust in Christ, he said that "he would not let that slip." With great feeling, he recited to a friend, who spoke to him on the state of his mind, the following verse, as descriptive of his experience:

"I trust in him who stands between
The Father's wrath and me:
Jesus, thou great eternal mean,
I look for all from thee."

The word of God was very precious to him, and frequently did he desire those about him to read particular parts of it. Some friends one evening coming in when they were thus employed, he said, "We are searching the Scriptures, for in them we think we have eternal life."

He had treasured up in his memory several of Mr. Charles Wesley's hymns, which he frequently repeated; particularly that which begins,

"Thou God of truth and love,
We seek thy perfect way:"

The concluding lines of that hymn were often uttered by him, after he had prayed that the Lord would take him to his heavenly home:

"Away to our eternal rest,
Away to our Redeemer's breast."

On one occasion a friend stated to him, that a pious dissenting minister had desired his respects to him; to which he replied, "When we met in the streets, we used to have some short conversations on serious things;" and he added, "Oh! how I find my mind freed from all party spirit."

He had a deep sense of his own unworthiness, and frequently expressed it in a very affecting manner; but he nevertheless declared, that he felt much satisfaction from a consciousness that he had laboured to do all things in the fear of God. When a friend quoted the words of the Prophet, "The fruit of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever;" he said, "I find it to be so."

He enjoyed the powers of recollection, almost without interruption, through his illness, in which he acknowledged the goodness of God. He was affected with the attention paid to him by his friends, which he esteemed as a mark of God's providential care; in reference to which he repeated, with great feeling, the words of our Lord: "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your heavenly Father. Ye are of more value than many sparrows."

He used to sit up in his chair in the evenings, and when his friends assisted him in getting to bed, he would often say, "Oh! that like Elijah, I might this night drop my mantle, and soar away to heaven;" but checking himself, he would say, "Do I desire to be gone to be released from suffering, more than from love to the Lord Jesus Christ?" The hymn which begins,

"And let this feeble body fail,
And let it faint and die,"

was frequently repeated by him.

For some time before his death he was much convulsed, and sometimes expressed a fear that he should feel great agony in dying; with reference to this, he would often desire his friends to read to him the hymn on the Apostle's words, "I have fought the good fight," and would weep when the third verse of the hymn was read to him;

"This blessed word be mine,
Just as the port is gain'd;

Kept by the power of grace divine,
I have the faith maintain'd."

For some time, however, before his departure, the convulsive fits subsided, and his end was remarkably tranquil, and almost imperceptible. On Sunday morning, December 27, at three o'clock, he was taken from a state of suffering, and gathered to the spirits of just men made perfect.

His remains were deposited in a vault in St. John's Church, at this town, attended by numbers, who thus testified their respect for his memory. A funeral discourse was shortly after preached in George-Yard chapel, by Mr. Atmore, from Rev. xx. 11—14, to a very large and serious congregation.

Hull, May 7, 1814.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following account having been sent by Mr. Thomas Barbor, one of our pious and respectable preachers, with whom I was well acquainted in Ireland, is a sure pledge of its authenticity; and as it shews the power of divine grace in enabling a young woman to conquer the deep-rooted prejudices of a popish education, and be zealous for the truth as it is in Jesus, I doubt not that its insertion in your Miscellany, will be found interesting and useful to your numerous readers.

I am, your's, &c. J. M'DONALD.

An Account of the Conversion and Experience of MARY MAGUIRE, *communicated in a Letter written by herself to Mr. Thomas Barbor.*

I WAS born in the county Fermanagh, about seven miles from Enniskillen. My parents, being Roman Catholics, early imbued my mind with the tenets of the Church of Rome; they taught me to say the Lord's Prayer, the Ave Maria, and the Creed. When I repeated prayers on the beads, I said the "Hail, Mary," ten times, and the Lord's Prayer only once. When I was about fourteen years old, my father died; and my mother was shortly after reduced to poverty. Thus circumstanced, I was sent to a relation of my mother's, about three miles from Clones. This family desired to do the will of God, but were as ignorant as myself of the plan of salvation. We fasted and prayed, while we daily continued in sin. I heard mass every Sunday, unless there was a sufficient cause. I went to confession twice a year at least: I thought the sins that I had been guilty of during the intermediate space, were all forgiven at confession. I remained in that place for the most part of ten years. All this time I knew

nothing of Methodism, nor did I conceive either the necessity or expediency of being better instructed. I have a sister who resides about two miles from Five-mile-town, with whom my mother lodged; I came to see them, and they prevailed upon me to come and live with them. Part of the family of one of the nearest neighbours were members of the Methodist society; and I soon made myself acquainted with them. I loved their ways, though I pleaded for what we call venial sins: as I knew nothing but what I had learned from the priest, or out of the manuel, which I daily perused. As for the Scriptures of truth, I knew nothing of them. But soon after I heard the Methodists preach, I was convinced that all unrighteousness is sin, and that "he who committeth sin is of the devil."

At this time, I imagined that none could be saved but such as were baptised by a priest, and adhered to the Church of Rome. I then resolved to become as circumspect in my manner of life as the people called Methodists, and to remain in the Romish church; and then, I thought, there could be no doubt of my salvation. I began to forsake all sin, according to my knowledge, for a little time; but my sister soon began to suspect that I was turning to the Methodists, and hence she would not allow me to hear them, or keep their company. She soon brought in persons of another description, who would swear, sing profane songs, &c. She and they prevailed on me to sing a song; my building not being founded on the rock Christ Jesus, it was easily overturned. I withdrew immediately to bring in a vessel of water, and was seized with such terror as it is impossible to describe. But though my soul was in anguish, I knew not that God took cognizance of all my conduct, nor, that without repentance towards God, and faith in the atonement of Jesus Christ, I must inevitably perish. For the space of seven years, from this sad time, I was driven by the wicked one into various crimes, such as profane songs, cursing, &c. But though I now sinned with greediness, the Divine Spirit did not cease striving with me, nor did my conscience ever cease to reprove me. During all that time I prayed none, neither did I fast, nor go to mass; and I sensibly felt the wrath of God abiding upon me. About this time, my sister said, "Mary, do you pray none now?" "No, (said I,) you have put me from that. To sin and pray, and pray and sin, is vain work; God does not answer such prayers." I was clearly convinced, that until I should change my way and my companions, I could not serve God acceptably. Yet, notwithstanding all the light I possessed, the wicked one every way inclined my heart more and more to folly and vanity. I still expected, one day, to turn from my sins to God by repentance and faith in the Lord Jesus Christ. But when that time should come I could not tell; I did not consider that now is the accepted time,

and that this is the day of salvation. I often wept at the thought of my heart being so averse from God, and wondered that he did not rain down vengeance upon me. If any accident happened to me, I wondered that it was not the cause of my *death*; for I was become a terror to myself. If at any time I burned my finger, it would revolve in my mind, "How could you suffer such pain for a day, or a week; but oh! how could you suffer eternal burning?" At this time I never wished to be one moment alone; there was always something alarming, which cried in my heart, "Sinner, turn, why will ye die?" Yet alas! I was so captivated by Satan and his children, that I had no desire to hear the inward voice. I resolved to repent when I should grow old, but feared that I might not live to be old; and I well knew that I was unprepared for death or judgment. I considered it adviseable to leave this place, and the profane companions who had corrupted my mind and morals, and hoped that I might do better for time and eternity elsewhere. I removed to about 6 miles distance, but to no valuable purpose, for I still found that sin and Satan cleaved as close to me as ever. I went on in the former course for three years, sinning and repenting, forming resolutions of well-doing, and breaking them again. At length, one day I happened to look into a glass, and I saw my hair turning grey, and that my face was withered and old-looking. I stood amazed for some minutes, and was constrained to exclaim, "God be merciful to me a sinner, ready to drop into the grave, and the wrath of God abiding upon me! Oh! this night I will begin to pray in earnest, and quit my folly, and set my face against every sin!" These resolutions the Lord enabled me to perform. The next week I began to fast; but I still found I had a guilty conscience. I then thought I would go to confession, and get my sins pardoned, and thereby be enabled to serve God acceptably. And lest my confession should be imperfect, I wrote down every sin I could remember or think of, which I had committed for five years, and gave it to the priest, which he read, and I acknowledged. I returned home with a guilty conscience. I was ordered to fast every Friday for a year, and to read three pages in the manuel every day during that time. But this pennance was labour in vain: I found that instead of finding ease to my mind, the remembrance of my sins became more grievous, and the load of them more intolerable than ever. I attended the sacrifice of the mass on Sunday, and sometimes two masses, and continued fasting in the interim. Then I got on the scapular of the blessed Virgin. The duties of this order are, to say 7 Paters, 7 Aves, 7 Gloria Paters, and a Creed, every day, and to go to the sacrament five times in the year. I attended the stations that are performed in the chapels on Sunday evenings; but I found all these to be physicians of no value! I then resolved to go to

Lough-Derg, and get my sins washed away, and then, I thought, will devote the remainder of my days to God. I went to the Lough, and performed the station according to order, but found no ease to my troubled mind thereby; on the contrary, my sins became more and more intolerable! O, thought I, all this will not do! I must apply to something else; and immediately I went under the order of St. Francis. The duties of this order are, to repeat daily 6 Paters, 6 Aves, and 6 Gloria Paters, and a Creed, and attend the sacrament twice a year. But this device was as unprofitable as the former.

To these orders I added that of St. Joseph, which required the same obligations as the former; and those duties I strove to perform with all my heart, and they were not toilsome to me, because I hoped to profit by them. About this time, all my wilful sins were set as in battle array before me, and the sight of them caused me to fear and tremble. The spirit of a man may sustain his infirmity, but a wounded spirit who can bear?

All this time I had never heard, that we have an Advocate with the Father, Jesus Christ the righteous! I had been told there are three persons in one God, the majesty equal, and the glory co-eternal; but of the offices of the second and third persons in the Godhead, I was quite ignorant. I knew of no advocate but the Virgin Mary, and the rest of the saints. I prayed to God, but not through Jesus Christ. All I had suffered was little, when compared with what I endured for three years successively. At intervals, I would fear that the priest had deceived us all! Anon, Satan would suggest to me, "You are of the first church, and your sacrament is the real body and blood of Christ: other churches have but bread and wine. The Methodists are the false prophets, and if you let them know your exercises of mind, they will surely deceive you: whereas you cannot be deceived in the church to which you belong. The Virgin Mary is beseeching her Son in your behalf. What came of all the world before you? Are they all lost? You are mad. If one priest was a deceiver, sure they would not *all* murder their own souls, and the souls of those entrusted to their care. Put away such thoughts, or you are in danger of being damned for unbelief." Such reasoning as this was wont to hush my fears, but in a short time they would return like so many furies, ready to devour me.

All this time I knew nothing of the sacred Scriptures. I was once conversing with a Mr. Hall, a backslider, and being persuaded that he had an opportunity of knowing the right method of worshipping God, I mentioned different sects, and asked, which of them was most likely to hold the true faith, and walk in the more excellent way. He answered. "If we believe the Bible, surely the people called Methodists have the true faith." "Have you nothing for that but the Bible," said I; to which he

self-love he used to call the satanical, or hellish principle, in the soul; and said, it was branched out into self-interest, self-lust, and self-conceit: to which three general heads he thought all the works of darkness might be fitly reduced. And what will it signify, continued he, to exchange one opinion for another, and one form of religion for another, if the corrupt bias of the heart remain altogether unchanged; and that conversion is neglected which is from darkness to light, and from the power of Satan to God. But I need not tell you what his thoughts were about promoting the interest of the church universal, since they are extant in print.

"It was not out of curiosity, nor from the vain motive of being called a great traveller, but from a principle of fervent love to the souls of men, that he ventured upon so many toilsome steps, and went into those parts where the Christian religion was first propagated. His design was to make some inquiry into the state of the churches there, and, by the joint endeavours of public-spirited men, to help them. And how did he withdraw, in speaking, from that Jerusalem, which is below, to that which is above. Instead of filling people's heads with fine stories, he would nourish their hearts with spiritual directions, and silently move to the spiritual part, to which all our actions ought to tend. Thus he endeavoured to copy after his Master's pattern; who, when he had been talking with the woman of Samaria about Jacob's well, drew away by little and little into the spiritual sphere; and, laying aside the natural water, discoursed with her about that well, which springs up into everlasting life. He freely owned, that as the knowledge of many languages was, in a good man, an excellent means for spreading true Christianity; so it was a bane in a wicked man, and a dangerous vehicle to convey his pestilent poison to many others. Whenever therefore he heard a man cried up on account of his parts and learning, his usual answer was, "But how does he improve all this? What use does he make of it? How many souls does he bring over to Jesus Christ by his languages, parts, and talents? Whose ends and interest does he seek? His own, or his Master's? For (said he) a great ingenuous prince must, in the midst of so many servants attending him, needs be more pleased with one that serves him faithfully, though he be but of the meanest degree, than with one placed in the highest post and dignity, who has his head full of designs for carrying on (not his Master's, but) his own ends and interest. If a man learned all the languages of the world, it would do him no good, unless he learned God's language also, thereby to converse with his Maker." Thus did he value every gift by what it contributed to the main end of religion, and not by what men were wont to call it.

"When he fell sick, he received comfort from Thomas a Kem-

bis's Imitation of Christ; a treatise he loved, and used to make presents of to such souls as seemed to have something of an inward experience of the work of regeneration. The exquisite pains of his body, and the inward trials of his soul, required so seasonable a relief; and yet it was very seldom that he complained of pain, supposing we were more called to suffer than to complain. But I must not speak more of inward temptations, much less of fiery trials, lest I should speak in an unknown language, or be understood at least but by very few. People have, in these days, found out a way to heaven so easy and free from temptations, that it seems altogether different from what it was in times of old, when it was called narrow, and preached up as such by those that first established the Christian religion. Our modern Christians have cleverly dropt the harsher doctrines of taking up the cross, of mortification, contrition, and compunction, of inward sorrow and conflicts, with many more of that nature, and have modelled religion at last into a mode, whereby it begins to appear fashionable, and so may in time be liked by the most profane worldling. They will tell you, that to speak of these things would be to dishonour religion, and represent it as a melancholy thing; and therefore they would have you always sit down in a good mood, and be unconcerned about your salvation, provided you are but sober and regular in your outward conduct.

"Alas! the world is now overspread with such ignorant wretched persons! As they are strangers to the inward operations of God, they therefore frame God into a likeness of their own humour, instead of framing their humour into a likeness of God. And this image, which they have carved of God and religion, they carry about with them; they bow and burn incense to it, as if it were a most sacred deity; whilst it is nothing but a poor picture of their own brain, set up on purpose to favour some darling lust, which they have no mind to part with. Our deceased brother had quite another sense of these spiritual transactions than what we now generally find in this degenerate age. The conflict between the two opposite principles of light and darkness, which he had long been acquainted with, was not weakened by the weakness of his body, but was often more inflamed: yet he tasted by intervals the first fruits of an eternal victory, which made an end at last both of his pain and conflict. And he is now come to the glorious marriage supper of the Lamb, of which he had a foretaste, even in the earthly house of his tabernacle. Having obtained the knowledge of the most considerable languages, and constantly improved both them and his travels for the good of the church universal, he is arrived at his journey's end; being admitted into those regions, where no heat of any trial is to light on him any more, but where the Lamb, who is in the midst of the throne, shall feed him, and lead him unto fountains of living waters."

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

REV. SIR,

ON reading the following serious remarks in a periodical publication, to which it is probable few of your readers have access, I thought them worthy of a more extensive circulation. Should you consider them of importance sufficient for a place in your useful miscellany, an early insertion of them will much oblige, Rev. Sir, your's respectfully,

Netherton, April 9, 1814. JOHN LISTER.

PRESERVATIVES AGAINST FALLING *INTO SIN.*

NOTHING surely is of greater moment than for the *believer* to continue to the end: how awfully affecting it must be to every pious mind, to see any (like Demas) forsake the Saviour. "Wherefore let him that thinketh he standeth take heed lest he fall." Every Christian who would persevere, must daily live by faith on the Redeemer. "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." Set the Lord always before you—*thou* God seest me, should be our guard when we are tempted to depart from that which is right. If the 139th psalm were written upon our hearts, it would prove a shield to us in *the time* of danger. Moses endured as seeing him who is invisible, and overcame the temptations of Egypt. A sense of the all-seeing eye of our God, made Joseph an hero in virtue. "How can I do this great wickedness, and sin against God?"

Humbleness of mind also is essential to our persevering to the end. The sure way to rise, is to be low in our own esteem. "He giveth grace to the humble." Much of our strength depends upon a sense of our weakness. "When I am weak, then am I strong." An humble frame of mind will lead us to Jesus; a sense of our own weakness will make us cry, "Lord undertake thou for me." But self-confidence and pride expose to imminent danger. "The Lord resisteth the proud. Pride goeth before destruction, and a haughty spirit before a fall."—Let us, therefore, not be high-minded, but fear. We shall only walk safely, as we walk humbly with our God.

A due regard to the heart must be our constant care. If we neglect the state of our heart, it is ill with us. If the fountain remains unholy, the streams are sure to be polluted. "Keep thine heart with all diligence, for out of it are the issues of life."

A conscientious regard must be had to all the means of grace. The husbandman may as well expect to reap without the toil of sowing, as the Christian to be prosperous without sowing to the Spirit. "Watch and pray, that ye enter not into temptation."

"Search the Scriptures."—Hide the word of God in your hearts, that you sin not against him. "Forsake not the assembling of yourselves together. Add to your faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly-kindness; and to brotherly-kindness charity." If these be in you, ye shall neither be idle nor unfruitful: "if you do these things, you shall never fall." If ye hear the Saviour's words, and do them, ye shall be like the man who built his house upon a rock.

The falls of the children of God, and the dishonour done to the Redeemer by apostates and backsliders, should make us jealous over ourselves, and stimulate us to holy diligence. Can we read of the sins of David and Peter, and not tremble? Surely the danger to which they were exposed, the wounds they received, the remorse and anguish of their consciences, their flowing tears and bitter repentance, should guard us from those rocks on which they split. Let us tremble, lest by *our* misconduct hell should be gratified, the world triumph, infidels blaspheme, the church weep, the Saviour be wounded in the house of his friends, the Son of God be crucified afresh, and put to open shame.

Finally, let us remember that we must shortly give an account of our stewardship: we must all stand at the tribunal of Jesus. What an awful thing to be summoned to his bar in a state of relapse! To have to say, "Our lamps are gone out, give us oil," when it will be too late; to knock when the door cannot be opened. O let us labour, that whether present or absent, we may be accepted of him. In that very state we should wish to die, so let us live. The Judge is at the door! If we confess and honour him here, he will confess and own us; "if we deny him, he also will deny us."

True Definition of Free Inquiry, with Remarks on the particular Characteristic of the present Age.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following Strictures are extracted from the Christian Monitor, whose author is the Rev. John Owen, the able advocate of the British and Foreign Bible Society. If, Sir, you

judge them proper for insertion in your useful Miscellany, their greater publicity, through that medium, will oblige,

Rye, Sussex, Dear Sir, your's, affectionately,
January 11, 1814. J. B.

"Our's, we are told, is the age of inquiry, the age of reason. If pert interrogation could be mistaken for inquiry, and flippant sophistry for reason, the statement would not be very far from exhibiting the truth. The fact however is, that reason, in its genuine character, is far less repugnant to the spirit of true religion, than these retailers of exploded sophisms would have us suppose. That lofty independence, which they presumptuously ascribe to this faculty in man, is founded upon a gross misconception of his character, and an utter forgetfulness of his condition. Reason *then* appears to the greatest advantage, when it is found in alliance with divine revelation; and the powers of the mind are more truly ennobled by one act of faith on the word of God, than by all the dissembled homage of scepticism and infidelity. The gospel sees no adversary in the free inquirer. It owes to inquiry, so far as human instruments are concerned, the exhibition of its intrinsical beauty, and the discovery and arrangement of its external evidence. The prophets of old are represented as searching what, and what manner of time, the spirit that was in them did signify, when it testified before-hand the sufferings of Christ, and the *glory* which should follow. It was inquiry which led the sages of the East to worship the Saviour at Bethlehem. It was the same spirit which brought Nathanael and Nicodemus into the society of Christ. And the Bereans acquired a distinguished reputation amongst the primitive members of the church, because they searched the Scriptures daily, whether the things spoken by the apostles were so. In a word, we owe it to inquiry, that we become individually possessed of a religious hope; and that we are enabled to give an answer to every one who asketh a question concerning the hope that is in us.

It should at the same time be remarked, that the free inquiry to which we attribute so much, differs materially from that sceptical disposition, which too often assumes its garb, and borrows its name. The spirit of the former displays itself in an ardent, yet grave solicitude for the attainment of truth: exhibiting, in the prosecution of its researches, ingenuousness, modesty, candour; and above all things, decency and temper. The *subject* upon which it is exercised, (so far as religion is concerned,) is the Holy Scriptures, as purporting to contain the mind and will of God, and bearing the authentic marks of a divine revelation. The *rule* by which it judges these sacred records, is constructed with a due regard to the natural powers of the human mind, on

ne one hand; and to their comparatively darkened and debilitated state on the other; and therefore stands at an equal distance from that passive credulity which believeth all things, and hat haughty scepticism which believeth nothing. The *object* vhich it proposes to itself in the conduct of its inquiries, is to scertain and settle what God requires of his creatures, in order o their pleasing him; and what provision he has made in his nercy for enabling them to do so. In addition to these, the reat end of all such investigation is kept studiously in view; hat of arriving eventually at decision and practice: of settling ıpon a solid and consolatory foundation: of establishing, in a vord, such principles and hopes, as may govern and actuate the ioul; and lead it to pursuits congenial with its nature, and worhy of its destination.

It is manifest, that if the above be a true delineation of rational inquiry, that to which so much has of late been ascribed, deserves, and should receive, a very different name. And, indeed, if the circumstances which determine our national character, were faithfully investigated and thoroughly known, the probability is, that those flashy discoveries which have been attributed to *free inquiry*, would turn out to be the natural and legitimate offspring of *moral indifference*. The man that is indifferent to every religious creed, is equally prepared, as circumstances may incline him, for the reception of any, or for the rejection of all. He is a subject for proselytism to every pretender; and will most naturally attach himself to those tenets and systems, which pay the greatest deference to his pride, and promise the greatest license to his passions. Unless we suppose such *indifference* to have existed, how shall we account for the easy credulity with which the flagitious publications* of modern system-makers, (if they be not rather system-destroyers,) have been received, in a reputedly enlightened and Christian age? How shall we account, upon any sufficient principle beside, for the respect which has been paid to those corrupters of the public opinion, who would add the ruin of our faith to that of our constitution; and rob us of the only resource against their cruelty and rapine, in the means of grace and the hopes of glory? Especially when it is considered, that the removal of our religion was to make way for a gloomy scheme of unbelief and scepticism, in which nothing

* These strictures allude to the attempts which were making, at the date of this work, by writers whose names are now cast into oblivion, to accomplish the overthrow of Christianity The defeat which they experienced in this sacrilegious undertaking, ought to fill us with gratitude to God, for the many instruments he raised up on behalf of his truth, and for the success with which he blessed their various exertions. At the same time, we should bear in memory the greatness of the danger to which we were exposed, as an incentive to vigilance against such a state of mind as might tend to invite its return.

new is to be found, but the arrogance and effrontery with which it is supported. If the minds of Christians had been properly instructed in the truths and evidences of the religion they profess; if they had really known the merits, and felt the power of the Apostle's doctrine, they would have found no temptation to exchange their faith for so worthless an alternative; or to resign, upon terms so low and contemptible, their undisputed title to an eternal inheritance.

We are by no means justified in supposing that the crisis is past; the work of corruption in fact is still proceeding: and though we should not be so far deluded, as utterly to renounce our religion; we may yet be betrayed into a state which is scarcely better, by a false and insincere profession of it. Let us then return to first principles; and, rejecting the spurious notions of these degenerate times, adopt as the standard of our belief and conduct, that by which the primitive believers regulated their's. We shall then think it no meanness to be humble, no imbecility to repent: faith will no longer be called enthusiasm, nor obedience servility; but experience will instruct us, that to know Christ is life eternal, and to serve him perfect freedom.

A Method of preventing and removing Epileptic Fits: with some Observations tending to prove the Virtue of Musk in preventing the Apoplexy.

ANY person subject to the Epilepsy, may himself prevent a fit of it, if he has any the least previous notice of its coming, before he be altogether deprived of his senses, by the following simple experiment.—Let him have always ready in his pocket, a piece of metal, as broad as he is able to contain between his teeth, when his jaws are stretched to the utmost: as soon as he feels the first symptom of the fit, let him immediately take this piece of metal, and open his teeth as wide as he is able, put the piece of metal between them, that so his jaws may be thereby kept at their utmost stretch for some time: this, in about half a minute, will make him come entirely to himself again, and prevent the coming on of the fit for that time.

After the fit is come on, the same experiment will also serve to remove it in a very short time: for if any by-stander will take the piece of metal before described, and put it between the patient's teeth, and thereby force them open till his jaws are at the utmost stretch, the fit will immediately go off, and the patient very soon recover.

The certainty of this experiment, the person from whom this account is taken says, may be depended on. The manner (says he) in which I came to the knowledge of it, was from the information of a gentleman of undoubted veracity; and as what he

then told me, may serve to shew with what success the experiment had been made by others, I shall briefly relate it.

He told me, "That when he was at Amsterdam some years ago, he happened one evening to be in company with several gentlemen, when one of the company happened to be seized with a fit of the Epilepsy: the other gentlemen present could not help being concerned at the accident; but an old officer of the army, who also made one of the company, without any concern desired them to make themselves easy, for he should shortly cure him; and then, taking a piece of metal out of his pocket, he went to the person then lying in Epilepsy, and putting the piece of metal between his teeth, he forced them open with it, whereupon the person forthwith recovered. After they were again set down, they began to inquire of the officer, how he could so quickly recover the gentleman from the Epilepsy? He told them, that he was often obliged to go out at the head of a party, when the enemy happened to be but a small distance from their camp; and that, as several of their men were liable to the Epilepsy, if any of them happened to be seized with it when they were thus out upon a party, they were obliged to leave them behind, where they often fell into the enemy's hands before they recovered: that for this reason, he had long been in search of something which might instantly recover them, and that he had at last fallen upon this method of forcing their jaws open with a piece of metal; which he had often tried since, and had never yet known it to fail."

As it is undoubtedly the forcing open the jaws, and not any virtue in the metal itself, which produces this effect, there can be no difference of what kind the metal is. A crown-piece, I believe, might do; but if made of iron or steel for the purpose, I think it would be more convenient if made of a square or oblong form, of about the thickness of a crown, and of such a breadth as to be exactly equal to the widest opening of the jaws. It may be proper also to observe, that one of the edges ought to be thin, that it may the more easily enter between the teeth, when they are to be forced open by some other person; for the same reason it may be convenient to put a handle to it, like the handle of a key.

I have reason to believe, that this experiment will not only remove the fit of the Epilepsy for that time, but also until the next time of its ordinary periodical return, without any apparent difference from what would have happened if the fit had been allowed to work itself off.

I have only to add, that I suppose there are few liable to the Epilepsy, who may not, by means of this experiment, prevent its coming on in the day-time. I think there are scarce any but who have as long warning of its approach, as might be sufficien'

for taking out a piece of metal out of their pocket, and putting it between their teeth. PHILANTHROPOS.

According to letters received this year (1761,) by the Dutch ships from the Indies, several persons, and some of distinction, have died last year at Batavia, of the apoplexy, which is thought extraordinary: for though that distemper is as common in Holland as any where, yet formerly it was never heard of at Batavia; and this circumstance has been urged by very great physicians, as a strong argument in favour of musk, which was as much in use at Batavia, as disregarded in Holland, and other parts of Europe, since the reign of Louis XIV; whose queen had an aversion to that and all other perfumes, which circumstance gradually drove them out of all the courts of Europe.

ON THE DUTY OF CLEMENCY TO BRUTES.

To the Editor of the Methodist Magazine.

Dear Sir,

THE following Letter was published more than half a century ago, in the Annual Register. If you think the re-publication of it in your valuable Repository, will answer any good end, it is at your service.

York, I am, dear Sir, your's, &c.
February 7, 1814. JOHN REYNOLDS.

THE wanton cruelty frequently exercised upon brutes, *is* a crime which I believe many commit, without considering either the misery it produces, or the guilt it incurs; and many more who, in fits of causeless or capricious displeasure, intend to inflict the misery, have no sense that they incur guilt.

To suppose that mankind in general would as frequently ill-treat the creatures, which God has put into their power for their use and service, after they are convinced that by so doing they offend him, and bring guilt upon themselves, as before, is to suppose what every man would resent as a disgrace to his species, and an insult upon himself; yet the moral obligations of humanity to brutes has not, as I remember, been insisted upon from our pulpits so forcibly, or so frequently, as the importance of the duty requires. I was therefore extremely pleased to see the substance of two sermons, preached on a Shrove-Sunday, lately published with a view to inculcate the duty of clemency to brutes in general, and in particular to discourage that species of cruelty, which is annually practised, to the disgrace of our country, and our species, the throwing at cocks.

The author proves that cruelty to brutes is sinful, by several

quotations from Scripture, and a series of just reasoning upon them, particularly from his text, "A righteous man regardeth the life of his beast;" which implies, that he who regards not the welfare of the creatures beneath him, is not righteous, but wicked. The attention of that Being, whose tender mercies are over all his works, to the irrational part of the sensitive creation, appears from the following precepts: "Thou shalt not seeth a kid in his mother's milk," Exod. xxxiv. "Thou shalt not kill a cow, or an ewe, and her young on the same day," Levit. xxii. "If a bird's nest chance to be before thee, and the dam sitting upon the young, thou shalt not take the dam with the young," Deut. xxii. "Thou shalt not muzzle the mouth of the ox when he treadeth out the corn," Deut. xxvi. It appears too, from the same divine revelation, that of the bounty of nature great part is intended for the subsistence and accommodation of brutes as well as of men. We are told that "God sends the springs which run among the hills into the vallies, to give drink to *every beast of the field*, and that the *wild asses may quench their thirst*; that the *fowls of heaven* may have a habitation in the trees, nourished by their moisture, and delight themselves with singing among the branches." We are told also, that "when God watereth the hills from his chambers, it is done to cause grass to grow *for the cattle*, as well as corn, wine, and oil, for the service of man." The tender care of the Divine Being over the brute creation, is also evident from his expostulation with Jonah:—"Should not I spare Nineveh, that great city, in which there are more than six-score thousand persons, that cannot discern their right hand from their left hand, *and also much cattle*." Can it then be supposed, that man may innocently mangle and torture the beings for whom God opens the fountains of the hills, compresses the clouds of heaven into rain, cloathes the fields with verdure, and the forests with shade! If we are enjoined to be merciful as our Father in heaven is merciful, mere negligence of the welfare of those animals for whom he careth, is not blameless: what guilt then must he contract, who counterworks the benevolence of his Maker; and, with all the insolence of derision, and the baseness of ingratitude, inflicts misery in sport, and hears the groans which he extorts from nature, with laughter and merriment! That we are permitted to take the lives of animals is true, but it is as much for their sake as for ours. If God had not appointed our lives to be sustained by animal food, the animals which we kill to eat, would never have lived at all. This very ordination, therefore, is an argument of the divine goodness, not to man only, but in general. For it is manifest, if the very food we eat is capable of happiness, and is actually happy till we eat it, that there is just so much more happiness produced upon the whole, than if our food consisted wholly of

things insensible; the happiness of the creatures we eat, seems therefore to be the very condition upon which we are allowed to eat them; and nothing can be more ridiculously absurd, than to infer from our right to kill them for food, that we have a right to torture them for the most diabolical purpose, the pleasure of doing mischief, and contemplating misery.

As our divines seem to have left the duty of general humanity, and indeed every duty of which neither God nor man is immediately the object, to moral writers, and transferred it from divinity to polite literature, this author expresses an honest and benevolent wish, that some person, whom providence has blessed with riches, would found an annual lecture on the duty of clemency to brutes, and appoint an handsome salary for the preacher, upon condition that he should publish a certain number of copies of his sermon within a limited time; this however will be less necessary, if our clergy should take the hint, and make it a subject of their discourses upon proper occasions, particularly at *Shrove-tide*, when the most inhuman and infamous practice of throwing at cocks usually takes place, notwithstanding the laws by which it may be restrained, arising from the negligence of those who should enforce them, and their inattention to the enormity of the crime.

Some MORAL SENTENCES *of the* PERSIANS, *taken from Sir* JOHN CHARDIN'S *Travels into Persia, published at Amsterdam in the year* 1711.

(*Continued from vol.* XXXV. *page* 705.)

A WISE man gave this advice on his death-bed to his children: Learn all the sciences that you are inclined to, except these three; viz. Judicial Astrology, the Philosopher's Stone, and controversies: for the first serves only to multiply the troubles of life; the second to consume your estate; and the third, to raise doubts, and confound religion.

There are four sorts of persons who cannot long subsist:—a quarrelsome man, a rash tyrant, an usurper, and a prodigal.

The confession of a fault can do more than all excuses.

Gamesters are not to be chosen either for judges or witnesses, because they take pleasure in that which is not for the public welfare.

Man is of short life, but of long hopes.

He that rides in the chariot of hope, has poverty for his companion.

There are three things, which can only be known on three occasions: viz. valour in war, wisdom in choler, and friendship in necessity.

OBITUARY.

DIED, April 5, 1813, SUSANNAH WEN, of Whittlebury, Northamptonire, in the 90th of her age. At the age f twenty-one, after meeting with a disppointment which affected her much, e began to seek the Lord. A serious oman in the place gave her suitable dvice, and taught her to read. In her nxiety for the welfare of her soul, she sked the curate of the parish, whether was possible for her to experience the nowledge of salvation by the remision of sin: his reply was, "Few in his country possess that knowledge, ut you may, if you seek." His preenting her with a Bible on this occaion, excited her warmest gratitude. bout fifty-three years ago, she became member of the Methodist Society, hich the late amiable Mr. Murlin ormed at Whittlebury. About the year 765, she was appointed a leader of a lass, in which office she continued till 809, when, through infirmity of body he was rendered incapable of filling it ny longer.

Throughout her long Christian course, he adorned the doctrine of God her aviour. In and out of her class, she as a faithful, but mild reprover of sin; ay, in the streets, immoral characters ave been known to shun her presence, n order to avoid her pointed reproofs. Her diligence in visiting the sick, and er labours for their spiritual welfare, ere remarkable; and it is to be hoped, hat many whom she visited will be her oy and crown of rejoicing in the day of he Lord. In the use of all the means of race, she was a pattern of diligence; nd tho' latterly she could hear very few ords which were spoken from the pulit, yet that circumstance did not preent her regular attendance. According o her ability, she cheerfully contributed o the support of the gospel; and she as wont to say, that the poorest ought o give something for that purpose. She as an affectionate wife and kind moher in-law, and was careful in managng her family concerns, in order that he might strictly fulfil all her engagenents. Her confidence in God was firm midst violent persecutions, and painul exercises of a peculiarly distressing ature. She bore her sufferings with xtraordinary patience and calmness of emper. In her affliction she was graiously and powerfully supported; and he frequently said, "Jesus is precious; God is love:—I love him, because he irst loved me."

On the Friday before her death, when some of our friends who were with her, thought she was about to breathe her last, she unexpectedly revived, and sung with remarkable sweetness that hymn which begins thus,—

"What hath the world to equal this?"

The remaining part of her valuable life was chiefly spent in repeating appropriate passages of Scripture, and verses of hymns. Having repeated the passage, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" she dwelt on the latter part of the verse, "washed their robes," &c. till she quietly resigned her spirit into the hands of God. She was an Israelite indeed, who adorned her Christian profession for more than half a century. JOHN SIMMONS.

Towcester, May 10, 1813.

RELIGIOUS INTELLIGENCE.

Part of the Contents of the Annual Report of the SOUTHWARK AUXILIARY BIBLE SOCIETY, *and of the Appendix to that Report.*

AT the second Anniversary Meeting of the *Southwark Auxiliary Bible Society*, held on Tuesday, the 5th of April, 1814,

The Right Honourable the EARL of ROTHES, *President, in the Chair*:—The Report of the Committee having been read by the Rev. William Mann, it was moved by Henry Thornton, Esq. M. P. seconded by the Rev. John Clayton, and resolved unanimously, That the Report now read be received and adopted; and that it be printed, under the direction of the Committee.

On a motion of the Rev. William Dealtry, seconded by Richard Philips, Esq. it was resolved unanimously, That this Meeting, impressed with a sense of the benefits derived from the establishment of BIBLE ASSOCIATIONS, and of the importance of their general extension, do request the Secretaries to select from the Report now read, and from such other records as they may deem proper, a "Statement of the Organization, Progress, and Effects of the TWELVE ASSOCIATIONS of Southwark, and that such Statement be published forthwith, for liberal and extensive circulation.

The cordial thanks of the Meeting were unanimously resolved upon to the

Right Honourable President, and others, who had taken an active and decided part in managing the concerns of the Institution.

The Auxiliary Society of Southwark, with its twelve Associations, comprise a body of more than *six hundred and fifty active agents* in the Bible cause. When it is considered, that one hundred and twenty-eight of these are annually succeeded by new members, and the influence which each of these possesses in his own sphere, the constantly increasing *moral effect* will appear prodigious, and, in its ultimate results, incalculable.

The aggregate number of subscribers since the formation of the Auxiliary Bible Society, exceeds *twelve thousand;* of whom about three-fourths have subscribed for Bibles and Testaments, and one-fourth for the general purposes of the Institution: the latter are termed *free subscribers;* and the Committee report with pleasure, that this class has, in many instances, been recruited from the former; the perusal of the sacred Volume having produced, as its immediate and natural effect, a desire of extending to others the blessing with which they had enriched themselves. In the lists of free subscribers forty-nine JEWS are enrolled, who pay their contributions with a punctuality and zeal, which have delighted the District Collectors. One of them, on being asked, why he, who was a Jew, subscribed for the benefit of strangers, emphatically replied, "Because, Sir, I perceive that those Christians who read their Bibles, are better people than those who do not." Nearly one hundred ROMAN CATHOLICS have already entered their names; and it is observed with peculiar satisfaction, that their number progressively increases. An active member of one of the Association-Committees professes this mode of faith, and his colleagues have borne ample testimony to the zeal and assiduity with which he has discharged his important duty.

The Committee, under a humble sense of that condescending mercy which has blessed their endeavours, decidedly pronounce, that *the moral effects of the Institution are already perceptible;* and that it is to the agency of the Bible Associations, that the present aspect of the District must be attributed. PARENTS, who before were ignorant of divine things, now invite the Collectors to serious conversation! CHILDREN, who before knew not the Sabbath was to be kept holy, are now sent early on the Lord's-day to be instructed in the religion of Jesus Christ. ROMAN CATHOLICS, whose prejudices *once* appeared insurmountable, are *now* subscribing to possess that blessed treasure, which is denied them by their priests; and JEWS are contributing to the diffusion of the gospel of that *Saviour*, whom their fathers persecuted and denied.

Nor are the advantages resulting from the BIBLE ASSOCIATIONS confined to the more immediate object of their establishment. It is the duty of the several District-Committees to visit *every family* within their allotted field of labour; and in consequence of the removals to which the poor are peculiarly subjected, this interesting survey is regularly and frequently renewed. The perfect knowledge thus acquired of the actual state of the great mass of the population, has already given birth to many institutions for the relief of their necessities. These collateral benefits in the formation of societies for educating children and adults,—for supplying the poor with bread, coal, or clothing, at reduced prices, or gratuitously,—for visiting the sick,—and for relieving the temporal wants of the indigent and afflicted in other different ways: thus affording the best practical illustration of the motive which actuates the members of the Society, and the clearest comment on that sacred Volume which they distribute.

Some casual inquiry had induced one of the secretaries to believe, that a deplorable dearth of the Holy Scriptures existed among the *British and foreign sailors resorting to the port of London.* In order to ascertain the fact, eleven ships were indiscriminately visited by him, and only *one* Bible found; and this one on board a Swedish vessel! A subsequent and more extensive investigation has led to the belief, that of the ships which enter the Thames, scarcely *one in twenty* is supplied with a Bible! Influenced by a desire to remedy this serious evil, the Committee requested the co-operation of those neighbouring Auxiliaries, whose sphere of action seemed most to comprise this neglected but interesting scene; and a few members of the Southwark, City of London, Blackheath, and the East London Committees met, during the summer, when it was proposed that a Committee should be formed under the name of the THAMES UNION BIBLE COMMITTEE, and a plan of proceedings was arranged,

which has received the sanction of the respective Committees, and by which, they confidently trust, this important object will be ultimately attained.

The *Thames Union Bible Committee* is composed of the secretaries, and four representatives, from each of the above-named Auxiliaries; and a temporary fund has been raised, by a transfer from the respective Committees of one-tenth of the privilege to which they are severally entitled from the Parent Institution. ELEVEN depositaries are already established on both banks of the Thames, from London-Bridge to Woolwich, which are supplied with Bibles and Testaments in the several European languages hereafter specified, for sale to mariners, at an agreed scale of prices, averaging about one half the prime cost. An "Address to Mariners," explanatory of the object in view, and intended to direct their attention to the Sacred Records, has been published in English, French, Spanish, Portuguese, German, Dutch, and Danish; and the Committee have secured a regular channel of distribution for those papers, through the liberal assistance of a gentleman, residing at Gravesend, whose official duty leads him on board every vessel which enters the port. A list of the depositaries is annexed to this Address; and sailors are thus informed where they may be promptly and cheaply supplied with the invaluable treasure.

The Committee express a hope, that in thus applying a portion of the funds placed at their disposal, they are accelerating the arrival of that period, when "they that go down to the sea in ships, that do business in great waters," shall gratefully and experimentally acknowledge, that they have "seen the works of the Lord, and his wonders in the deep;" uniting in the joyful chorus, "O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The Associations, for obvious causes, decline the subscriptions of *paupers*, and have refused the voluntary offerings of abandoned females; but to both classes grants of Bibles and Testaments have been made, either at reduced prices or gratuitously.

Prevented by our limits from furnishing our readers with any more of this very important and highly interesting Report, we proceed to lay before them a few extracts from the Appendix.

"When six of the Southwark Associations had been established, it was perceived, that although a constant and harmonious intercourse had been kept up between the Auxiliary Society and *each* of those dependencies, something was yet required which should bring the *whole* into one collected view,—some centre of unity and concord, which should attract the various members of the family, and from which the rays might emanate, conveying heat and light to the boundaries of the system. This centre was happily found in the establishment of a regular QUARTERLY CONFERENCE, comprising the members of the Auxiliary's Committee, and deputations, consisting of eight, ten, or twelve members, from each Association; (in which the respective officers are included:) but at which the different Committees have the privilege of attending as visitors.

"The institution of the Quarterly Conference has been attended with the most happy effects: it has not only produced that mutual knowledge and mutual affection which should characterize a band of brothers, but it has tended to infuse a full and correct knowledge of the object in view:—the design is comprehended and appreciated, and that cordial co-operation which results from decided conviction and conscientious approval, is firmly secured.—The records of the Quarterly Conference exhibit a conclusive proof that *every objection* hitherto urged against the Bible Society, is founded on assumptions that do not exist,—that none of the anticipated evils have resulted from the greatest possible extension of the system,—and what is hypothetically wrong may be practically right.

"It was said, that the poor had neither the ability nor the inclination to co-operate in this good work. The event has proved that they have both: they have manifested the greatest readiness to subscribe, not only to procure the sacred Volume for themselves, but to promote its universal diffusion: and in many cases the District-Committees have felt it their duty to accept a part only of their liberal contributions. The *ability* of the poor to subscribe is evinced by the aggregate amount of their contributions,—by a decided preference given to the *highest* priced Bibles;—and, in many instances, by the continuance of their subscriptions after they have obtained the wished-for treasure.

"It has also been insinuated, that the consequence of the general circulation of the Holy Scriptures, would be

a more thin attendance on public worship in the Established Church. The clergymen of Southwark can best refute this groundless insinuation; and they can testify that their congregations have materially increased in number, and improved in habits of decorum and propriety of conduct, since the establishment of Bible Associations in their respective parishes.

"Nor should the *temporal* advantages resulting from those institutions be overlooked: many of the labouring classes have acknowledged, that although they conceived, at first, it would be difficult to spare the requisite subscription, they were soon convinced of their error;—that in endeavouring to save one penny a week, they acquired habits of system and economy,—and that by perseverance in those habits, they speedily found themselves in comparatively easy circumstances.

"The following case will shew the utility of enlisting beneath our banners workmen in manufactories; simply receiving money from such persons, when called upon, is gratifying; but how much more so, when a workman comes *voluntarily* forward, and presents the united contributions of himself, his fellow-labourers, and his friends; and in such a manner too, as warrants the Committee to conclude, that he will not relax in his endeavours to aid the good cause. Alexander M'Kenzie, a journeyman hatter, attended our General Meeting, and read one of the Annual Reports; he became, in consequence, so interested in the success of the Association, that he has used every exertion in increasing its means of usefulness. In two payments the Committee have received, as the fruits of his efforts amongst his brother-workmen, the sum of 3*l*. 9*s*. 6*d*. and but few, if any, Bibles will be wanted.

"A poor woman, residing in Ewer-street, was visited by two members of a Sub-Committee. Upon the usual inquiry, 'Have you a Bible?' she answered, 'No:' but rejoiced that the persons on the first floor had one; which her son, a poor working man, read to her. She was very ill, could scarcely sit up, and appeared sensible that her dissolution was approaching. The Sub-Committee left her, promising to send some relief. Through the kindness of a friend, she was recommended to a visiting society, a deputation from which lost no time in calling upon her: they found her very anxious to receive spiritual instruction, and repeated their visit two or three times. Her health declined rapidly, and at the last time the visitors were permitted to see her, after expressing much thankfulness for their kindness, much hope in the merits of a crucified Redeemer, she blessed God for the Bible Society, from which the two gentlemen called upon her. The visitors called again, and found that shortly after their former visit she expired."

LAMBETH, *(South Division.)*

"It affords us infinite pleasure to report, that in going over our respective Districts, we have not met with much opposition; and though there were some who rejected both the Bible and its distributors, yet there were many who deeply regretted their past indifference; whilst others unfeignedly bewailed their ignorance, and oft with bitter censure reproached the carelessness of their inconsiderate parents."

"In the recesses of a gloomy court we explored a wretched habitation, where a door, half opened by an aged female, disclosed to our view an abode of the most abject penury we had ever beheld: while in harsh and uncongenial terms she demanded our business, our reply may be imagined. She was softened, and thus addressed us: 'Alas, Sir, I do not indeed possess a Bible, but I am punished severely for my neglect of it; I was once in the possession of thousands, but have not now sufficient to procure myself food.' There was something in her air and manner, that constrained us to believe her assertion: she had our promise of a Bible, which she much desired."

"A poor labourer, with a family of children, had been recommended as an object on whom to bestow a Bible; but, being called upon, he insisted on paying something towards the purchase, and accordingly became a subscriber."

ST. GEORGE'S.

"Some of the members of a Committee called upon a poor German, who had been out of employ for some time; they asked him if he had a Bible; he replied, 'that he had one in his own tongue, but was desirous of obtaining one in the English language, that he might read it to his wife, (who was a native of this country,) because he could not explain the Scriptures so satisfactorily as he wished, nor so adequately convey to her, in his own words, what he felt of them.' They both appeared to be near 70 years of age. He said, 'he had been in much better circumstances, but he was then a stranger

to God; and though they were now so reduced, *as to have been obliged to subsist for nearly three weeks on water gruel only*, and had been for the last three years much afflicted, yet all his trust was in God; and that he now enjoyed that inward peace, to which he was formerly a stranger.' He held his German Bible in his hand, which the Sub-Committee expressly stated, '*was thickened by papers of remarks between the leaves.*' Although he was so very poor, he said he would subscribe one penny a week, to enable him to read an English one to his wife; who, he feared, was resting in the form of godliness, without the power of it on her soul;—not looking to the merits of Jesus as the only sacrifice for sin: he now hoped, under the blessing of God, he should be able to read an English Bible to her.' The Committee, commiserating his distressed situation, and noticing his earnest desire to obtain an English copy of the Scriptures, voted him one gratuitously, which he received with the greatest thankfulness. About eight months after, one of the Committee calling on him, found the following lines inscribed on a leaf of this Bible, (which he stated was his constant companion, and added, that he had regularly read it through, as far as the Epistle to the Hebrews,) 'When the righteous calleth, the Lord heareth and delivereth them out of their distress.—This *treasure* is the gift of God, by the hands of friends, whom God bless and preserve!'"

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. TURTON to Dr. COKE.

Harbour Island, Sept. 29, 1813.

REV. AND DEAR SIR,

As soon as our District Meeting was concluded, and our business at New Providence finished, I set sail for this place; and, after a very agreeable passage, I arrived here with my little family, on May 15. I found the small Society left by brother Rutledge, in a prosperous state: the officers of the Second European Company mentioned by brother Rutledge, are still very friendly; indeed one of them is a zealous member of our Society.

This small town, thanks be to God, has suffered no injury from the late hurricane, which did not rage here as it did at New Providence and other islands. The people seem truly grateful to God for his goodness, which has so far preserved them from that dreadful visitation. Our congregations are of late double to what they were; and prejudice, that had gained ground by means of a few individuals, is now disappearing. Our Society is nearly thrice the number which it was when brother Rutledge left this place: he said, before his removal that if the work should continue, there would be a great increase of members. Several of the inhabitants of some little settlements around us, having visited this island, have been brought to a sight and sense of their guilt and danger; of these awakened sinners I have formed two classes. Never did I see a more attentive congregation than we have here; the people seem to eat up the word: and, in short, every thing seems to indicate that we shall have a large and prosperous society in this town.

This is accounted one of the most healthy islands in the Bahamas; but since my arrival, Mrs. Turton and myself have suffered affliction, from which, blessed be God, we are recovered.

The word of God will, I am persuaded, prosper in these islands. An account of the wonderful change wrought in the inhabitants of Eleuthera having gone abroad, the people, wherever we go, expect something extraordinary from us, and that an extraordinary change will take place in themselves.

When I first mentioned the poor inhabitats of these islands to the Committee, it was impressed on my mind that many of them would be brought to God, through the instrumentality of the Methodists. To me they appeared a people fitted to receive the gospel; and, blessed be God, the event has proved that I was not mistaken. Several of them have already gone to their eternal rest, and several others are waiting in joyful expectation for the time of their departure.

I bless God that he enables me to delight in the blessed employment of calling sinners to partake of the benefits purchased by the death of Christ; and that he deigns to strengthen me with his Spirit's might, and crown my labours with success. I am truly sensible of my unworthiness to rank among the least of God's people.—When I consider the holiness necessary to make me a fit vessel for my Divine Master's service, I am constrained to exclaim against myself, and lift my heart to God for daily supplies of grace. But, encouraged by him who hath called me to the work of the ministry, I trust he will supply me

with grace to be faithful, and let me see the fruit of my labours.

Extracts of Letters from Mr. TURTON to the Missionary Committee.

New Providence, April, 1814.

ON Harbour Island our Society has increased beyond our most sanguine expectation; and the life and power of religion have been evidently manifest in the lives of professors. From this island the work of God has spread to the little settlements around; and in the islands at large it continues to prosper.

New Providence, May 30, 1814.

AT our late District Meeting, we took into consideration the distressed state of New Providence for want of a chapel, and judged it advisable to begin one immediately. When our chapel was blown down, a friendly lady of our society purchased a large house, which she rented to Mr. Dowson, for the purpose of public worship. That place is the most eligible in this town for a chapel; and the former being considered unsuitable, we concluded on purchasing the new place, and selling the old one. The house, with a little expence, will answer the double purpose of a chapel and a dwelling house, and hence make our situation comfortable.

We obtained His Excellency's permission for making a public subscription, which already amounts to more than two hundred and fifty pounds sterling; this sum, when added to what we expect from the sale of the old lot, will enable us to make such alterations as are necessary, as well as to make a good payment towards our new purchase. The price of the purchase is £700, sterling, which we have engaged to pay by instalments; and the means which we propose for doing so, are subscriptions, collections, pew rents, &c.

Though brother Rutledge and I, on account of our infirmities are unable so to fill our stations as may be desired, yet the Lord continues to prosper his work in these parts; to his name be the whole glory.

Letter from Mr. THOMAS BLACKBURN to the Secretary of the Missionary Committee.

Kingston, St. Vincent's, May 7, 1814.

DEAR SIR,

HAVING a few moments at my disposal, I take an opportunity of writing and sending you the short account of Moses Lindo, which I promised you in my last letter.

He was a man of colour, but free and respectable. Drawn by the *cords* of divine love, during the ministry of Mr. Willis in Grenada, he joined our Society; and from that time unto the day of his death, adorned the doctrine of God our Saviour in all things. He was not so clear as some, with respect to the time of his spiritual deliverance, but he *did* obtain that deliverance, and *could* cry out, by the Holy Ghost given unto him, "Abba, Father."

For fourteen years he was a subject of severe and multiplied afflictions; but never, until after his conversion to God, did he believe that he could enjoy ease in pains, or happiness in the midst of trouble and affliction. From the time of my arrival in the island until his death, which happened some months after, I had frequent opportunities of visiting him, and of conversing with him. Upon these occasions I was thoroughly convinced that he was truly alive to God. His fortitude and patience were remarkable. Under his last very painful and distressing affliction, he so possessed his soul in patience, that a murmuring word did not drop from his lips; nay, he often said to me, that his very sufferings were cause of praise and gratitude to him.

Family worship was regularly and strictly performed by him as long as he was able. Three times a day were *all* his family convened in the chamber where he lay, for the purpose of worshipping God; and the Lord frequently testified his acceptance of the tribute, by pouring down blessings in abundance upon them. Often did the Lord, when I joined with them, water my soul, and renew my spiritual strength.

With St. Paul, he was enabled to say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Hope, as an anchor, kept his soul stayed upon God; and though sometimes (to speak figuratively) the winds blew fiercely—the waves roared horribly, and dashed with fury against his shattered barque;—though terror took hold upon him, and fear made all his bones to shake;—he parted not with his anchor—he outrode the storm,—and was ultimately borne by triumphant *love* safe to Emmanuel's land, "the palace of angels and God."

He retained his senses entire to the last, with the exception of two or three hours about three days before his death.

In the course of the day on which he died, on being asked, "Has death any

terror to you?" he readily answered, "No. I know I shall die, but my soul enjoys perfect peace. I am going to my Saviour. Come Lord: Come Lord! Come quickly!" Here his voice began to falter, and it became apparent that the moment of his dissolution was near. At his request, a hymn was sung; after which he was asked, "What is *now* the state of your mind?" With an energy which astonished all present, he exclaimed, "Happy! happy!" and then sunk back upon his pillow, and expired.

THOMAS BLACKBURN.

A Letter from Mr. JOHN DAVIES to the Rev. Mr. BENSON.

Kingston, Jamaica, May 20, 1814.

REV. AND DEAR SIR.

IT is with pleasure I embrace the present opportunity of complying with your request, "towrite as soon as convenient;" as I conceive the information I can give, will, if made known, rejoice the hearts of thousands who have pitied, without being able to relieve the Lord's people in Jamaica, who have long been deprived of the privilege of hearing the word of God preached in the place set apart for that purpose.

I embarked at Portsmouth, March the 9th, on board the Cadmus, Capt. Taylor, from whom I received every mark of attention and respect that could be reasonably expected. On Sabbath days I read prayers and preached to the passengers and ship's company, distributed tracts, and gave individual advice. I went on shore at Madeira, and Barbadoes; at the latter of which I preached twice; and after an excellent passage of 51 days arrived at Kingston on the 1st of May. Here I found myself surrounded by a numerous and affectionate people, who rejoiced at the prospect of having the doors of the Lord's house once more opened for their reception, after having been shut nearly 7 years. The strong conviction I felt, that the Lord had called me to the work, and sent me hither, removed every doubt from my mind respecting the ultimate success of my endeavours to open the house "where prayer had been wont to be made."

I waited on the mayor of the city, the other magistrates, and most of the members of the corporate body; almost the whole of whom received me with politeness: but very few of them would promise me their support at that time. One gentleman undertook to present a petition for me to the corporate body. On the 9th instant I waited on their Honours at the court-house; there were only three gentlemen who appeared to be decidedly against me; the rest were willing to have a fair discussion of the subject. It being intimated that some terms in the petition were ambiguous, I was requested "to present a petition in another form, which would be more full and explanatory, on the Monday following."

The 13th we observed as a day of fasting and prayer, on account of the present afflicted state of the church in this Island, particularly in this city. On the 16th I presented a petition, to which none of the gentlemen made any objection. It was agreed that my documents should be transcribed into the journals of the court.

On the following day I applied to the Quarter Sessions, and requested permission to take and subscribe the usual oaths; three out of the five sitting magistrates favouring my design, leave was granted. With what joy and gratitude was the intelligence received by hundreds; I might say, by thousands, who are hungering for the word of life, and anticipating the joys of that day, when they shall say one to another, "Let us go up to the house of the Lord." Prior to that, the chapel must undergo some necessary repairs; and the 6th of June is the day on which, by the help of the Lord, we intend to unite in it in the delightful exercises of praise and prayer.

I conceive it my duty, before I conclude, to acknowledge the kindness manifested, and the support afforded me, by the following gentlemen: the Hon. George Kinghorn, Mayor of this city; and Robert Smith, Esq. one of the members of the corporate body, who presented my petition, and to whose exertions, under God, I may chiefly attribure my success. I should also mention Messrs M'Lelland and Savage, Esqrs. two of his Majesty's Justices of the Peace. With respect to the work of God in the Island at large, I can say but little at present. I have visited St. Thomas's in the Vale, and Spanish Town, where it is probable great good will be done, in addition to what has already been accomplished.

Brother Wiggins has borne the burden and heat of the day, and has proved himself to be a faithful, disinterested minister of Christ. Please to give my love to the Committee.

I remain, Rev. Sir,
Your affectionate Son in the Gospel,
JOHN DAVIES.

POETRY.

Dear Sir, *Margate, July*, 1813.

If the following piece, in memory of the late amiable and pious Mrs. M'Geary, of Keynsham School, near Bristol, should appear worthy your attention, I have no doubt that the remembrance of their once dear governess will be grateful to the numerous surviving objects of her maternal care, and particularly so to,

Your's, most sincerely,
MARY PEARCE MARTIN.

AN ELEGY

On the Death of the late Mrs. M'Geary, Of Keynsham.

Ah! who that mingles with the cares of life,
But knows the mournful luxury of tears?
Ah! who, familiar with affection's strife,
But often mingles courage with his fears?
Nor unappall'd, nor in despair he hears
The trump of fate—the tempest of distress;
And trembling shrinks—till tranquil *Heaven* appears, [confess
Calms its wild rage, and bids his griefs
The *God* that rules the storm, and bids the tempest *bless*.

So have we seen the wretched *pilgrim* fly,
From storms impending, to some shelter near,
When, lo! asudden tempest sweeps thesky,
And bids the threat'ning danger disappear.
So now beclouded, and alternate clear,
So bright—so gloomy was her various way;
And so was *heaven* to *Christiana* dear,
In all the changes of His righteous sway,
In all the gloom of night—in all the glare of day.

She *was*—what others only wish to be;
She *did*—what many but resolve to do;
She *had*—what some but at a distance see,
Aspiring still to brighter worlds in view.
She lived, intent her *Saviour* to pursue,
With *faith* unfeigned, and unfeigned *love*;
Eager to urge her steady journey through,
To that bright world of blessedness above,
Where *saints* shall *deathless joys*, and *glorious triumphs* prove.

'Twas her blest task, by gracious *heaven* assign'd, [bloom;
To train the rising plant and guard its
To "pour instruction o'er the tender mind,"
And wait till fruit to fair perfection come.
Some had her *tears*—her *prayers*, her *praises*, some;
And some, the *censure* of her gentle tongue:
Her *life* fair lessons taught beyond the tomb; [along.
And led her charge through *virtue's* paths
To worlds of fair delight, and scenes of endless song.

But ah! no more the rising plant shall know,
Shall feel the sun-shine of her smile, *no more!* [bow,
Oppress'd with *death* we saw the *matron*
And lo! the short-liv'd blessedness is o'er!
That *heart* is *cold*, where love did once adore! [reign:
That *tongue* is *silent* now, where grace did
Nor rolls that *eye*, once eager to explore,
The cot of *poverty*—the couch of *pain!*
Nor shall that eye, or tongue or chide, or bless *again!*

Is there, of all her bless'd *tuition* form'd,
Who wished the triumph of her worth *to share?* [charm'd,
Is there—whose heart with modest virtue
Would faithful copy her maternal care?
And, like their long lov'd governess, prepare,
By humble virtue for a happy seat,
Where *saints* rejoice, and ever bright and fair,
Angels in glorious happiness complete,
Crown their exalted *King*, and worship at *His* feet?

Here hasten then—and mark her noble flight;
See where her spirit wins its rising way;
For now she mingles with the *saints* in light,
And gains the splendours of *immortal day*.
There *seraphs* sing, and *saints* in white array
Swell the glad chorus of seraphic joy;
There *angels* all their heavenly charms display;
And there *Christina*, with exulting tongue,
Bids loud salvation flow through endless years along.

EPITAPH.

There, silent slumbers in the *peaceful grave*,
What *once* was *active*, *generous*, and *fair*;
Ye *proud* behold it—and ye daring *brave*,
Confess the *triumph of a Christian* there.
Say—what on earth most merits human care?
In virtue, *honour*—or in conflict, *ease*,
Say—what in *heaven* a Christian hopes to share, [plays?
Where bliss immortal all its charms dis-
That was her care—her hope—her character—her praise!

Printed at the Conference-Office, 14, City-Road; by THOMAS CORDEUX, Agent.



Bladfs

Mr. James Sykes.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1814.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM STEVENS.

(Concluded from page 727 of our last Number.)

MR. STEVENS, soon after his arrival at Kingswood, entered upon his important duty of instructing the rising generation, for which he was well qualified.

"Nov. 14. I have now, (saith he,) been employed some weeks in my new vocation; and, I trust, not in vain. The boys under my care make progress in their learning; and, blessed be the Lord, there appears among them a concern for religion."

In addition to the school work, Mr. Stevens took his place as a preacher on the Lord's-day, at Bristol and in the circuit, as long as he was able to preach. God, according to his promise made to his messengers, was with him in his work, and in some instances gave him to see the fruit of his labour. One of these was at Keynsham. March, 1803, under his ministry, fifteen young ladies (who were at the school of the late Mrs. M'Geary) were convinced of sin; and they afterwards sought the Lord in good earnest, till they found him reconciled to them through faith in Jesus! All of them became members of the Methodist society, and evidenced the reality of the work of God upon their minds during their continuance at Keynsham. Two of them are now wives to ministers of the Gospel; one, Miss Mary Flamank, of St. Austle, witnessed a good confession, and died happy in the Lord, some years after she left school. Nor was he less successful in Kingswood school. About this time it pleased God to remove by death Simon Day, one of the scholars. Mr. Stevens improved this dispensation by a funeral sermon, preached over the corpse; and the Lord graciously applied his word to the hearts of three of the senior boys, who were deeply convinced of sin, and began to seek salvation in the Lord. The work thus begun increased

till the number who found peace with God, through faith in Christ, was near thirty. That this work upon the infant minds of the boys was of God, will appear from the following facts, viz. that many of them are now filling useful places in the church of Christ; and more than one, after passing through the various useful offices in the Methodist society, are now wholly given up to the work of the ministry. The following is an extract of a letter from one of the boys, who had left the school, after finishing his education.

" Very dear Sir,

" The very great regard which you always entertained for me, the continuance of which your very kind letter to me clearly proves, I do and must always remember with the greatest gratitude. It was to me, indeed, a valuable epistle, and has never failed of being very beneficial to me at the several times I have perused it. I am thankful to God for one who is urgent for every thing that may contribute to my everlasting good, and who rejoices to hear of any further attainments of mine for this great end. You hope I am in society, and that I am an ornament of it. To the first, I can with great pleasure answer in the affirmative; and can add, that I have no temptation to quit it. The older I grow, the more clearly I perceive the excellence of that system of religion adopted by the Methodists; and rejoice the more, that my father bore so great a part in the ministry among a people, whose doctrines, I believe, are those which were taught by Christ and his apostles. To a society embracing and acting upon such doctrines, you ask, Am I an ornament? Ah! my dear sir, I am ashamed and constrained to own, that considering all my advantages above others, both of precept and example, I can scarcely account myself worthy of their fellowship. Yet, I take God for my witness, that I desire, and in a measure strive, to adorn my Christian profession. I do not, I hope, bring a disgrace upon it, by indulging myself in the practice of any known sin; but, ah! I feel that I have a heart prone to wander from my God, peevish, fretful, and by no means conformable to the pattern which my Saviour left me. I cannot but think, that had I been an ornament of my profession, I must certainly have influenced some of those with whom I am daily, and who are strangers to religion, to see its desirableness: instead of which, whenever they notice it at all, it is merely to contrast their own happiness with mine, and to attempt to prove, that without their sources no happiness can be obtained. I bless God, I still enjoy a sense of his favour, which stimulates me to double my diligence, not only that I may not lose what I have already attained, but that I may increase in the knowledge and love of God. I study to be (what I fear I am not) always pre-

pared for death; as I not only know, but am fully sensible of the possibility of my being hurried into eternity at a moment's warning. My late very dear sister, it is true, was favoured with a longer notice; yet why should I say favoured, since to those who are prepared as fully as she was, and under all those painful circumstances under which she existed, a prolongation of life should be accounted a cross rather than a privilege. But the cross itself was a privilege to her; such she accounted it; and by the help of him who is mighty to save, she triumphed over all her sufferings, and was a faithful witness of the truth of those doctrines, which my dear father literally spent his life in proclaiming.

"I am, yours, &c."

Thus God honoured his servant, when he was in great weakness of body.

Mr. Stevens having been, by the providence of God, fixed among a very poor people, whom he and his wife were in the habit of visiting in their little cottages, became acquainted with their distresses and wants, the knowledge of which gave him great pain, as he was not in circumstances to do much towards their relief. All that was in his power he had contributed. At this time, (1804,) a few families were in great distress, almost perishing for want of the necessaries of life. These were poor colliers, who work for from 12*s.* to 14*s.* per week, and who, in the time of affliction, or when they meet with any accident, have nothing coming in, except from eighteen-pence to two shillings per week from the parish. For these he felt most acutely; and having stated their case to a few of the Kingswood friends, they all felt as he did, and entered upon a subscription to relieve them. Some friends at Bristol got to hear what had been done, and readily came forward to assist them with money. On this they resolved to form a society, which had for its object the relief of the poor of every denomination, to be called, "The Kingswood Benevolent Society," of which Mr. Stevens writes thus in his diary:—

"June 24. It is marvellous the success we have met wi' this institution. God hath raised us up friends indeed, in the persons of Mr. and Mrs. B. of Bristol, a gentleman and his wife, whose principal business is going about doing good. He has been one of the principal founders of the charity, having raised us, by unwearied application, the sum of £80. with which we have been able to supply a considerable number of poor families with beds, blankets, clothes, food, and medicine: this is the Lord's doing, and it is marvellous in our eyes."

This society has continued, and so increased in its subscribers,

that, for the last three years, about the sum of £200 per annum has been given away among the poor in this neighbourhood, by its committee and visitors: and this year will exceed any former, as the above-mentioned gentleman has, during this hard winter, (1814,) forwarded £100 to the secretary for distribution; and has informed him, that he will have it in his power to forward another £100 in the course of the year.

"By a chain of extraordinary providences, I am engaged in a small way of business at this place, in the druggist and stationary line, and at present a dispenser of medicines to the above institution. The variety of cases we have had, and the success our God has given us, are striking proofs that we are in the way of Providence. I had long travelled as an itinerant, with great pain and distress of body, and often was very unequal to fill up my station. Frequently I have thought, O that I had but a little cottage to rest in, with a useful collection of books—a garden for manual labour—a collection of medicines to assist the poor—a wardrobe to clothe them—opportunities to preach the blessed Gospel, as my strength would allow—and a residence near my favourite city, Bristol. Glory be to God, with all these the Lord hath blessed me."

Kingswood is three miles from Bristol, and there is no medical gentleman nearer it than the city. This rendered Mr. S.'s new employment of particular use to the poor in this neighbourhood, who were not in circumstances to call in a regular practitioner.

In 1807, another arrangement having been made in Kingswood school, Mr. Stevens's services were no longer wanted; and the Leeds Conference having determined, that during the four years which he spent in the school he was to be considered a supernumerary, he was of course declared superannuated. Hence his income was considerably reduced, and his attention directed to a variety of things by which he might provide for his family. At this time his difficulties were many, and his perplexity great; yet his confidence in God was strong. "That God," saith he, "who hath taken such astonishing care of us ever since we were born, will not surely now forsake us, after we have endeavoured to spend the best of our days in his service, and are now nearly worn out in it. No! this is impossible!!!"

The opinions of his friends, relative to his future employment, were various; some advised him to begin a boarding-school for young gentlemen; and others, to get into the line of occasional teacher in various schools, in the writing and drawing department, and of commencing teacher of naval and house architecture. After much deliberation, he fixed upon the latter; and a house in Prince's Street, Bristol, being vacant, he took it, though the rent was large, and himself in very low circumstances. After a great expense of fitting it up, and advertising his school, he

ıever obtained one pupil; though he never failed to attend at he appointed hours in the evening, after he had done the business f the day at Kingswood, for ten successive weeks. During the vhole of this time, his expenses were great, and his income small.

" Appearances," saith he, " are at present against me; but all ny affairs are in the hand of God, whose will I most deliberately vish may in this, and all things concerning me and mine, be lone. I hope in this dispensation I have learned a little more esignation to the Divine will. I have, however, the satisfaction o reflect, that in this case I have done every thing for the best, ccording to my judgment. My eye, I hope, has been single in his business. I wish in all things to be guided by the Lord."

It is hardly possible to conceive of circumstances more trying han those in which we view this good man at that time. All is attempts to procure a little bread for his family proved unsuc- essful. He had, by his attempt to establish a school at Bristol, ıvolved himself greatly in debt, which he was without the means f paying. This, to so honest and upright a man, was painful eyond description. At this time of distress, many of the Lord's eople shewed his servant great kindness, and conferred upon im many unsolicited favours, for which he was truly thankful. n this day of darkness an distress he wrote thus:—

" We feel that our faith is brought to the test, and, glory be o God, I do believe that our *bread shall be given us, and our ıater shall be sure;* and that *our God shall supply all our need;* hat *he will cause all grace to abound, so that we may have all ufficiency in all things.* To add to our conflict, for three weeks ast, my eldest daughter, on whose industry the success of our ttle shop at Kingswood depends, has been very ill; and my wife nd I have been confined at the same time, she with the rheu- ıatism in her head, and I with an asthmatic fit, and an inflam- ıation on my lungs. In these trying circumstances, the Lord ook care of us, by sending Dr. B. of Bristol, who signified, in he most tender way, that we might make ourselves quite easy as respected expenses, as he should only pay us friendly visits. Blessed be the Lord for his unspeakable mercies! We have been ı an humbling train for some months past. Sometimes my dear arah and I have rejoiced in hope of deliverance; but instead of , something gloomy has come in the way. Appearances are orse and worse; yet, glory be to God, we are confident, that e who governs all, cannot fail to be as good as his word. We ıve trusted in him, we do trust in him, and we shall not be onfounded, notwithstanding the many buffetings we have from ıe enemy. My prayer to God is, that all his dispensations may e sanctified to us."

Under the care of the good doctor, all the family began to ecover, and Mr. and Mrs. S. soon regained their usual health;

but the daughter, though much better for a time, did not regain her strength; her case was considered doubtful till the month of June, when it appeared to all she was appointed to die. In very early life she had chosen the God of her father for her portion; who, when her *flesh and heart failed, was the strength of her heart, and her portion for ever.*

"July 1, 1807, my daughter Sarah went to Paradise, in the seventeenth year of her age, having borne a painful, lingering illness for near six months, with the fortitude, patience, and meekness, of an old experienced disciple; without being noticed once to murmur, or to utter an improper expression respecting her sufferings! Often, after painful vomitings, she would utter with great sweetness, 'Well! I shall never have that to suffer again!' As she drew near her end, her soul appeared to ripen fast for glory, and her sweetness and cheerful resignation increased. Death had no terrors to her! On the morning she expired, I was called in suddenly to see her die, and expected every breath would be her last. I bowed down, and commended her soul to God in solemn prayer. After rising from prayer, I looked on her sweet composed countenance, and wished for another word from her before she left us: in this I was indulged, for she opened her dying eyes, and looking up said, with a pathos which I conceived impossible in her weak state, 'I love the Lord dearly;—yes, very dearly; with all my heart,—with all my soul,—and with all my strength!—I want language sufficiently strong to express how I love him!

'Through all eternity to thee
A grateful song I'll raise;—
But, O! eternity 's too short
To utter all thy praise!

Glory! Glory! Glory be to God!' Soon after this she breathed her last, and entered into the joy of her Lord! Glory be to God for his gracious support afforded us! We believe these painful dispensations will work together for our good."

His case was presented at the Conference, and his brethren very bountifully assisted him from the Preachers' Merciful Fund; which enabled him to pay the most needy of his creditors, and filled his heart with joy and gladness. From this time his affairs took a favourable turn. In 1808, he began a boarding and day school at Kingswood, and had seven boarders, and five day scholars. In 1809, his school was increased to fourteen boarders, and eight day scholars. Thus the Lord looked upon his servant, after many years of pecuniary trials, and gave him in his last days abundance of the good things of this life. It is of importance to observe, that this change of circumstances produced no change in his mind with respect to piety. No: for he had

arrived at that state of Christian experience, which enabled him to say, *None of these things move me.—Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror, through him that loved me.* He was the Lord's in health and sickness, in poverty and in the enjoyment of every good.

It pleased God this year to revive his good work in Kingswood; this revival was hailed by him with great joy, and in this good work he took an active part.

"Whitsuntide, 1809, our love-feast at Kingswood was the most extraordinary I ever beheld here; it was thought that there were between two and three thousand persons present. The assembly was so large, that they were obliged to hold the love-feast in the patch under the trees, as well as in the chapel; and much good was done." This good work had a general spread over this part of the country, and many were savingly converted to God.

"Oct. 12. I am this day forty-seven years of age, nearly in the prime of manhood; yet, alas! an old man in point of bodily strength, being much exhausted, and full of infirmities arising from an asthma and nervous debility. On a review of my life, I see just cause to be deeply humbled before the Lord, for my many sins and imperfections; and I am sensible, had I received my deserts, I had been in hell long ago.

'O to grace how great a debtor!'

I have this day been tracing the gracious, preserving, preventing, and supporting hand of my God from my youth up; the view has filled me with wonder, and constrained me to say,

'In all my ways thy hand I'll own,
Thy ruling providence I see;
Assist me still my course to run,
And still direct my paths to thee.'

Having travelled through deep waters, and learned to observe the hand of the God of Israel to be with us, conducting us through the sandy desart, we are at length brought into a wealthy place. Now the Lord is alleviating our sorrows, and making our declining years yield plenty. Now I see that I am a great gainer by relinquishing all my worldly prospects, and fully giving up myself to the service of the Lord; as I am becoming, with my dear wife, more useful in our latter days than in our former. Our providential residence is evidently of the Lord, by the agreeable advantages put into our hands of doing good, both to the souls and bodies of our fellow-creatures. To God be all honour, glory, and praise, for ever and ever. Amen."

"June 4, 1810. Through the mercy of God I am spared once more to record his goodness, in my preservation through my late severe affliction of an inflammatory fever and asthmatic fit, which brought me down to the very gates of death. After a confinement of several weeks, I have this day had the privilege of visiting the house of God, and engaging in his solemn worship. O delightful employment! I assisted Mr. Pinder also in giving the sacrament, and felt in prayer great sweetness, and much gratitude to heaven for my deliverance, and for calling me again to the delightful employ of serving at his table. I have of late passed through deep waters, but, glory be to God, the billows have not overwhelmed me. The Lord most graciously supported me in my extremity, and gave me patience and resignation to his righteous will. During the painful seasons of violent spasms, inflamed lungs, and a repeated sense of suffocation by the asthma, often have I been favoured with refreshing visits from the Lord. I feel at present an ardent desire to be deeply devoted to his service; I feel also my utter inability to do or suffer any thing, without his divine assistance."

"July 4. This day our district-meeting commenced at Bath. Some very profitable conversation took place on the investigation of doctrines and discipline; in short, this has been a peaceable and profitable meeting. How pleasant a thing it is, for brethren to dwell together in love! I perceive, the more I associate with my brethren in the ministry, the more I am united to them, as I behold the effects of those pure and disinterested motives which actuate them. I do not wonder that the Lord blesses their labours, for there certainly does exist such discipline amongst them, that while it continues to be acted upon, it must produce purity of doctrine and morals. What a mercy that my lot was cast with these!"

At this time the increase of Mr. Stevens's scholars was such, as to require an enlargement of his school-room. At the same time there was a gracious work going on among the boys under his care, many of whom professed to have found peace with God. These things unitedly caused him to look attentively at the hand which had led him, and supplied all his wants. At this time, he expressed his views and grateful feelings in the following terms:

"O what a God do we serve, how worthy of all praise and adoration! My soul, magnify the Lord, speak well of his name, for verily he is a God of truth and love! O for constant power to serve him with all my heart; yea, with all my ransomed powers! I do consider myself inexpressibly favoured, 1. With the knowledge of salvation, and a hope of being eternally with my Lord and Saviour. 2. For my dear wife, and children, and servants, who are all disposed to walk in the way of righteousness. 3. For the boys committed to my care, who are not only

aggravating sins of my heart, of alienation of affection from my true centre! Here I have cause for mourning, and lamentation, and woe. Had I gone on as I began at Plymouth-Dock, when I experienced repentance unto life, and faith working by love, producing a clear sense that God had taken me into his favour and family, how holy and happy should I have been now! With what eagerness did I pant after the blessing of perfect love, till God spoke the 'second time, Be clean!' O, what a paradise on earth did I then enjoy! Every day was as a sabbath indeed! In all things I saw and enjoyed my God! Had I retained all the grace I received, it is possible I might ere now have been in glory! The Lord has exercised great patience towards me, and his dispensations have been kind and gracious! Glory be to his name for ever! O my soul, magnify the Lord; and my spirit, rejoice in God my Saviour!"

"January 1, 1812. Through infinite mercy I have been favoured with gracious seasons in family exercises of late, and in meeting my class, at which we sat as in heavenly places together! How certain it is, that we do not serve God for nought!"

"I now sit down to think over my mercies, but their numbers are incalculable: I neither know where to begin, nor how to proceed or end!"

One of those mercies noticed by Mr. S. was his ability to entertain the disciples of his Master at his house, and the great comfort he had enjoyed in the company of a minister worn out in the good work of preaching the Gospel. With him he took sweet counsel on the things of God; and while they enjoyed Christian fellowship together, they could say, *Of a truth, our fellowship is with the Father, and his Son Jesus Christ.*

It appears from his diary, that October 12, the day of his birth, was always a day spent by him in the most solemn manner: on this day the duty of self-examination was entered upon and gone through. How he had spent the year that was past, was always a question he asked himself; and in order to answer it properly, he took a view of the various things in which he had been engaged. This view always sunk him in the dust of humility; and the many mercies with which his kind God had favoured him, and a consciousness of his non-improvement of those favours, made him ashamed on their review.

"I am this day fifty years of age; and on a review of my life, I am constrained to say, 'I am an unprofitable servant indeed! God be merciful to me a sinner!' Notwithstanding my innumerable unfaithfulnesses, yet have I been dealt with in the most gracious and tender manner possible; so that I may well say, I am a child of many mercies. By these lenient means, my most gracious and long-suffering Lord has been labouring to win my

ungrateful heart. O that I may now cheerfully yield up myself in entire sacrifice to his adorable will! Amen."

"April, 1813. During the winter which is past, my health has been better in general than in former winters; I have, however, had some painful visitations of my disease, and, to my apprehension, hair-breadth escapes from death. Yet, glory be to God, hitherto I have been preserved, and mercifully spared to recover my spiritual strength before I go hence. Frequently of late, my soul has been breathing earnestly for a full conformity to the Divine will, without which my soul cannot rest. My soul must be restored to the Divine image, or I cannot be happy either here or hereafter!"

"Sept. 5. On a review since I last wrote any thing in my diary, I see mercies rolling on the back of mercies, like wave upon wave. O, what unsearchable privileges are the inheritance of the redeemed, even in this fallen world! My whole soul, O my most precious, blessed Lord God, would praise thee; for thou art worthy—worthy truly! O that all the earth knew thee, thou most compassionate, blessed God!

"During the last vacation, my dear Sarah accompanied me on a visit to my old friends at Plymouth-Dock, whom she had never seen. We were favoured with fine weather, and had a safe and pleasant journey. Our friends appeared overjoyed at seeing us; and my heart was truly glad to see many, whose heads were covered with hoary hairs, in the ways of righteousness, and some of their children filling useful places in the church of Christ."

Here Mr. Stevens's Diary ends.

Such was his great bodily weakness, as to prevent his attempting to preach in any of the large chapels in the Dock circuit, or at Exeter in his way. But he was not unemployed, in this friendly visit, in his Master's work. One evening, in a small place at St. Jerman's, he exerted the little strength he had, and preached to a small company, who heard with attention; and God graciously poured out his Spirit upon them. All who were present at this meeting, will not forget the good they enjoyed under the ministry of his servant.

While unable to exercise in public, he was constantly exercising in a private way. In every company he had something to say for God. In this useful and heavenly frame of mind he performed his late journey; and returned with fresh determinations to be more than ever devoted to his Divine Master's service. His journey was undertaken in expectation that it would improve his health; this end, however, was not answered, for he returned much the same as he went: and in this state he continued till about the middle of October, when he had a severe attack of his old complaint, by which he was brought very low. From my

first coming into this circuit, an intimacy took place between us, which continued without any interruption to the last moment of his life. This gave me an opportunity of being frequently *with* him, and of knowing the man, particularly in his last illness. Having traced his experience through a laborious, useful, and holy life, I shall conclude this memoir with some of his *last* words and actions.

For many months, it was evident that he was ripening for the heavenly inheritance. This was manifested by his increasing deadness to the world, his deliverance from the fear of death, his intense hungering and thirsting after entire holiness, and a *full* conformity to the Divine will in all things. He often broke *out* in prayer to God, in the following and such like expressions: "O that I might be like Daniel, the man of God! and like the apostle John, filled with Divine love!" Uncommon fervour and unction attended him in family worship. He wrestled with God in mighty prayer, that his might be an holy family; and expressed his determination, with Joshua, "As for me and my house, we will serve the Lord."

For some time before his death, his communion with God was uninterrupted. Often, with his eyes looking up, he would exclaim, "My God, and my all! My God, and my all!" He was favoured with deep baptisms of the Spirit, and longed to be filled with all the fulness of God. Morning, noon, and night, his conversation was in heaven. His whole aim was to do all to the glory of God. His soul was exceedingly expanded towards the poor; and in the midst of strong expressions of gratitude from them, he sunk into the depths of humility and self-abasement!

For many years, Mr. Stevens had been much afflicted with a confirmed asthma, from which he suffered much in the winter season. His last illness began with a cold; but his indisposition having been so frequent, caused it for some time not to be particularly noticed. Indeed, he was so far recovered on the fifth of November, as to be able to take a little excursion with a friend, in which he met with some poor people, whom he relieved with a little money, and most affectionately exhorted to forsake their sins, and turn to the Lord. This exertion was too much for his weak frame, and brought on a return of his spasms, under which his sufferings were extreme. After a restless night, he rose in the morning very unwell. On the seventh, he was so much better as to be able, though with much difficulty, to attend the public worship of God in our chapel, for the last time. The afternoon he spent at home, and had a remarkable season in private with the Lord, whilst pleading for perfect holiness. Monday, the eighth, he was so much recovered as to be able to attend to his school, and so he continued till Sunday, the fourteenth; in the afternoon of which some of the friends from

Bristol called to see him, and spent the evening with him. This evening he felt great enlargement of heart, in reference to the salvation of his family, among whom he reckoned the young gentlemen under his tuition; and that night the Spirit of conviction was plentifully poured out upon them, whilst engaged in social prayer: and the next evening several were brought into Christian liberty. This glorious work so deeply affected him, as to prove too much for his feeble frame.

On the fifteenth, after a severe conflict with the enemy, he said to his dear wife, "I have been looking into the other world, and supposing myself surrounded with ranks of devils, and they all insultingly presenting before me the large catalogue of my infidelities, sins, ingratitude, and unfaithfulness, &c. I would instantly point them to the blood of Jesus! Yes: to the blood of Jesus; and they would instantly flee before it!"

At another time, after recovering from a severe spasm, he said, "Glory be to God, I shall never have that to pass through again; that is done with for ever. Glory be to my adorable Saviour!" Then he added, "I know what my dear girl felt a little before her death, when she said,

'————————The past temptation
No more shall vex us; every grief we feel
Shortens the destin'd number; every pulse
Beats a sharp moment of the pain away.
And the last stroke will come; by swift degrees
Time sweeps us off, and we shall soon arrive
At life's sweet period: O celestial point
That ends this mortal story!'

ill, however, no danger was apprehended till Wednesday the venteenth, when the symptoms became so alarming that medical l was called in.

During the whole of his afflictions, (and they were severe leed,) he was perfectly resigned to the will of God. No murring or complaining was heard from his lips.

Friday 19. His own family spent the day in fasting and yer for his recovery. I shall never forget the look he gave of his daughters, who was in great sorrow by his bed-side, who, supposing him asleep, said to me, "Do, Mr. S. pray t my father may be restored! Oh! what shall we do if my ier die?" On hearing this, he opened his eyes, and said, My dear child, am I not in the Lord's hands, who will do all igs right? and are not you in his hands also?"

Sunday 21. In the evening, while the family was engaged in yer, the power of God was present in a very remarkable ner. Mr. Stevens's mother-in-law, eighty-seven years old, d aloud for mercy! On hearing her, he exclaimed, "Glory!

Glory! Glory be to God! He is saving my aged mother, not at the eleventh hour, but at the eleventh and three quarters." He then asked his eldest daughter, if her sisters were affected also? and being informed that they were, "Set open my chamber-door, (said he,) that I may hear them all!" He then repeated the following,

'He now stands knocking at the door
Of every sinner's heart;
The worst need keep him out no more,
Nor force him to depart.'

He has entered my heart, and taken full possession of it!" Mrs. Stevens observed,

"In vain we have not wept and strove,
His nature and his name is Love."

"Yes!" he exclaimed, "it is love! unbounded *love!*" And lifting up his eyes, he said, "I love thee! I adore thee! *I* thank thee, adorable Saviour! precious Jesus! thou *art my God! thou art my hope! my everlasting hope!* 'My hope is full, O glorious hope of *immortality!*' Mine is the hope of ages! the hope of eternal life! Religion is a reality! Yes, religion is a blessed reality!"

He continued, "Jesus, thou art my rock and my strong tower; my God, and my all and in all!" Thus he continued with his arms extended, and his eyes lifted up to heaven, and streaming with tears, till he was quite exhausted.

Monday 22. He went down stairs for the last time. On his rising that morning he said, "I have had a severe buffeting from the enemy; but though he tempts, he cannot devour. My heart is filled with God! My cup runneth over! I am filled! I am filled!" Through the day, at every interval of ease, he was triumphant. In the evening, while Mrs. Stevens was meeting her class, he called his only son (aged ten years) to him, and gave him his blessing, in the following solemn and emphatic manner. Laying his hands upon his head, with up-lifted eyes, he said, "Samuel, my son, I shall soon leave thee. Try to get Christ formed in thy heart: that will preserve thee from all sin, &c. so wilt thou be a comfort to thy precious mother, and a pleasure to thy sisters. And now, my son, I give thee my blessing, (laying his hand upon his head, and kneeling down,) May the blessing of God the Father, of God the Son, and of God the Holy Ghost, rest upon thee and thine for ever: yes, for ever and for ever. The Lord make thee a minister of righteousness, a bright star, a winner of souls to Christ. The Lord knows this is my highest ambition for thee." He then prayed for his son, and all the family, till his strength failed him. On being lifted

up from his knees, and carried up stairs, he fainted away, and fell back into the arms of his children. On recovering a little, he said, "This body is tottering indeed! This is alarming! But, I thank God, This does not move me! My mind is kept in peace! I have not one stroke too many."

During the two last days of his life, he was much oppressed with delirium; but at every interval, he appeared deeply engaged with God. At one time he observed to us, "I am wading through deep waters, but I shall soon reach the blessed shore!" At another time, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour. Glory! Glory! Glory be to God!"

When asked by a friend, if he did not wish to recover on account of his family, he said, (looking up to heaven,) "Father, thy will be done!" In the midst of suffering, he manifested the greatest patience and resignation; his constant language was, "Father, thy will be done, not mine." On the evening in which he died, he said, "I am sinking into the will of God!" His last words which we could understand were, "I have done with all attachments here!" A little after twelve o'clock, on Wednesday night, Nov. 22, without the least sigh or struggle, his happy spirit joined the heavenly convoy of ministering angels, and escaped away to Abraham's bosom.

THOMAS STANLEY.

Kingswood, March 22, 1814.

DIVINITY.

To the Editor of the Methodist Magazine.

Sir,

THE Sermon, a copy of which I now take the liberty of sending you, was written by the late Rev. JOHN M'LAURIN, of *Glasgow*, a man of uncommon natural parts, sound learning, eminent piety, and orthodox principles. All his works bear the stamp of an extraordinary mind; but in none of them, perhaps, is this more apparent, than in the discourse entitled, "*God's Chief Mercy.*" This discourse, notwithstanding my having curtailed it a little, would occupy more pages than you ordinarily devote to divinity in *two* Numbers of your work. But should you not find it convenient to afford room for a part of it in any previous Numbers, the insertion of the whole of so excellent a discourse in those for November and December, would, I presume, meet the approbation of your pious and intelligent readers.

I am, &c.

July 23, 1814. N. L.

Romans viii. 32.

"*He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?*"

It is certainly no small defect in our meditations on the work of redemption, and perhaps too common, to think we do justice to it, by considering it merely as a very great mercy. Every mercy from the sovereign Lawgiver of the world to such transgressors of his laws—even the least mercy, is a great mercy. To put this in the same rank with others, with any temporal mercy, with any other spiritual or other eternal mercies—to put it on a level with them in our meditations, our prayers, our praises, on pretence of honouring it, is a real indignity to it. It is evident from Scripture, we are always in the wrong to do it, unless we consider it, not only as a very great mercy, but as absolutely the *greatest* of all mercies; not only as a *high* manifestation of love, but as the highest; not only as an excellent gift, but as the *chief gift:* and if this be God's chief gift, *it follows* plainly, that gratitude for it is our chief duty—ingratitude for it is our chief sin: itself should be our chief joy and delight, the chief object of our thoughts and affections, our esteem and desire, that in all things it may have the *pre-eminence*, be chief in all, and all in all.

As the due contemplation of it is, in a special manner, our principal work on this occasion, so its *transcendency* over all other mercies is one of the most suitable views we can have of it, and the text before us, one of the fittest Scriptures to give us that view of it.

The prospect the apostle takes of it in the context, is very large and comprehensive; he looks back as far as the first blessed design and purpose of it before the foundation of the world, even from everlasting, and pursues the bright and joyful prospect in its consequences beyond the end of the world, even to everlasting. No wonder such a view of such an object makes him in a manner pause and stop, as overwhelmed with the greatness of the prospect, and as at a loss for words—verse 31, "What shall we say to these things?" He speaks inspired by the Spirit of God; but he is speaking of the love of God, and he is speaking in the language of men. The same apostle, when he is praying for the Ephesians, (Eph. iii. 16—19,) that they might be strengthened by the Spirit to know the love of Christ, after all the Spirit's strengthening of them, says, "It passes knowledge;" not that any thing can surpass the strength of the Spirit, which is infinite, but the capacity of the creature, which is necessarily finite; and what passes knowledge, must needs surpass all expression. All great objects naturally cause difficulty of expression, and perplex the speaker. The apostle Peter, in the mount of transfiguration,

as under such a blessed perplexity of joy and wonder at the iew of Christ's glory, that he knew not what he said. This ther apostle, at the view of Christ's love and its fruits, has at ast as much cause to be at a loss what to say to that love, and ose blessings contained in it: his expression is like that of the uthor of these blessings, at the view of the sufferings that purhased them, (John xii. 27,) "Now is my soul troubled, and hat shall I say?" No wonder, then, all the world be troubled hat to say, when he who spoke as never man spoke, is so; and o wonder the greatest saints so oft express their gratitude for God's goodness, by acknowledging they cannot express it. What shall we render to the Lord?" and what can David say ore? We can render nothing, and we can say or think but ery little; yet are we not therefore to say or think nothing? Our hearts and tongues would then be useless. We may turn he expression to—What shall we not say? or what shall we not hink?—There is no want of matter for language, but want of anguage enough for the matter. It is our duty to say all we an, to say our utmost. This is what the apostle does in our ext—"He spared not his own Son," &c. And then, indeed, night the apostle say as David did. What can Paul say more? He had before broke out in admiration at the number and greatness of God's blessings; but now, as it were, recollecting himself, ie shews that though believers receive all things from God, yet n some sense they have but one thing to wonder at, and that after receiving the gift of his Son, they need not doubt nor wonder at any thing else; yea, the wonder would be if, after that, any thing else would be withheld.

In the words we have therefore, first—An account of God's chief gift; secondly—The connexion between that gift and all others. First—An account of God's chief gift—"He spared not his own Son," &c. The word *sparing* has such a double signification in the original, as well as in our language, that the meaning of the apostle's expression may be either, that God did not withhold so great sufferings from Christ, or so great a benefit from us: but it is not very needful to make a distinction here, since his sufferings were for our benefit, and he was given to us when he was delivered up to justice. As to the meaning of his being delivered up for us all, what we are chiefly concerned to consider here is, that the free offer of that gift extends to all to whom it is revealed, and the saving virtue of it to all by whom that offer is embraced: and there is nothing more just, than that they who reject it, should get no saving benefit by it.

Secondly—The connexion between this gift and all others. Where we may consider separately, 1st—The vast extent of the

privileges of believers; 2dly—The manner in which they receive them; 3dly—The ground of the connexion between the chief gift and all others.

1st. The vast extent of the privileges of believers—*all things*. We have the like expression in several other Scriptures, Rev. xxi. 7; 1 Cor. iii. 22. Every thing that contributes to our good, we may in some sense call ours: and this, the apostle tells us, (a little before the text, ver. 28,) is what the believer may say of all things. On this account, necessary afflictions and fatherly chastisements are none of the least privileges, and accordingly are contained in the covenant as promises, though we are very ready, absurdly enough, to understand them for threatenings.

Some of these pretended wise men among the heathens, whom the apostle elsewhere speaks of, (Rom. i. 22, 1 Cor. i. 20,) and who opposed Christianity, (Acts xvii. 18,) taught that it was impossible their virtuous man should be a poor man, because, placing virtue in renouncing all desires, he who desired nothing, would want nothing: but this was the language of pride, and the most wilful delusion.

2dly. The words of the text teach us the manner how all things are given to believers, viz. *freely*. God gives all things with Christ, and therefore gives all things freely. We are told (Ps. lxviii. 18,) how Christ received gifts; but it is not said he received them freely. Never gifts were purchased at a dearer rate, or more freely given to others. Believers are bought with a price: but both price and purchase are freely given to them. The meaning is not merely that they give no equivalent, meritorious of the benefits they receive. Adam could not have done that, though he had continued in obedience. The obedient angels did it not; but they gave perfect obedience. What they gave, we are taught the believer receives—perfect obedience, (Rom. v. 17—19,) the gift of righteousness. He is indispensably obliged to personal sincere obedience; but it is not merely a duty—it is a gift, the gift of the Spirit. No gift can be more freely offered, than when it is offered to as many as will receive it. This is the case here, (John i. 12.) Faith is called a receiving Christ; it receives his righteousness and strength, or Spirit, (Isa. xlv. 22;) yet this receiving itself, this faith, is expressly called the gift of God. So that these three gifts, the gift of righteousness, of the Spirit, and of faith, prove abundantly that all things are given freely.

3dly. We are to consider, in the next place, the ground of the connexion between that great gift of the Son of God, and all others. The connexion is supposed to be so evident, that (as is usual in the like cases) the apostle chooses rather to express it by a question, than a positive assertion. There seems to be a twofold connexion in this case taught in the Scripture—the one

relating to God's justice and faithfulness, the other to his goodness. Thus, as to the first, we are told that God is just to justify the sinner who believes in Christ, (Rom. iii. 26.) The promise of all things is made to faith. There is an intrinsic value in the pearl of price, or the object of faith, to purchase all things. But it is plain the apostle is not speaking of the connexion between our believing in Christ, and our receiving all things, but between God's giving so great a gift, and his giving all others: so that the connexion here meant relates to goodness, and is the connexion between a great favour, or act of goodness, and a less, which, though it lays no obligation on the giver, gives reasonable ground of hope to the receiver. Thus, if a man expose his life for us, we may be sure of any less favour which we need, and which he can spare. There is a great and obvious difference between the bounty of God, and that of man: if a man give all things, he will have nothing himself; but God, who gives all things, can receive nothing, and can lose nothing. So that after he hath given the greatest favour, we may expect any other that we need, or that he can spare, and he can spare all that we need. After giving up his Son to justice, he may justly give us all things. And the apostle's meaning is, that after that gift, the believer who has an interest in it, may freely indulge the greatest and largest hopes, and may expect every other gift from God, till he happen to think of a greater gift than his Son.

The connexion therefore between this favour and all others, is founded on its transcendency above all others; so that we may observe these two doctrines in the text—First, That the Son of God is his chief gift; secondly, That this gift may give a believer assurance of all others. As to the first, (which is to be the subject of the ensuing discourse, and most suitable to the present occasion,) it is not needful to insist much in shewing how evidently it is contained in the text and other Scriptures, when it is plain, from the whole tenor of the Scriptures, that there is a transcendency and pre-eminence of mercy in this manifestation of God's glory beyond all others. Only we may observe, that this transcendency is necessarily supposed in the connexion between giving Christ, and giving all things, whether that connexion be thought to relate to Divine justice, or goodness. For, as to justice, if there be an intrinsic value in Christ's merit—the gift of righteousness mentioned, Rom. v. 17, that gift itself must be the greatest of all: and as to goodness, it is plain, a less favour does not assure us of a greater, but a greater does of a less. And if there were any mercy or any gift greater or equal to Christ, then, instead of the apostle's question, it would be natural and reasonable to form this other question—Though God has given his Son, shall we be sure of such and such other favours?

The transcendency, therefore, of this gift above all others, is as evident as the connexion between it and them; or if there be any difference, it is the more evident of the two, the latter being an inference from the former. Now the apostle supposes that connexion not only to be certain in itself, but so evident and manifest to any believer who considers it, that as it would be the greatest absurdity to deny or doubt of it, so he mentions it as a truth, which in a manner it would be superfluous to affirm.

But the transcendency which founds the connexion, however certain and evident in itself, is not so evident, or at least does not make such an impression on the greater part of professing Christians *now*, as to make it superfluous either to assert or inculcate it with all arguments possible; otherwise there would not be such a bias against it, as may be frequently observed in men's discourse, and their writings, or religion, where, if any other objects of spiritual meditation, any other motives to obey God, and to hate sin, can be thought of, they are sure to have the pre-eminence; and this great object, this chief motive, is either treated as if not worth mentioning at all, or at least only by the bye.

In discoursing on this doctrine of the transcendency of the work of redemption above all other mercies, it will be proper to consider, first, some of the principal and most edifying truths included in it; and then, secondly, to shew wherein the transcendency consists.

First—One remarkable truth included in the doctrine is—The necessity of Christ's sacrifice for our salvation. This is included both in the transcendency of the gift, and the relation of the gift to the giver. 1st—As to its transcendency, it is plain, it would not be the greatest gift, were it an unnecessary one, and might be wanted. And as to the relation between the giver and the gift, we may be sure a good father always spares his own son, (except where there is some necessity for doing otherwise,) and will not deliver him up to death needlessly. We are not so to understand this necessity, as if God had been obliged to deliver up his Son, either as to his justice, or for the glory of his goodness. It would be a strange government, where the sovereign would be obliged, either in justice, or even for the honour and reputation of his mercy, to *deliver* every malefactor. If God had been obliged in justice to deliver us from our sin and its punishment, there would have been no necessity of a sacrifice to his justice for our sins. When we read, therefore, the Redeemer's expression in his agony, If it was possible, the cup should pass from him, we are not to understand it as if there was any appearance of impossibility in its passing from him, absolutely considered; it was very possible and very easy that it should wholly pass from him. The meaning seems to be, if it was

possible it might pass from him without passing to us, which he had a still greater aversion to, than to drinking of it himself.

The necessity, therefore, to be understood in this case, is not the necessity of that sacrifice absolutely to the glory of God's justice or goodness, but to our relief, to declare his righteousness in the remission of sins, (Rom. iii. 25.) So that, as Caiaphas expressed it without understanding it, it was needful one should die, that the whole people might not be destroyed, though it was not in itself necessary that one person should shew so much mercy to prevent that destruction.

It would be too long to consider here all the objections made against our need of that sacrifice. An impartial consideration of them might easily shew that they flow from ignorance of the nature of God's justice, and our sin. When such an objection occurs to any of us—"How can my sin have so much evil in it, as to require mine own personal punishment, or so great an atonement for me?" we should reflect, that to let disobedience pass unpunished, is to dispense with the law that governs God's universal, everlasting kingdom; and that the same reason that would hold for dispensing with it in favour of any one of us, would hold good for dispensing with it as to any other, or all God's other subjects, and consequently (since time and place can make no difference here) for tolerating universal, eternal wickedness, confusion, and disorder; and then where would be the use or end of the world, or the law?

2dly. But not to insist on this, in the next place, another important truth included in the doctrine is—That the chief mercy in the work of redemption, was not merely Christ's coming to teach us our duty, which he could do by others, but to purge our sins, which could be done only by himself, Heb. i. 3.

3dly. That, in considering the love of Christ, we are obliged to consider the love of the Father, the first original of all good: and surely it is one design of our baptism, in the name of the Father, Son, and Spirit, to bind and oblige us to a devout acknowledgment of what each of these adorable persons does in our redemption; to bless the Father who spared not the Son, and the Son who spared not himself, and the Spirit who applies the purchase: so it is no small encouragement, in approaching God by Christ, to reflect that we approach him by a Mediator of his own sending and anointing, one chosen of God, and precious.

4thly. But the truth contained in the doctrine, which especially deserves our careful attention, is this—That the Redeemer is not a mere creature, but a Divine person. For surely the way the Scriptures, and particularly this text, speak of the Redeemer's peculiar relation to God the Father, as being his own Son, and of the transcendency of this gift above all others, is such as the more it were considered, would appear the more unintelligible,

if the Redeemer were supposed to be a mere creature. And this is at least a very strong additional evidence to the full and complete proofs of Christ's divinity, drawn from the Divine names, attributes, works, and worship, which the Scriptures so plainly and so frequently ascribe to him; particularly the transcendency of God's mercy in redemption, is an argument that has a peculiar suitableness to affect our hearts with a rational and lively impression of that great truth, of which there is abundance of other arguments to convince our judgments.

* But before we consider that transcendency, it is useful to observe the name given Christ in the text—*God's own*, or proper Son. If that name signified his being produced by God the Father, it would agree to all creatures: if it signified only some imperfect likeness to the nature of the Father, it would agree to all living, and especially all rational creatures; if it signified only the highest resemblance or likeness to God that any creature has, it might agree to many, since no mere creature can have so much of God, but another might be raised to have as much or more; if it signified his being created immediately by the Father, whereas other beings are immediately created by the Son, all other rational creatures might have had the same relation to the Father, and would, however, have the same relation to Christ that he hath to God. The name of God's *own Son*, therefore, as it is ascribed to Christ, cannot agree to any mere creature.

But, in the next place, as to the transcendency of the gift, which founds the connexion between it and all other gifts, let us consider whether there would be such evidence and force in the apostle's reasoning, supposing the Redeemer a mere creature; as thus—If God delivered up one mere creature to death, how will he not much more deliver numberless multitudes from it? If he delivered up one to temporal sufferings, how will he not deliver so many multitudes from eternal sufferings? If he gave a mere creature, that is, a person infinitely below himself, to temporal pain for us, how will he not give the enjoyment of himself, who is infinitely above all creatures, for our everlasting happiness?

If we observe carefully the way the apostle speaks of *God's own Son*, and *us all*, we may see he supposes that it is evident there is no proportion between him and us, even all of us put together; now, as to the distance of any superior mere creature above us, as reason shews it can be but finite, so the Scriptures do not make it evident that it is very considerable. All the name or notion the Scriptures give us of superior creatures is, that of angels; man is indeed said to be lower than the angels, but it is only said a little lower, (Ps. viii.) the soul of man being, as some express it, and not altogether without ground, a sort of incarnate

* The reader is desired to give particular attention to the arguments contained in this and the following paragraphs.

angel itself, though, alas! a fallen one. The Bible, therefore, does not make it evident to us, that there is such a distance and disproportion between any mere creature and man, as either would make the sacrifice of that mere creature a sufficient atonement for us all, or the chief gift that could be bestowed on us, or greater than all things: whereas the apostle supposes such a distance between the Son of God and us all, to be evident and manifest.

When it is not at all called a mystery, that all created spirits should minister to God's people, (Heb i. and last verse,) how could the incarnation and death of one of them, though the highest, be reckoned such a mystery as all created spirits should desire with outstretched necks to look into?—the mystery of godliness, the great mystery of it, such a mystery of love as eclipses all others, the height and depth of it passing knowledge, as if therein Divine mercy and condescension went to the uttermost; and such a favour as is absolutely incomparable; whereas no mere creature can be absolutely incomparable.

These things may naturally make us call to mind, how evidently the Scriptures distinguish the nature of the Son of God, from the nature of angels, which is the only created nature superior to our own that the Scripture gives us any notion of. And if no created spirit can possibly be conceived assuming the nature of another created spirit, (whereas it is supposed Christ could have assumed the nature of angels,) this is, by the bye, no small confirmation of that great truth we are speaking of. But not to digress farther from the present argument, viz. the transcendency of mercy in redemption, for a clearer view of it, we may distinguish in the whole of that blessed work these two things—the price, and the purchase; that is, on the one hand—Christ's sacrifice and righteousness; and, on the other—all the spiritual and eternal blessings which flow from it. Nothing is more evident than that the Scriptures lay the stress of the benefits (so to speak) not on the latter, but on the former; whereas, if the Redeemer was a mere creature, it would plainly be otherwise. On that supposition, men could not avoid saying, "Herein is love;" that for so small a price, there is so great a purchase—or so cheap a ransom, such a wonderful deliverance—for such unequal merit, so rich an inheritance, &c.—The way to commend God's love would not be by considering he gave one mere creature, though the highest, to die for multitudes; but by reflecting that for so small a consideration, so great blessings are bestowed. The style of the Scriptures is the reverse of this. God himself knows best how to commend his love to us, and according to the apostle, (Rom. v. 8,) "God commendeth his love to us, in that while we were yet sinners, Christ died for us:" after which he adds, over and over again, "much more we shall be saved."

The Scripture style is—"God so loved the world;" and, "herein is love, that he gave us Christ;" and after that, he "is just and faithful to forgive us our sins," to hear our prayers, to give us all things, as if all the mercy were confined, or rather comprehended in the gift of Christ; and after that, all the rest were in justice due: all the rest is mercy and free gift likewise, being virtually contained in the first mercy, or chief gift, whose transcendency above all things is plainly supposed in this—that it virtually contains all things.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

Dear Sir,

If the following extract from Fuller's Essay *on Truth* meet your approbation, its insertion in your evangelical Miscellany will oblige, Dear Sir, your's, respectfully,

Rye, Sussex, Jan. 12, 1814. I. B.

An Inquiry into the Nature and Importance of Truth.

The multifarious and discordant sentiments which divide mankind, afford a great temptation to scepticism, and many are carried away by it. The open enemies of the Gospel take occasion from hence to justify their rejection of it: and many of its professed friends have written as if they thought, that to be decided amidst so many minds and opinions were almost presumptuous. The principal, if not the only use which they would make of these differences is, to induce a spirit of moderation and charity, and to declaim against bigotry.

Let us candidly inquire, Christian Reader, whether, notwithstanding the diversity of sentiments in the Christian world, truth may not be clearly ascertained? whether it be not of the utmost importance?

What is Truth?

In attempting to answer this question, I desire to take nothing for granted, but that Christianity is of God, and that the Scriptures are a revelation of his will. If Christianity be of God, and he has revealed his will in the Holy Scriptures, light is come into the world, though the dark minds of sinful creatures comprehend it not. It does not follow, because many wander in the mazes of fruitless speculation, that there is not a way so plain that a wayfaring man, or one who "walketh in the truth," though a fool, shall not err. The numerous sects among the Greeks and Romans, and even among the Jews at the time of our Saviour's appearing,

did not prove that there was no certain knowledge to be obtained of what was truth. Our Lord considered himself as speaking plainly, or he would not have asked the Jews as he did, "Why do ye not understand my speech?" The apostles and primitive believers saw their way plainly: and though we cannot pretend to the extraordinary inspiration which was possessed by many of them; yet if we humbly follow their light, depending on the ordinary teachings of God's Holy Spirit, we shall see ours.

Truth, we may be certain, is the same thing as what in the Scriptures is denominated "the Gospel," "the common salvation," "the common faith," "the faith once delivered to the saints," "the truth as it is in Jesus," &c. and what this is, may be clearly ascertained by the brief summaries of the Gospel, and of the faith of the primitive Christians, which abound in the New Testament. Of the former, the following are a few of many examples:—"God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—The Son of Man is come to seek and to save that which is lost.—I am the way, the truth, and the life: no man cometh unto the Father but by me.—To him gave all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins.—We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that believe, the wisdom of God, and the power of God.—I determined not to know any thing among you, save Jesus Christ and him crucified.—Moreover, brethren, I declare unto you *the Gospel* which I preached unto you, which also ye have received, and *wherein ye stand;* by which also ye are *saved*, if ye hold fast what I preached to you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ *died for our sins*, according to the Scriptures; and that he was buried, and that he rose the third day, according to the Scriptures.—This is a faithful saying, and worthy of all acceptation, that *Christ came into the world to save sinners*, of whom I am chief.—This is the *record*, that *God has given to us eternal life*, and this life is *in his Son*.—Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."

If language has any determinate meaning, it is here plainly taught, that mankind are not only sinners, but in a *lost* and perishing condition, without help or hope but what arises from the free grace of God, through the atonement of his Son; that he died as our substitute; that we are forgiven and accepted, only for the sake of what he has done and suffered; that in his person and work all evangelical truth concentrates; that the doctrine of salvation for the chief of sinners through his death

was so familiar in primitive times, as to become a kind of Christian proverb, or "saying;" and that on our receiving and retaining this depends our present "standing," and final "salvation." If this doctrine be received, Christianity is received; if not, the record which God has given of his Son is rejected, and he himself treated as a liar.

When this doctrine is received in the true spirit of it, (which it never is but by a sinner ready to perish,) all those fruitless speculations, which tend only to bewilder the mind, will be laid aside; just as malice, and guile, and envies, and evil speakings, are laid aside by him who is born of God. They will fall off from the mind, like the coat of the chrysalis, of their own accord. Many instances of this are constantly occurring. Persons who, after having read and studied controversies, and leaned first to one opinion and then to another, till their minds have been lost in uncertainty, have at length been brought to think of the Gospel, not as a matter of speculation, but as that which seriously and immediately concerned them: and embracing it as good news to them who are ready to perish, have not only found rest to their souls, but all their former notions have departed from them as a dream when one awaketh.

Corresponding with the brief summaries of the Gospel are the concise accounts given of the *faith* of the primitive Christians:—"Whosoever believeth that *Jesus is the Christ* is born of God.—Who is he that overcometh the world, but he that believeth that *Jesus is the Son of God?*—If thou shalt confess with thy mouth *the Lord Jesus*, and believe in thine heart that *God hath raised him from the dead*, thou shalt be saved." The sacred writers did not mean by this language to magnify the belief of one or two Divine truths, at the expense of others, but to exhibit them as bearing an inseparable connection: so that if these were truly embraced, the other would be certain to accompany them. They considered the doctrine of the person and work of Christ as a golden link, that would draw along with it the whole chain of evangelical truth. Hence we perceive the propriety of such language as the following: "He that *hath the Son* hath life; and he that *hath not the Son* hath not life.—Whosoever *denieth the Son*, the same hath not the Father."

The doctrine and faith of the primitive Christians were summarily avowed every time they celebrated the *Lord's Supper*. The leading truth exhibited by that ordinance, is the same which John calls "the record;" namely, that "God has given unto us eternal life, and this life is in his Son." Under the form of a feast, of which we are invited to "take, to eat, and to drink," are set forth the blessings of the New Testament, or covenant, and the medium through which they were obtained, namely, "the blood of Jesus shed for the remission of sins," and the way in

hich they must be received; that is to say, as a *free gift* bestowed n the unworthy for his sake. If this simple doctrine were elieved with the spirit of a little child, and lived upon as our eat and drink, we might take an everlasting leave of speculation n things above our reach; and that without sustaining the loss f any thing but what were better lost than retained.

Importance of Truth.

If the above remarks may be thought sufficient to ascertain hat is truth, its *importance* follows as a necessary consequence. f, as transgressors, we be exposed to the eternal displeasure of ur Maker; if a door of hope be opened to us; if it be at no ess an expense than the death of God's only-begotten Son in our ature; if through this great propitiation God can be just and he justifier of believers; finally, if this be the only way of escape, nd the present the only state in which it is possible to flee for efuge, who that is not infatuated by the delusions of this world, an make light of it? There is an importance in truth, as it elates to philosophy, history, and politicks, or any other branch f science, inasmuch as it affects the present happiness of mankind: ut what is this when compared with that which involves their everlasting salvation? To be furnished with an answer to the uestion, "What shall I do to be saved?" is of infinitely greater ccount, than to be able to decide whether the Ptolemaic or Copernican system be that of nature. The temporal salvation f a nation, great as it is, and greatly as it interests the minds of men, is nothing when compared with the eternal salvation of a single individual.

But many, who would not deny the superior value of eternal alvation to all other things, have yet gone about to depreciate the importance of Divine truth, and to represent it as having no necessary connection with either present holiness or future happiness. Such appears to have been the design of those well known lines of Pope:

> "For modes of faith let graceless zealots fight:
> His can't be wrong whose life is in the right."

And to the same purpose we have often been told in prose, that *we shall not be judged at the last day by our opinions, but by our works.* If truth and error existed in the mind merely as *opinions*, or objects of speculation, they might possibly have but little influence upon us: but if they be *principles* of action, they enter into the essence of all we do. Such is the influence of living faith, otherwise it could not be *shewn by our works:* and such is that of the belief of falshood, else we had not read of the word of false teachers *eating as doth* (γαγγραινα) *a gangrene.** The works

* James ii. 18. 2 Tim. ii. 17.

by which we shall be judged, cannot mean actions *in distinction from their principles;* for as such they would contain neither good nor evil, but as *connected with them.* All pretences, therefore, to separate the one from the other, are as contrary to reason as they are to Scripture.

To render this subject more evident, let the following particulars be duly considered:—

First. *It is by belief of truth that sinners are brought into a state of salvation.*—Great things are ascribed in the Scriptures to faith: but faith could have no existence without revealed truth as its foundation. Whatever importance, therefore, attaches to one, attaches to the other. The great blessing of justification *is* constantly ascribed to faith; not as the reward of a virtue, but as that by which we become one with Christ, and so partakers of his benefits. Hence it is, that in the Gospel, as "heard and received," we are said to "stand." Take away evangelical truth, and you take away the *standing* of a Christian. Bereaved of this, the best man upon earth must despair of salvation.

Secondly. *Truth is the model and standard of true religion in the mind.*—That doctrines, whether true or false, if really believed, become *principles* of action; that they are a mould into which the mind is cast, and from which it receives an impression, is evident both from Scripture and experience. An observant eye will easily perceive a *spirit* which attaches to different species of religion; and which, over and above the diversities arising from natural temper, will manifest itself in their respective followers. Paganism, Mahometanism, Deism, Apostate-Judaism, and various systems which have appeared under the name of Christianity, have each discovered a *spirit* of their own. Thus also it was from the beginning. Those who received "another doctrine," received it with "another *spirit*:" and hence we read of the "*spirit* of truth," and the "*spirit* of error." He that had the one is said to be "of God," and he that had the other, "not of God."*

Revealed truth is represented as a "*form* of sound doctrine into which believers are delivered."† As a melted substance, cast into a mould, receives its form from it, and every line in the one corresponds with that of the other; so true religion in the soul accords with true religion in the Scriptures. Without this standard, we shall either model our faith by our pre-conceived notions of what is fit and reasonable, or be carried away by our feelings, and lose ourselves amongst the extravagant vagaries of enthusiasm. Our views may seem to us very rational, or our feelings may be singularly ardent; and yet we may be far from being in the right. The question is, whether they agree line to line with the Divine model? God saith in his word, "Seek ye my face." If our hearts say unto him, "Thy face, Lord, will we

* 2 Cor. xi. 4. 1 John iv. 6. † Rom. vi. 17.

seek," then does line answer to line; and this is true religion. Is it a leading feature of evangelical truth, that it honours the divine character and government? It is the same with true religion in the mind. Does that manifest love even to enemies? So does this. Is it the object of the former to abase the pride of man? It is no less the nature of the latter to rejoice in lying low. Finally: Is the one averse to all iniquity, and friendly to universal holiness? The other, dissatisfied with present attainments, presseth towards the mark for the prize of the high calling of God in Christ Jesus.

Thirdly. *Truth is that which furnishes the motive for every exercise of true holiness.*—If once we are enabled to behold its glory, the glory of God in the face of Jesus Christ, it changes us into the same image, begets and excites holy affections, and every kind of gracious exercise. Hence we are said to "know the truth, and the truth to make us free;" to be "sanctified through it, and begotten by it."*

It is not denied that there is much of what is called *morality* in persons who know and believe nothing to purpose of evangelical truth. Honour, interest, and the habits of education, will induce men to shun open immoralities, and to comply with things which are reputable and praise-worthy. But though there be great cause for thankfulness to God, who, by his providence, thus restrains mankind from much evil, yet this is not holiness. Holiness is the love of God and one another; whereas this is mere self-love. All works and worship of this kind are no better than the offering of Cain, which, being without faith, could not please God.

And as there may be a semblance of holiness without faith, so there may be a semblance of faith without holiness. The doctrines of the bible, though in themselves practical, yet may be treated as mere speculations, and frequently are so by men who profess to believe them; and, where this is the case, instead of producing holiness, they may have a contrary effect: but this is owing to their being perverted. God's words do good to the upright. There is not a sentiment in the living oracles but what, if received in the true spirit and intent of it, will contribute to the sanctification of the mind.

True religion is, with great beauty and propriety, called "walking in the truth,"† A life of sobriety, righteousness, and godliness, is Christian principle reduced to practice. Truth is a system of love, an overflow of the divine *blessedness*, as it is intimated by its being called, "The glorious gospel of the blessed God:" a system of reconciliation, peace, and forgiveness; full of the most amazing condescension, and of spotless rectitude. To *walk* in truth like this, is to walk in love, to be tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven us; to be of the same

* John viii. 32. and xvii. 17. Jam. i. 18. † 3 John 4.

mind with him who made himself of no reputation, and took upon him the form of a servant; and to be holy in all manner of conversation.

Such were the fruits of truth which were actually brought forth by the primitive believers; and such, in different degrees, notwithstanding the many defects and scandals which abound amongst us, are the fruits of it in true Christians to this day.

It is also worthy of special notice, that in every instance in which the primitive churches deviated from the *doctrine* of the Apostles, they appear to have degenerated as to zeal and practical godliness. A careful review of the Epistles to the Corinthians, the Galatians, and the Hebrews, who departed more than any other churches from the simplicity of the gospel, would furnish proof of the justness of this remark.

Whether the pernicious effects of error in the primitive churches be not in direct opposition to the modern notions before stated, let the reader judge. Nor are such things peculiar to the primitive churches. If you see men desert the principles before stated, or hold them in a corrupted sense, you may commonly perceive a change in their *spirit*. They may retain what is called character, in the eyes of the world, but the savour of godliness is departed. They may retain their zeal, but it will be confined to some little peculiarity, to the neglect of the common faith. There will be a want of that lovely *proportion* which constitutes the true beauty of holiness.

Fourthly. *The love which the primitive Christians bore to one another was for the truth's sake.** Now, that *for the sake of which* we love a person, is considered as of greater importance than any thing else pertaining to him. It is that which constitutes his value in our esteem; and which, if he abandon, we shall no longer esteem him.

Here we may perceive what is essential to the true legitimate *charity* of the primitive Christians. Instead of regarding men irrespectively of their principles, they knew no man after the flesh. Charity will not, however, take it for granted that all who deviate from *our* views must needs deviate from the doctrines of Christ; but will carefully inquire at the oracles of God, what is truth. Yet there is no need of being ever learning, and never able to come to a knowledge of it. The Lady whom St. John addressed was supposed to be able to distinguish between those who "brought the doctrine of Christ," and those who came without it; and so are Christians in the present day. Charity "hopeth all things," and will always put the most favourable construction upon the motives of others that truth will admit:† but without truth, as its ground and guide, it will not proceed.

Here also we may see the nature of Christian *unity*. It is not

* 2 John i. 2. † 3 John 1.

merely two or more persons to be *agreed*; for this they may be in evil. This is mere party-attachment. It is natural for men to love those who think and act like themselves, and that *for their own sake*. But christian unity is to love one another *for Christ's sake*, and *for the truth's sake* that dwelleth in them. Christ, as revealed in the gospel, forms the great point of union. A number of minds are drawn towards this point; and the nearer they approximate to it, the nearer they approach to an union with one another. If all true Christians were nearer to the mind of Christ, their differences would soon subside, and they would feel themselves, as they approached it, to be of one heart, and of one soul.

Lastly. *Truth is the only solid foundation of peace and happiness.*—There are cases, it is granted, in which the mind may rejoice in error, or be distressed by truth. False doctrine will operate like opium, filling the imagination with pleasing dreams: but all is transient and delusive. Truth, on the other hand, when it barely commendeth itself to the conscience of a sinner, may render him extremely unhappy. Such was the effect of Judas' conviction of Christ's innocence; and such is the effect of similar convictions in the present times. But where truth takes possession of the heart, or, as the Scriptures express it, where we "receive the love of the truth," peace and joy accompany it. This is a fact established by history and experience, and is easily accounted for. Revealed truth carries in it a message of pardon, reconciliation, and eternal life; and all in a way honourable to the divine character and government. This, in itself, is good news; and to every one who, as a sinner ready to perish, receiveth it, is a source of solid and lasting happiness. Truth also pours light upon all the dark and mysterious events of time, and teaches us, while weeping over human misery, not to despond or repine. It exhibits God upon the throne of the Universe, ordering every thing for the best, and thus reconciles the mind to present ill, by pointing it to the good that shall ultimately rise out of it.

But if we forsake truth, by deviating materially from any of the great doctrines of the gospel, it will affect our peace. Error is the wandering of the mind when it thinks without a guide; the issue of which is "stumbling upon the dark mountains." It is possible, in such circumstances, that the stupor of insensibility may be mistaken for the peace of God: but if the soul be once roused from its slumber, especially if it be the subject of any true religion, it will find itself miserable. As soon might we expect to find happiness in the mind of one who has lost his way, and knoweth not whither he goeth, as in a mind that has deviated from evangelical truth.

Review of "A Popular Survey," &c.

(Concluded from page 748.)

During the reign of Edward VI. the son and successor of Henry, such a progress was made in the Reformation, as eventually led to the possession of the civil and religious liberty which we now enjoy, together with the facilities we possess of diffusing religious truth throughout every quarter of the globe. Had Popery continued the religion of this country, instead of the elevated and commanding rank which we hold in the scale of nations, we should have been at this day in as deplorable a state of mental, civil, and religious degradation, as most of the popish kingdoms on the earth. The difficulties with which the Reformation had to contend, together with the glorious results consequent on surmounting them, ought to stimulate the Protestant world, while they grant complete religious toleration to those who abhor such toleration, save when themselves are the subjects of it, to stand fast in the liberty wherewith God hath almost miraculously made them free. From the work before us, we shall furnish our readers with an account of some of those difficulties, and the methods by which, under the divine superintendance, they were surmounted.

"After the interment of his father, Edward gave orders for a new creation of peers. The Protector (the king's uncle) was made Duke of Somerset, and with him many others were raised to new honours and titles. The king himself was crowned by Archbishop Cranmer, on the 20th of February, when a general pardon was proclaimed, in which the Duke of Norfolk, Cardinal Pool, and a few others were excepted.

"No sooner was the coronation over, than the Lord Chancellor, Wriothesley, who had been created Earl of Southampton, was removed from his high office for mal-administration. By his fall the Protector was freed from his most formidable rival, and the Papists lost their chief support.

"A design being now entertained for effecting a further Reformation of Religion, Gardiner, Bonner, and Tonstall resisted it, pretending that all things ought to remain as they were, at least, till the king, their supreme head, should be at full age. They paid great court to Lady Mary, who was very desirous that the 'Six Articles' (called by some the '*bloody bill*,' passed in 1539) should continue in force. On the other hand, the archbishop, being supported by the Protector, and several of the prelates, resolved to push with vigour the important business of Reform; whilst Dr. Cox and Mr. Cheek very assiduously instilled right principles into the mind of the young prince, who soon manifested an ardent attachment to the cause of truth.

"Good old Latimer being now released from prison, was much employed in preaching, and resided with Cranmer, at Lambeth, till he was again confined in the following reign.

"The wisdom of Cranmer and his adherents, was exhibited in the resolution they formed, of altering nothing for the sake of altering. By attempting too much, they were fully aware that they should effect nothing. Whilst, therefore, they were determined to leave nothing essential to salvation untouched, they were cautious of meddling with matters of indifference. Like the Apostle, they became, with regard to these, all things to all men, that they might gain the more. They were well assured that God saw the purity of their intentions, and the extent of their wishes; and to his providence they left the ultimate accomplishment of that blessed work they had undertaken for his glory, and the *permanent* benefit of the nation.

"An Act of Parliament having been procured in the late reign, for giving authority to the king's proclamation, the Reformers were enabled to turn this dangerous instrument to the very best advantage, by employing it in sending visitors all over England, with injunctions and articles. But the chief obstacle which stood in the way of the Reformers, was the great lack of able men to promulgate the truths of the gospel. The former idle and licentious habits of the clergy, and the wretchedness to which they had been suddenly reduced by the seizing of their revenues, occasioned a deplorable deficiency of such talents, piety, and zeal, as the new order of things indispensably required. To supply this defect, two things were for the present done. The one was the drawing up of some *Homilies*, for the instruction of the people in the fundamental doctrines of religion; and the other, the selecting of the most able preachers that could be found, and the sending of them with the visitors throughout the country. By these means the people were taught to depend for salvation solely on the sufferings and death of Christ, as their atoning sacrifice; and to abound in good works as the legitimate evidences of a genuine faith. Thus were they warned, on the one hand, against trusting to a pharisaical righteousnes; and on the other, cautioned not to abuse the liberty of the gospel by an antinomian licentiousness. 'On the first publication of the Homilies, a royal visitation was undertaken by a committee of divines and laymen, who divided the kingdom into six circuits, and distributed a copy to every parish. The volume was thus deposited in every parish church, and, like the Bible, was publickly offered to the general perusal of the people.' (Christian Observer, Vol. XI. p. 392.) Amongst the favourable signs of the times, we have no hesitation in reckoning the recent institu-

tion of the 'Prayer-Book and Homily Society.' And surely every sincere friend to the true interests of the Established Church, must rejoice at the increased facility with which the authorised statutes of her faith and worship will be hereby more widely desseminated.

"The injunctions and articles of King Henry were renewed, and additional instructions given to the bishops, requiring them to preach at least four times a year themselves, and to see that their chaplains and others laboured diligently in the same important part of the Christian ministry.

"On the 29th of September, the Protector, having returned from a successful defeat of the Scotch, was advised to meet the parliament, and embrace the opportunity of confirming his authority, whilst he was so covered with military glory. On his arrival in London, he found that the visitors had discharged their duty, and the injunctions, &c. been very generally obeyed. The images were every where removed or destroyed. But Gardiner and Bonner having manifested a great dislike to these proceedings, the latter was committed to the Fleet prison, to strike a terror into others. The council having heard that Gardiner had written against the injunctions, sent for him, and examined him before the board. He said he thought they were contrary to the word of God, and that he could not in conscience obey them. He was therefore committed to prison.

"The popish party, finding themselves so much weakened by these proceedings, engaged the Lady Mary to use her influence with the government. So she wrote to the Protector, and informed him that it was highly disrespectful to the memory of her father, to alter what he had settled, until the young king should come of age. To whom the Protector replied, 'that the council had no other view than the glory of God, and the honour and safety of the king: and that what they had done was so well considered, that all good subjects ought rather to rejoice than find fault.' And thus things went on till the meeting of the parliament in November. On the 23d of December a bill being passed for repealing several severe acts of the late reign, the act of the 'Six Articles,' amongst others, was abolished. The Reformers were, therefore, now at liberty to deliver their opinions freely on all subjects of religion; so they proceeded to rectify two very important abuses that had gradually crept into the church, respecting the Sacrament of the Lord's-Supper. In order to accustom the people to regard them as a superior order of beings, the popish clergy took care to adopt every possible measure of preserving the necessary distinction. They consequently refused to communicate *with* the laity, and denied them the sacramental cup. But an act was passed, restoring the right of the people to partake both of the bread and wine; and obliging the clergy to comme-

morate the death of Christ *in communion with* their respective congregations. (p. 188—193.)

"On the 8th of January, 1548, Bishop Gardiner was brought before the council, and discharged upon the king's pardon, after being severely reprimanded, and admonished to conduct himself obediently to the laws relative to religion. He retired to his diocese, where he continued to manifest the most rooted malignity against Cranmer and the Reformation, opposing particularly the Homily on Justification by Faith.

"The next thing that came under consideration, was the contradictory preaching of the clergy through the kingdom, by which the minds of the people were distracted; the opposite parties contending for or against the old rites that yet remained, according as their different views and interests inclined them. Great heats every where prevailing respecting the removal of those images that had been so grossly abused to superstition, the council resolved wisely on the indiscriminate destruction of them all. The rich shrines, with their plate, were ordered to be brought in for the king's use, and the clothes which covered them were directed to be applied for the benefit of the poor. Gardiner and his party submitted peaceably, and the churches were all emptied of every superstitious and idolatrous object. But as it is not sufficient to protest against error, without inculcating 'what is truth,' the Reformers were diligent in searching out able men, who received the king's licence to preach the pure word of God, and instruct the people in the genuine principles of the gospel.

"This year a committee of bishops and other divines was appointed to examine and revise all the offices of the church; and the first thing they reformed was the communion-office, into which the most ridiculous pageanty had been introduced. Auricular confession was abolished as unscriptural; and a general confession of sins substituted in its stead, as most consistent with reason and revelation. The new communion-book was received universally without opposition; only complaints were brought against Gardiner, who, abusing the clemency of the council, still talked seditiously about the proceedings of the government, and inflamed the minds of the people. In order, therefore, that others might be overawed, he was committed to the Tower. The next step Cranmer took towards an entire reformation of the whole service of the church, was the compiling of a catechism for the instruction of young people.

"In no part of our religion had there been greater corruption practised, than that exercised by the priests in granting absolution to the living and the dead. To such a depth of ignorance had the people been sunk by this dangerous abuse, that they believed the priests had the power of salvation entirely in their

hands. So that they who wished to be saved, had only to *purchase* the favour of the priest, and the great work was done! Such an abominable system must have made the gospel of Christ of none effect. (p. 194—196.)

"Edward, towards the close of his life, apprehending that the Protestant religion would suffer, should his sister Mary succeed to the throne, was the more easily prevailed upon by the Duke of Northumberland and his friends, to settle the crown, by letters patent, on lady Jane Gray, who had married the duke's fourth son, Lord Guildford Dudley. The judges being consulted on the subject, declared that as the law of succession could not be altered but by parliament, all who should subscribe any such instrument would be guilty of high treason. But Edward, steady to his purpose, required them on their allegiance, to make out the patent; observing that he would afterwards have it confirmed by parliament. Finding him resolute, all the judges, with the exception of Hales, complied with his demands; and even Cranmer, who held out a long time, was at *length* prevailed upon to sign the deed in question. It is sufficiently known that this well-intended deed eventually proved fatal to lady Jane Gray herself, and several others.

"The king (Edward) grew daily worse, and his physicians gave up all hopes of his recovery. He spent much of his time in ejaculatory prayer; and near the close of his life, was heard thus to pour out his soul: 'Lord God, deliver me out of this wretched world, and take me amongst thy chosen. Yet not my will, but thine be done. I commit my spirit to thee. O Lord, bless my people, and save thine inheritance. Defend this realm from popery, and maintain thy true religion, that I and my people may praise thy holy name, for Jesus Christ's sake.' And soon after, feeling the pains of death upon him, he said to Sir Henry Sidney, 'I am faint;' and immediately added, 'Lord, have mercy on me, and receive my spirit." He died at Greenwich, in the sixteenth year of his age, and seventh of his reign." (p. 211.)

The following paragraph contains a faithful outline of Edward's character, with some suitable reflections upon divine providence, which, by methods that human wisdom could never devise, produces results equally astonishing and beneficial.

"This extraordinary young prince was deservedly esteemed the wonder of his age. His natural endowments were very great, and they had been successfully cultivated by a suitable education. He was not only well versed in the languages, but also in the politics of Europe; and was no less remarkable for genuine piety and devotedness to the best interests of true religion in his dominions. He was of so sweet a disposition as to make him beloved by all who had any access to him; and possessed a ten-

derness of conscience that made him extremely circumspect in all his conduct. In short, he has been justly styled by some, the Josiah of England; and his death was deeply lamented by every protestant. The removal of such a prince, at such a time, was one of those mysteries in providence which human reason cannot fathom. But whilst the minds of the reformers would be naturally filled, by such an event, with apprehensions that all their labours had been in vain, succeeding generations have seen that the Almighty accomplishes his own purposes in his own time and way, and employs generally means and instruments diametrically opposed to human wisdom, in order that he may have all the glory of all the good that is done in the world. Hence we should learn, upon every occasion, to submit our will to his, who hath done all things well, and to acquiesce cheerfully in the dispensations of his government, however difficult we may find it to explain them." (p. 211, 212.)

"After some ineffectual struggles to establish lady Jane Gray upon the throne, Mary, whose accession to it the pious and most excellent king Edward so much dreaded, made her way to it by lies and hypocrisy. On the 19th of July, 1553, she was proclaimed queen by the Lord Mayor of London.

"Bonner, encouraged by the change in the government, went to St. Paul's on Sunday, the 13th of August, where his chaplain so extolled him, that the audience were thrown into a great rage and tumult, and would probably have torn the preacher to pieces, had not Rogers and Bradford, two eminent protestant ministers, protected him from their rage. The popish party availed themselves of this incident; and on the 18th, the queen issued a proclamation, prohibiting all preaching and exposition of Scripture without her special licence; and commanding all her subjects to refrain from using the *names* of *papist* and *heretic*, as tending to promote strife and sedition. Thus were all the pulpits in England completely shut and rendered useless. The deprived popish bishops were all restored to their former sees; but the reformed clergy did not think themselves bound in conscience to obey the order to abstain from preaching. Amongst others, Hooper, bishop of Gloucester, and Coverdale, bishop of Exeter, disregarded the unscriptural injunction; and being summoned before the council, the former was committed to the Fleet Prison.

"The cruelty of Mary's government soon began to manifest itself, by her ungenerous neglect of the Suffolk men, who had asserted her rights, and by the imprisonment of chief justice Montague, who had very reluctantly drawn Edward's patent; whilst judge Bromley, who had readily signed it, was raised immediately to the high office of chief justice in his stead. The obvious reason of this partiality was, that Bromley was a papist,

but Montague favoured the Reformation. The venerable Hales, who had stood alone in the defence of Mary's just title, was committed to prison for exhorting the magistrates of Kent to enforce the laws of king Edward, which the people now began to disregard, before they had any authority to do so from parliament. The cruelties practised on this upright judge in prison, so deranged his faculties, that after he was set at liberty he drowned himself. Thus it was evident that the court did not intend to regard men's actions so much as their religious opinions. A declaration respecting the superstition and errors of the mass, which archbishop Cranmer had drawn up, having been publickly read in Cheapside without his knowledge, he was summoned before the Star Chamber, and committed to the Tower for treason against the queen, as were also bishop Latimer and several others. Such early severity, on the part of the queen, naturally excited the fears of the Reformers, who could not doubt that a dreadful persecution would soon follow these first fruits of the new government. Upwards of a thousand English protestants therefore fled beyond sea, to avoid the storm which they saw gathering so thickly round them.

"On the 1st of October, 1553, queen Mary was crowned by Gardiner, who, with ten other bishops, performed the ceremony with great solemnity; and on the 10th, parliament was opened. The business of which commenced *by sacrificing the mass;* which Taylor, bishop of Lincoln, refusing to reverence, he was forcibly turned out of the house, and Harley, bishop of Hereford, is said to have followed him; and they were never afterwards allowed to take their seats amongst the Lords. In this session the severe laws respecting treasons were moderated, and restored to the state into which they were brought in the 25th year of Edward III. A bill was also passed into a law, declaring the sentence of king Henry's divorce illegal and void from the beginning; confirming the lawfulness of his marriage with Katherine of Arrogon, and, of course, the legitimacy of Mary's birth. So easily was the arduous work of many years demolished entirely in a few days! Nothing could exceed the shameless conduct of Gardiner in this business. That unprincipled prelate, who had formerly taken a most active part in advising and obtaining the divorce, and been even joined with Cranmer in the commission to dissolve the marriage, had now the consummate impudence to frame the bill, which declared, in the preamble, that the sentence of divorce was contrary to the law of God, and had been procured by *bribery and corruption!* This new law necessarily bastardizing the Princess Elizabeth, the Queen, ever after, carried herself towards her with great severity.

"The next step taken by Parliament was the repealing of *all* the laws relating to religion which had passed in the reign of Ed-

ward VI. and it was enacted that, from the 20th of December next, no other form of divine worship should be allowed but that which had been in use in the last year of Henry VIII. A law was also made to punish all who should affront the priests, abuse the host, or break the images or crosses; and another act declared the attainder of the Duke of Norfolk void." (p. 217—220.)

In the beginning of 1554, a treaty of marriage having been concluded between Mary, and Philip, the Spanish King, the people, apprehending that the most tyrannical government would be the necessary result of such a match, formed plots, in different parts of the kingdom, in order to prevent so dreaded a connexion. The Duke of Sussex, Sir Thomas Wiat, and Sir Peter Carew, were the principal conspirators. That weak rebellion, for which between sixty and seventy individuals were capitally punished, was subdued without much difficulty.

"Having been freed from all further apprehensions of any serious opposition to her measures, the Queen (Mary) proceeded, on the 4th of March, to send out circular instructions for all the Bishops to visit the clergy, commanding them to transact no longer the business of the ecclesiastical courts in her name, nor require of the clergy the oath of her supremacy. She desired that all the married priests should be put out of their livings, and directed that all the ceremonies, fasts, and holidays, should be strictly observed, as they were in her father's days. She granted a commission to deprive seven of the Bishops who had wives, although the existing laws allowed them to enter into the honourable state of marriage. Sixteen Popish Bishops were brought forward to fill the sees that were vacated by the expulsion of the reformed prelates. Many thousands of the married clergy were turned out of their livings; whilst others, to retain theirs, put away their wives. The Mass was now every where set up, and all the old superstitious ceremonies were revived.

"On Friday, the 13th of April, some popish divines were sent to Oxford to dispute with Cranmer, Latimer, and Ridley, on the following points, viz.: Whether the natural body of Christ was really in the sacrament? Whether any other substance did remain but the body and blood of Christ? And whether, in the Mass, there was a propitiatory sacrifice for the sins of the dead and the living? The disputation was held at St. Mary's church, before the whole University: Cranmer and his companions maintaining the negative of these opinions. But the reformers were so hissed and shouted at on attempting to speak, that they could scarcely be heard; and the popish party triumphed as if they had really obtained a victory by the force of arguments, rather than with the violence of their proceedings. On the 28th the assembly met again, when Weston, the prolocutor, acquainted the reformed Bishops that, having been beaten by *argument*, they were required

to subscribe with the rest to the opinions of the majority. This they positively refusing to do, were all adjudged *obstinate heretics*, and declared to be no longer members of the church. Cranmer, Ridley, and Latimer, appealed solemnly from this unjust sentence to the judgment of Almighty God, before whom they saw plainly the measures of their adversaries would shortly send them. Being sent back to prison, they wrote to each other and to their friends, as they had opportunity, exhorting one another to continue steadfastly in the faith; and pray for God's grace to strengthen them for the hour of trial, which they saw fast approaching.

"About the end of this month, the lady Elizabeth was sent from the Tower to Woodstock, under the care of Lord Williams, who treating her with more kindness than the court approved, he was superseded by Sir Henry Benefield, who dealt more severely with her. Gardiner knew that the reformation would never be entirely suppressed during the life of Elizabeth, who had been carefully educated in its principles, and therefore he was fully bent upon her destruction; from which, however, she was saved by the kind intercession of Prince Philip, who arrived at Southampton on the 20th of July, and was married to the Queen at Winchester Cathedral by its intolerant bishop. On the 27th of July the royal pair were proclaimed by their new titles of Philip and Mary, King and Queen of England, &c. &c. &c. Gardiner extolled excessively the virtues of the King, in a sermon at St. Paul's; but his carriage and habits were so reserved and haughty, that the English never could be reconciled to him; so that the nation soon began to manifest great discontent against the government, on account of its subversion of the reformed religion.

"A general episcopal visitation took place this summer, to see that the Queen's injunctions were duly enforced. Bonner was so zealous in restoring all the old superstitions in his diocese, that coming to Hadham, and not finding the sacrament hung up in the church, he swore in a great rage, and abused doctor Brickett, the clergyman, with the coarsest language. The new order of things produced a great revival of trade amongst the carvers and carpenters, who were every where busily employed in making new images to replace those which the reformers had destroyed. And Bonner ordered the passages of scripture which they had painted on the walls of the church to be obliterated. The papists themselves perceived that the newly-erected images, and these extracts of holy writ, could not, with any decency, stand together; so the latter were made to give place to those senseless objects which were the work of men's hands.

"On convening a new parliament on the 11th of November, the Queen's title of 'Supreme head of the Church' was left out of the writ of summons. The first bill that passed was the repeal of the attainder of cardinal Pool, who was consequently permitted to

return to England. He arrived in London on the 24th of this month, and on the 27th went to the House of Lords, where he declared, in the presence of the queen, in a long speech, that he was authorized by the pope to invite England, which had strayed from the inclosure of the church, to a reconciliation with the holy see. Accordingly on the 29th, the two houses presented a petition, on their knees, to the king and queen, beseeching them to intercede with the cardinal to grant them and the nation an absolution from the great sin of schism and heresy into which they had fallen. Pool, after a pompous harangue on the danger of their separating from the communion of the holy see, absolved them in the pope's name, enjoining them as a penance, that they should immediately repeal all the late laws derogatory to the honour and interests of the papal church. Upon which an act was passed, repealing all laws enacted against the interests of the see of Rome since the 20th of Henry VIII.; and the Commons, knowing that they could not please the queen better than by shewing their zeal in religion, introduced a bill for reviving all the old severe laws against *heretics*, which in a short time passed both houses, and received the royal assent. After some other laws, relating to sedition and treason, the parliament was dissolved on the 16th of January, 1544.

"As soon as the business of parliament was ended, the council deliberated on the fittest means to be adopted for the extirpation of *heresy*. Cardinal Pool was for gentle and gradual measures, and advised particularly a reformation of manners amongst the clergy; whose ignorance and scandalous lives, he felt persuaded, had been the chief cause of the late schism. But Gardiner recommended the putting of the existing laws against heretics in full and vigorous force; affirming that if the new preachers now in prison were burnt, the whole nation would soon be *terrified* into submission, and return to the bosom of the church. The queen approving of both these plans, desired Pool to endeavour to reform the clergy, and urged Gardiner at once to proceed against the heretics. The council, therefore, commenced their operations with earnestness, to extirpate the reformers. On the 22d of January, 1555, Mr. Rogers, esteemed one of the best preachers of the *new* doctrines, as they were called, was brought before the council, with ten others. Gardiner treated them with great sternness, asking them whether or not they would be reconciled to the catholic church? It was in vain that they attempted to give a *reason* for the hope that was in them; for no sooner did Mr. Rogers begin to argue the point, than Gardiner stopped him rudely, and desired him to give a plain answer to his question at once. Nine out of the eleven answering firmly

in the negative, were remanded to prison, and treated with far greater severity than before.

"On the 28th of January, Mr. Rogers and bishop Hooper were brought up to St. Mary Ovary's, in the Borough, where several of the Popish bishops sat to try the heretics. They both continuing inflexible, were condemned to be degraded from the priesthood, and delivered over to the civil power. Rogers desired he might speak to his wife and *ten* children; they answered 'she was not his wife, and therefore he should not be permitted to see her.'

"Early in the morning of the 4th of February, Rogers was called upon to prepare for Smithfield, but the good man was so soundly asleep that they could scarcely awaken him. He put on his clothes very loosely, observing that he should soon put them off again. When he was brought before bishop Bonner, he again entreated to see his wife, but in vain. He was immediately taken to Smithfield, and, when fastened to the stake, a pardon was offered him if he would recant; but he preferred a short suffering, with a good conscience, to the risk of everlasting torments, by falling into wilful apostasy. He exhorted the people to continue steadfast in that faith which he was now about to seal with his blood; and, having repeated the fifty-first psalm, his body was consumed to ashes, and his spirit returned to God who gave it."—(p. 223—229.)

A short account follows of the martyrdom of bishop Hooper, Dr. Taylor, Mr. Bradford, and several others.

"In October the bishops of Lincoln, Gloucester, and Bristol, were sent commissioners from cardinal Pool to Oxford, to endeavour to persuade Ridley and Latimer to recant. As soon as these reformers heard the commissioners proceed in the Pope's name, they refused to acknowledge his authority. The commissioners, however, persisted in objecting articles against them, and the two bishops were allowed one night to make up their minds as to the answers they chose to give. The next morning, continuing steadfastly in what were called heretical opinions, they were condemned, ordered to be degraded from the priesthood, and given over to the power of the civil magistrate. Great endeavours were used, particularly with Ridley, to induce them to recant, but all in vain, so the writ was sent down to burn them. They were both executed together on the 16th of October, in front of Baliol College. They suffered with great firmness aud constancy, and embraced each other with truly Christian affection. Latimer said to Ridley, 'Be of good comfort, brother, we shall this day light such a candle in England as I trust, by God's grace, shall never be put out.'"—(p. 236, 237.)

The cruelties exercised during Mary's short reign, instead of proving favourable to the infamous cause which they were designed to support, produced a directly contrary effect. It is thought by

some, and perhaps justly, that, had the mild methods recommended by cardinal Pool been adopted, the corrupt and debasing religion of Rome would have again triumphed in England with comparatively little or no opposition. But *bloody* Queen Mary, with her two episcopal human butchers, Gardiner and Bonner, whose sanguinary deeds give them a just title to eternal infamy, created a horror of popery in myriads who were far from being well acquainted with the doctrines of the Reformation. Thus, in the hands of the Supreme Governor of the Universe, the inhuman methods used to establish popery in this country, tended to its effectual overthrow.

"In the beginning of 1557, the Universities were visited. At Cambridge the bodies of Bucer and Fagius were taken up, and, with many heretical books that were found in the colleges, publickly burnt. At Oxford the visitors destroyed by fire not only such heretical books as they found, but also all the *English Bibles*.

"Complaints now began to be made to the court, that notwithstanding what had been done to suppress it, heresy every where rapidly increased. The fact was, that the cruelties practised on the reformers and their adherents, had so shocked the feelings of the great body of the people, that the magistrates, either participating in the general horror, or dreading the popular revenge, grew very slack in executing such sanguinary laws. Letters were therefore forwarded by government to Coventry, Rye, and other towns, recommending them to choose for their mayors, &c. none but *zealous* catholics, that is, none but those who would have no scruples in committing to the flames all those who did not believe in the corporal presence of Christ in the sacramental bread; in the virtue of holy water; in the lawfulness of bowing to images; and of praying to saints, &c. &c. But, finding these efforts insufficient to stop the progress of the Reformation, a bold step was taken towards setting up in England, that most terrible of all state engines, a *Court of Holy Inquisition*; the distinguishing feature of which is, *the private torturing of suspected persons* with every possible modification of barbarity, to extort confessions, on which they are condemned and executed."—(Burnet's Hist. of the Reformation, vol. 2. p. 346. 1681.)

But it pleased God, in these worst of times, to preserve this favoured land from so dreadful a calamity. In February of this year, a commission was granted to Bonner and twenty others, empowering any *three* of them to proceed against all heretics, '*as their discretions and consciences should direct.*' This arbitrary document gave the commissioners an authority very little short of that of the *Holy Inquisition*, and they did not fail to make a dreadful use of it."—"Such was the zeal of the commissioners, that during this year *seventy-nine* persons were burnt in different parts of the kingdom."—(p. 246—248.)

"During the year 1558, about forty persons were burnt in various parts of the kingdom, which, added to those who suffered in the three preceding years, make the number of martyrs to amount in all to two hundred and eighty-four; but archbishop Grindall estimated that no fewer than eight hundred perished in the flames, or by other violent means, during Mary's reign. Besides these, great numbers were tortured and languished in prison, till death *secretly* delivered them out of the hands of their oppressors." (p. 249.)

The chapter which has for its subject the final settlement of the Protestant church of England, under the reign of Queen Elizabeth, discovers, in common with the rest of the work, the good sense and candour of the author. He laments every undue degree of severity which she exercised during her long reign, while he justly maintains that she was a powerful instrument in the hands of divine Providence of freeing this realm from the degrading tyranny of popish domination. The arguments which he adduces to prove the lawfulness, expediency, and utility of the church of England, as an established church, are, in our opinion, conclusive. In favour of her fundamental doctrines, in vindication of which we have often pleaded, as believing them to be strictly evangelical, he pleads with equal calmness and strength of argument. It is apparent from some parts of his work, that the author holds the doctrine of particular redemption; but so far is he from laying undue stress on the peculiarities of his creed, that, in conformity with Dr. Horsley, and in his very words, he maintains that the articles of the church of England 'explicitly assert nothing but what is believed both by Arminians and by Calvinists.'—In short, the "Popular Survey of the Reformation, and Fundamental Doctrines of the Church of England," is an orthodox, temperate, well-written work, which cannot fail to be acceptable to readers of sound principles, however differently they may decide on matters of *mere* opinion, and modes of church government.

CORNWALL.

Remarks on the Sermon of Mr. Le Grice, the perpetual Curate of Penzance, intitled, "The Proofs of the Spirit, or Considerations on Revivalism."

Principiis obsta. This is the motto which Mr. Le Grice has prefixed to his Sermon, from which it may be inferred that he thinks it his duty, as a clergyman of the Church of England, to resist in its beginnings, the present spirit of religious inquiry, or as he calls it, *revivalism* in Cornwall. He exclaims indeed, "From this pulpit of the Established Church I lift my warning voice,

ecause the danger is coming to our very doors." Happily, how-ver, for the good of thousands who are inquiring what they shall lo to be saved, the work of the Spirit of God is not restrained, ut proceeds from house to house; and Mr. Le Grice's opposition o it has been as insignificant as his want of knowledge on the ubject could make it.

If indeedthe revival of experimental religion in Cornwall were, s he wishes, most unjustly, to represent it, "a system set in mo-ion periodically for a particular purpose, in which the name of he Holy Ghost is used for a pretence," he is undoubtedly right n terming it "blasphemy of the most *horrid* description." But ve take the liberty to ask him for some proof of this system, and f the particular purpose for which it is set in motion; and above ll, we desire that he will inform us who are the horrid blaspher-ners who use the name of the Holy Ghost for a pretence. Such iorrid charges ought not to have been made without the most ndubitable facts to support them; and we are not surprised that Mr. Le Grice, recollecting the unjustifiable language which he ias used, should be a little alarmed at his own conduct, and hould suddenly exclaim, "Let me not be misunderstood. I udge no man." But does this sort of retraction, in a note at the ottom of his page, atone for the aspersions which he throws ipon his neighbours? So far from judging no man, he is judg-ng and condemning thousands of respectable men in the county f Cornwall, in which he lives, who are labouring in their various ituations in life to fulfil all the duties to God and man which are ncumbent upon them, and whose moral character, he well knows, vill in no wise suffer by a comparison with his own.

Rashness and intemperance are never accompanied by judg-nent or discernment; and we had no sooner looked through a ew pages of this Sermon than we saw that the statements and easonings in it were often at the greatest distance from truth; nd that although Mr. Le Grice furnishes his readers with some ommon-place observations which no persons will dispute, such is "to be a good man is better than to be a great man, and to nake men good is the grand dispensation of the gospel," &c. yet is religious opinions are adulterated by the admixtures of a very uperficial mind, unlearned in the peculiar doctrines of the Church f England, and of the Scriptures.

We should have thought, however, that in the midst of the blaze f gospel light in Cornwall, the perpetual Curate of Penzance might ave learned so much divinity as to distinguish between grace and nerit, and to know that man is not accounted righteous before God for his own works or deservings, neither can he purchase the Holy Spirit by his deservings,—and that whatever Mr. Le Grice means by spiritual assistance, "under the trials of our worldly travail in labour," p. 6—that spiritual blessing are be-

stowed on sinners not because they deserve them, but because Christ hath purchased them by his blood, and God has promised to give them in mercy to those who seek them. "All these heavenly treasures are given us, not for our own deserts, merits, or good deeds, (which of ourselves we have none,) but of his mere mercy, freely."—*Homily on the misery of man. Second part.*

We are anxious to send every member of the Church of England to the study of the Homilies. They are sermons which were composed by some of the best men living at the early periods of the Reformation: and in the time of Queen Elizabeth they were ordered to be read in churches; and from these sermons of our Reformers, may be learnt the true doctrines which every clergyman ought to preach to his congregation.*

Considering how necessary it is that the word of God, which is the only food of the soul, and that most excellent light which we must walk by in this our most dangerous *pilgrimage*, should be preached unto the people, and how that *all they who are* appointed ministers have not the gift of preaching sufficiently to instruct the people, the Queen's Majesty, tendering the soul's health of her loving subjects, caused a book of Homilies, which was set forth by her brother, Edw. VI. to be printed anew. All which Homilies her Majesty commanded all Parsons, Vicars, Curates, and all others, having spiritual cure, to read and declare to their parishioners. And when the aforesaid Book of Homilies should be read over, her Majesty's pleasure was that the same should be read again. The Queen then further directed that the Lord's Prayer, the Articles of Faith, and the Ten Commandments, should be openly read unto the people, "so that they may pray, believe, and work according to knowledge, while they shall live here, and after this life be with him that with his blood hath bought us all."†

We earnestly recommend the doctrines contained in the Homilies and Articles of the Church to Mr. Le Grice's most serious consideration; and if a Homily were read in his church now and then, we think it very probable that his congregation would be as much instructed by it as by one of his sermons, and probably too they might desire it to be re-printed at their expence. We hope, indeed, that several persons who attend his church, but who have never read the book of Homilies, might discover that the doctrines which the Methodists are now preaching in Cornwall with so much success, are the very doctrines of the Church of England, as set forth in the Homilies.

We are glad that Mr. Le Grice admits that the influence of the Holy Spirit is necessary to check the ungovernable passions,

* We believe that many of the Homilies have lately been printed separately, at a low price, for the benefit of the poor, and may be had of the booksellers in London.

† *Vide* the Preface to the Homilies.

ıd renew the heart of man. The Spirit, says he, never leaves
s without witness. When a man is about to commit a sinful
eed, the Spirit tells him that he is about to do what is wrong;
ıd, when he has performed an act which has *thrilled* another's
osom, and his own with *an holiness of joy*, Mr. Le Grice calls
on him to yield to *the delightful impulse*, and to "*glorify it*,
he impulse); *it is the approving Spirit of God.*"—Page 14.

We sincerely wish that every man's bosom were *thrilled* with
ue repentance for sin, and then with holy joy in a consciousness
God's favour and love in Christ Jesus. The Holy Spirit of
od, thus awakening the conscience to a sense of sin, and then
ading the sinner to the atonement of Christ for pardon and
ace, will always work in the mind an abhorrence of every evil
ay, and a most earnest desire to walk in all the commandments
God blameless. Such *impulses*, producing such happy effects,
r. Le Grice may have witnessed in Cornwall; but when we are
lled upon to *glorify* them, we do not clearly understand what
meant, although we always desire to give God the glory for the
nversion and salvation of sinners, and for all the good that is
ne upon earth.

But it is necessary to examine, in few words, some of Mr. Le
rice's assertions and allusions, with which he himself seems suf-
iently pleased, and which, if we rightly understand the few
rbarous ungrammatical sentences of his advertisement, his con-
egation wished might be published at their expence.

"The power of working miracles, says Mr. Le Grice, ceased
h the Apostles, and so did the gift of tongues."

This unqualified assertion, it is probable, Mr. Le Grice would
t have made, if he had been better acquainted with ancient ec-
siastical history, or if he had read what has been written on
racles, by learned men in modern times. Persons of moderate
ainments are apt to be positive and dogmatical, in proportion
their want of knowledge; while others, who have learning and
lities to examine the sources of authentic information, are more
ıtious in forming their opinion. We will not send Mr. Le
ice to the Greek and Latin fathers, whose testimony on this
ject it may be difficult to him to read and appreciate; nor
l we fill our pages with quotations from any of the numerous
dern authors whom he may read in plain English, without
ing himself the trouble of examining authorities in the dead
guages. We will content ourselves with informing him that,
ong the ancient writers, Irenæus, Tertullian, and Origen, as-
e us that the power of healing diseases, and of expelling demons,
s enjoyed by many Christians in the second, and in the begin-
g of the third century; and that Dr. Warburton, among the
derns, wrote his Julian for the express purpose of defending a
racle wrought of God in the fourth century.

We do not suspect that Mr. Le Grice has ever read Dr. Conyers Middleton's *Free Inquiry;* or that he intends to assert that what was written by the fathers respecting the extraordinary gifts of the Spirit, and the miracles of the first ages, is devoid of foundation, and of consequence utterly unworthy of credit. Dr. Middleton, in attacking the accounts of miracles wrought in the second and third centuries, on which the truth of Christianity does *not* depend, undoubtedly intended to throw discredit on the miracles of Christ and his Apostles. But we accuse Mr. Le Grice of no such intention, and only blame him for making a careless, ignorant assertion, without having taken the trouble to think or read on the subject. It may be useful, however, to Mr. Le Grice to learn from Dr. Middleton himself, *(ab hoste doceri)* that he disclaimed the charge of having contended that no miracles whatever were wrought in the Christian Church subsequent to the death of the Apostles; and admits that when occasion required it, God was ever ready to support the Christian cause by marks of his omnipotent power.*

Dr. Douglas, in his Criterion, observes that he who can suppose that the Christian martyrs of the three first centuries, whose firmness amazed and wearied their persecutors, and was superior to the utmost efforts of human nature, could have braved death with a fortitude so uncommon, if God had not interposed to strengthen their minds, will believe a miracle greater than any of those to which Christians appeal. He subsequently remarks, there are, however, other instances of the interposition of heaven, by invisible agency, which seem to have all the marks of truth that testimony can give to matters of fact. "And not to mention any others, that *Julian's* attempt to re-build the temple of *Jerusalem* was defeated by a signal interposition of Providence appears to be highly credible, when we recollect our Saviour's prophecy that not *one stone should be left* upon another of that edifice."†

We have thought that it might be interesting to some of our younger readers especially, to state thus much upon this subject, which was discussed with great learning and talent, by many eminent men of the last century. We have no wish, however, to enter into the question as to the exact period after the death of the Apostles, at which miracles ceased. We request our readers to examine and judge for themselves, and we shall not accuse them of Popish credulity, if they think it a miracle that God should give rain in answer to the prayers of the Christian soldiers who were in the army of Marcus Aurelius, or that fire should arise out of the earth, and drive to a distance those who were employed by Julian to re-build the temple at Jerusalem.

But now comes in question "the propriety of the allusions" to which Mr. Le Grice *alludes* in the advertisement prefixed to his

* Vindication of the Free Inquiry. † Criterion, p. 376.

sermon. To the gift of tongues, says he, "some pretence would appear to be made by many who think that they feel themselves called upon to become Preachers of the Gospel."

Mr. Le Grice advertises the public that the observations in his discourse were occasioned by "a Process denominated a Revival," lately introduced into Penzance among the Methodists; and hence we understand him to insinuate that some pretence is made to the miraculous gift of tongues by many preachers among the Methodists in Penzance. This is indeed plainly what he intends. But is it true, that there are many persons in Penzance, or in any part of Cornwall, or in any part of England, who pretend to the miraculous gift of tongues? In how many tongues have they attempted to speak? The miraculous gift of tongues, as Mr. Le Grice may know, was imparted, *per modum habitus*, and those on whom the gift was bestowed could use it at their pleasure; so that if many people in Cornwall pretend to this gift, Mr. Le Grice may have an opportunity of putting them to confusion, by desiring them to exercise it in his presence. But the truth is, that the insinuation is totally without foundation; and Mr. Le Grice ought to do the Methodists an act of common justice by retracting the calumny. We do not believe that he can mention one living man either in Cornwall or any where else, who pretends to the miraculous gift of tongues, or any thing like it.

In confirmation of the fact that Mr. Le Grice really makes this most absurd and false charge, he informs us that so far from an inspiration "being granted which might enable the untaught preacher to speak many languages, we do not find the gift imparted even of speaking his own language with propriety." Here we may observe, that our readers will not suspect that we believe Mr. Le Grice himself possesses either a miraculous or ordinary gift of speaking languages with propriety: and we will recommend to him to improve his talents by diligent study in useful learning, and sound divinity, before he publish another sermon, lest he should be deemed an "untaught preacher" by his parishioners whom he has engaged to teach in the things which belong to their salvation.

That Mr. Le Grice may greatly improve his knowledge of Christian theology, and his ability to convey his knowledge to others, the sermon before us affords abundant proof. Before he had preached and printed his sermon, he ought to have taken care to inform himself of the doctrines which the Methodists preach, and not to have borne false witness against his neighbours; and he ought to have studied Bishop Lowth's English Grammar, or some other publication of the same sort, in order that he might not have been guilty of the murder of concord and common sense. When he speaks of the sudden assurance of salvation, p. 17,

(eternal salvation he means,) and says that it is contrary to our Lord's declaration, that he which endureth to the end shall be saved, and adds, it sets at nought all exhortations to perseverance, he seems to imagine that he is combating some doctrine of the Methodists with all its dreadful effects. We would earnestly advise him to read some of the publications of the Methodists, or to converse with Mr. Truscott, Mr. Treffry, or some other Methodist preacher in Cornwall, before he venture again thus to malign the Methodists. The Methodists believe that Christ came "to give knowledge of salvation to his people by the remission of sins," or the knowledge of the forgiveness of sins, and we assure him that they believe also that he only who endureth to the end in well-doing shall be saved,—and these doctrines they preach continually. Indeed the doctrines which the Methodists preach are so notorious, that his ignorance of them is totally inexcusable, as it must be wilful.

In reading a few lines farther, we were quite unable to answer Mr. Le Grice, because we could not understand him. We suppose him to say that the sinner who is led to fancy that the momentary tears of repentance *is* the repentance of the Gospel, is deceived; but when he speaks of the *diligent amendment of the heart* taking heed, and making its calling and election sure, we are quite at our *ne plus ultra*, and are obliged to confess that Mr. Le Grice's language and divinity are equally unintelligible to us. We have no wish to disturb the arrangement of his sentences, although, in this instance, we have attempted by analysis, to enable our readers to understand what certainly requires more ability in the interpretation of tongues fully to elucidate, than we can pretend to possess.

Dr. Warburton, in his directions for the study of theology, recommends to the young student, the daily and long continued use of Locke on Human Understanding, and the Institutions of Quinctilian, and says that the one will teach him to think justly, and the other to express his thoughts with correctness; and as Mr. Le Grice must be a young student in theology, we sincerely hope that he will follow the Doctor's advice.

If Mr. Le Grice had written more correctly, he would have saved us some trouble, and he might have been saved the mortification of being told that his talent for literary composition needs much improvement, and does not place him in a situation to censure the honest, pious people in Cornwall, who, in the simplicity of their hearts, and in the plainness of their own provincial dialect, are exhorting one another to flee from the wrath to come.

We will only observe, in conclusion, that in two or three pages farther, Mr. Le Grice jumps to the *Jumpers*, and intimates that after their spirits are exhausted by jumping, "the unhappy persons sink into themselves, and seek for support in intoxication."

His authority for what he says of the Jumpers, is *Mr. Evans's Sketch* of the Christian World, which we fear is not much more to be depended upon than the unfortunate Joseph Nightingale's Portrait of Methodism, to which Mr. Le Grice refers his readers, by note upon note, in an episodical peroration, or an epilogue which deserves not the least notice.

THE WORD OF GOD ILLUSTRATED.

ABOUT a year ago, Mr. W. Woodall communicated to us an account of the following chronological difficulties which had disposed a very respectable gentleman to embrace the Socinian hypothesis, and consequently to deny the authenticity of the two first chapters of St. Luke's Gospel. "The Evangelist affirms that Jesus had completed his thirtieth year in the fifteenth year of the reign of Tiberius Cæsar, Luke iii. 1, 23. He must therefore have been born fifteen years before the death of Augustus, in the year 752 or 753 from the building of Rome; but the latest period assigned for the death of Herod, is the spring of the year 751, from the building of Rome, and it is probable he died the year before. Herod must therefore have been dead upwards of two years before Christ was born. The Socinians say, that the common hypothesis, which makes it necessary to maintain that Jesus was nearly 35, when the Evangelist says he was about thirty, cannot be supported."

To those who deny the plenary inspiration of the Apostles, as writers, chronological precision, and verbal criticism, may appear of the greatest importance; but such as admit the Apostles to have possessed that inspiration, are little affected by either one or the other. The doctrine of the proper Godhead of Christ is so often inculcated in the sacred volume, and in terms so unequivocal, that were we not capable of *precisely* adjusting the chronological events recorded by the Evangelists, we ought not on that account to call the doctrine in question. But still it is pleasing to know, that the most deeply learned, the best read, and the first chronologists, have, after the most laborious researches, ably and unanswerably maintained the accuracy of the Scripture chronology.

The following extract from Dr. Adam Clarke's advertisement to his "Table of remarkable Events," postfixed to his Commentary on the Acts of the Apostles, completely removes, in our apprehension, the difficulties adverted to by Mr. Woodall.

"CHRONOLOGERS are generally agreed that our Lord was born *four* years before the commencement of what is termed the VULGAR ÆRA of his Nativity; that is, in the 749th year from the building of Rome, according to *Varro*. Herod the Great died about the

751st year of Rome, *two* years before the present vulgar æra, according to the most accurate chronologers; therefore our *common* computation must be *four years* too late. It is universally agreed that Augustus reigned till A. D. 14, according to the common reckoning; therefore, the 30th year of Christ's age must correspond to the 12th year after the death of Augustus Cæsar; or, which is the same, to the 12th year of the *sole* reign of Tiberius: and as, according to the general custom of the Jews, a person was not deemed qualified to enter on the public work of the ministry before he was 30 years of age, (though some did it at 25,) it may be safely stated, that the 15th year of the reign of Tiberius coincided with the 30th of the Baptist's age; and therefore it must have coincided also with the 30th year of our Lord's age, as the latter was born only six months after the former.

"But here a question of great importance, and apparent difficulty, arises: if, as the greatest chronologers agree, Christ's 30th year was the same with the 12th year after the death of Augustus, how then can A. D. 26, which appears in these Notes in the margin of Luke, chap. iii. 1, be called both the 12th and 15th year of the reign of Tiberius? There are several ways of solving this difficulty; but I need refer only to the following, which is sufficiently obvious: on August 28, A. D. 11, Augustus associated Tiberius with himself, in the full government of the empire, or, as Velleius Paterculus expresses it, *ut æquum ei jus in omnibus provinciis exercitibusque esset, quam erat ipsi*; 'that he might have equal power with himself in all the provinces, and in all the armies of the empire.' Now, this accounts exactly for the *three years* of difference which appear to exist between the statement of St. Luke, and the computation of modern chronologists; the former, reckoning from the time in which Tiberius was associated in the empire with Augustus; the latter from the death of Augustus, when Tiberius became *sole* emperor. For, as Tiberius was associated with Augustus on August 28, A. D. 11, and Augustus died August 19, A. D. 14, it appears that the time in which the two emperors reigned conjointly, was exactly two years and 356 days, or *three years* all but *nine* days.

"That St. Luke reckoned *the years of* Tiberius from the above period, as many others certainly did, and not from the *death* of Augustus, is exceedingly probable; because, taken thus, all his dates agree: and a person who has been so careful as St. Luke evidently was, to fix the dates of the most important transactions he relates, by several chronological data, could not be guilty of such an oversight as this would be, had he dated from the death of Augustus, every candid reader must allow. Besides, he uses a *term* which may be fairly thus explained, Luke iii. 1: Εν ετει δε πεντεκαιδεκατω της ηγεμονιας Τιβεριου; *in the fifteenth year of the* GOVERNMENT *of Tiberius*; a term which is applied not only by the

sacred writers, but also by the best Greek authors, to signify *government* in *general*, whether administered by king, emperor, deputy, toparch, praetor, or any other; and that the word should be understood of *government* in this *general way*, and not of that which is restricted to a *Basileus*, *imperator*, or *monarch*, who reigns alone, not dividing the empire with any, and consequently being accountable to none, is rendered extremely probable by this use of the term in the very *next word* in this sentence; *Pontius Pilate being* GOVERNOR, ηγεμονευοντος, (executing the office of governor,) *of Judea*; who certainly was not *monarch* of Judea, but a *deputy* of the Roman emperor. As Pilate, therefore, *governed* by the authority of Augustus, so Tiberius reigned in conjoint power with Augustus himself; and therefore the term ηγεμονια, *government*; and ηγεμονευω, to *exercise*, or *execute the office of a governor*, is with equal propriety attributed both to Tiberius, in his conjoint authority with Augustus; and to Pontius Pilate, or any other governor, acting *under* the imperial authority. It would be easy to multiply examples here, to shew that the word may be as well understood of a *conjoint* or *deputy* governor, as of an *emperor* or *monarch*. To all this might be added, the consideration, that Tiberius must be reputed and called emperor by all the Roman people, as well during the time he was associated with Augustus as after he became sole monarch. And, would it not be natural for them, in speaking on the subject, to say, Tiberius is now in the first, second, or third year of his reign; even while Augustus was yet living? Nor could they speak any other language with propriety. It is true that, after the death of Augustus, the Roman historians generally attribute the whole forty-four years of the reign of Augustus, (the latter *three* of which he had reigned conjointly with Tiberius,) to Augustus himself; and date the reign of Tiberius from the death of his predecessor; and this they do merely for distinction's sake; but we may safely state, that no man who lived in the time of the conjoint reign of these emperors, as Luke did, would write in any other way concerning the reign of the surviving emperor than Luke has done.

"The chronology of very few facts in the whole compass of ancient history can be ascertained with greater accuracy than that of Herod's death. Josephus, in his Jewish Antiquities, lib. xiv. cap. 14, s. 5, has fixed the time when Herod was named king by the Romans with so great precision, as to inform us who were the Roman consuls that were in office at the period of this monarch's accession to the throne. His words are: 'And thus he (Herod) received the kingdom, having obtained it in the one hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio the first time.' Now it is certain, that these consuls were in office A. U. C. 714, according to the computation of Varro, which was that used by the

Romans in the celebration of their secular games; and, consequently, this year must have been the same with the thirty-ninth before the commencement of the vulgar aera of Christ's *nativity*, according to the chronological table of Archbishop Usher, unquestionably one of the most accurate chronologers of modern times. Therefore as Josephus, Ant. lib. xvii. cap. 8, s. 1, and Bell. lib. i. cap. 33, s. 8, as well as other historians, has assigned the length of the reign of Herod the Great to be 37 years, it is certain that the death of this king must have happened about the 751st year of Rome, that is to say, about two years after Christ's birth, and in the 28th year of the reign of Augustus Cæsar, if we reckon the years of his reign from the battle of Actium, at which time the government of the Triumviri was abolished, and that of emperors properly commenced. It is also certain, from most indisputable evidence, collected from the whole body of the Roman and Greek historians, that Augustus Cæsar *died* 44 years after the battle of Actium, and consequently the *12th* year of *Tiberius's* sole reign, must have been 28 years after the *death of Herod*; for 16, the years that Augustus reigned after Herod's death, added to 12, equal 28. It therefore follows, from the tables of Roman consuls, which have been carefully preserved in the Chronicon of Eusebius, that there was an interval of 65 years between the commencement of Herod's reign and that of Christ's public ministry: consequently, there is every evidence necessary to prove, that St. Luke did reckon the years of Tiberius's reign from the time that this monarch was associated with Augustus in the empire.

"By all this it appears, that the time of which Luke speaks, was properly the fifteenth year of the reign of Tiberius, though only the twelfth after the death of Augustus. And that as Herod did not die, as chronologers generally agree, till the 751st year of Rome, which was the second year of our Lord; therefore the whole account of the murder of the Innocents, as given by St. Matthew, chap. ii. is perfectly consistent. This being the real state of the case, it seems exceedingly strange that learned men should have made objections to the verity of St. Luke's history on this account; and that some, to the disgrace of criticism, should have had the weakness or bigotry to pronounce on such untenable ground, the evangelical history of the genealogy of our Lord to be spurious! But wisdom is justified of her children."

THE WORKS OF GOD DISPLAYED.

ESSAY ON BONES.—OF THE JOINTS.

(Continued from page 762.)

THE preceding are a few examples of bones made remarkable by their configuration: but to almost all the bones belong *joints*;

nd in these, still more clearly than in the form or shape of the ones themselves, are seen both contrivance and contriving wisom. Every joint is a curiosity, and is also strictly mechanical. 'here is the hinge-joint, and the mortice and tenon joint; each s manifestly such, and as accurately defined, as any which can e produced out of a cabinet-maker's shop; and one or the other revails, as either is adapted to the motion which is wanted: *e. g.* mortice and tenon, or ball and socket joint, is not required t the knee, the leg standing in need only of a motion backward nd forward in the same plane, for which a hinge joint is sufficient; mortice and tenon, or ball and socket joint, is wanted at the hip, hat not only the progressive step may be provided for, but the inerval between the limbs may be enlarged or contracted at pleasure.

The *hinge-joint* is not formed by a bolt passing through the two arts of the hinge, and thus keeping them in their places; but by different expedient. A strong, tough, parchment-like membrane, ising from the receiving bones, and inserted all round the receied bones a little below their heads, encloses the joint on every ide. This membrane ties, confines, and holds the ends of the ones together; keeping the corresponding parts of the joint, *i. e.* he relative convexities, and concavities, in close application to ach other.

For the *ball and socket joint*, beside the membrane already escribed, there is in some important joints, as an additional secuity, a short, strong, yet flexible ligament, inserted by one end nto the head of the ball, by the other into the bottom of the cup; vhich ligament keeps the two parts of the joint so firmly in their lace, that none of the motions which the limb naturally performs, ior of the jirks and twists to which it is ordinarily liable, nothing ess indeed than the utmost and the most unnatural violence, an pull them asunder. It is hardly imaginable, how great a orce is necessary even to stretch, still more to break, this ligaient; yet so flexible is it, as to oppose no impediment to the uppleness of the joint. By its situation also, it is inaccessible to njury from sharp edges. As it cannot be ruptured, (such is its trength), so it cannot be cut, except by an accident which would ever the limb. If I had been permitted to frame a proof of conrivance, such as might satisfy the most distrustful inquirer, I now not whether I could have chosen an example of mechanism nore unequivocal, or more free from objection, than this ligament. Nothing can be more mechanical; nothing, however subservient o the safety, less capable of being injured by the action of the oint. I would particularly solicit the reader's attention to this rovision, as it is found in the head of the thigh-bone; to its trength, its structure, and its use. It is an instance upon which lay my hand. One single fact, weighed by a mind in earnest, eaves oftentimes the deepest impression. For the purpose of

addressing different understandings, and different apprehensions; for the purpose of exciting admiration of the Creator's works, we diversify our views, we multiply examples; but for the purpose of strict argument, one clear instance is sufficient; and not only sufficient, but capable perhaps of generating a firmer assurance than what can arise from a divided attention.

The *ginglymus*, or hinge-joint, does not, it is manifest, admit of a ligament of the same kind with that of the ball and socket joint: but it is always fortified by the species of ligament of which it does admit. The strong, firm, investing membrane, above described, accompanies it in every part: and in particular joints, this membrane, which is properly a ligament, is considerably stronger on the sides than either before or behind, in order that the convexities may play true in their concavities, and not be subject to slip sideways, which is the chief danger; for the muscular tendons generally restrain the parts from going farther than they ought to go in the plane of their motion. In the *knee*, which is a joint of this form, and of great importance, there are superadded to the common provisions for the stability of the joint, two strong ligaments which cross each other; and cross each other in such a manner as to secure the joint from being displaced in any assignable direction. "I think, says Cheselden, that the knee cannot be completely dislocated without breaking the *cross* ligaments." We can hardly help comparing this with the *binding* of a fracture, where the fillet is almost always strapped across, for the sake of giving firmness and strength to the bandage.

Another no less important joint, and that also of the ginglymus sort, is the *ankle*; yet though important, (in order, perhaps, to preserve the symmetry and lightness of the limb,) *small*, and on that account, more liable to injury. Now this joint is strengthened, *i. e.* defended from dislocation, by two remarkable processes or prolongations of the bones of the leg; which processes form the protuberances that we call the inner and outer ankle. It is part of each bone going down lower than the other part, and thereby overlapping the joint: so that, if the joint be in danger of slipping outward, it is curbed by the inner projection, *i. e.* that of the tibia; if inward, by the outer projection, *i. e.* that of the fibula. Between both it is locked in its position. I know no account that can be given of this structure, except its utility. Why should the tibia terminate, at its lower extremity, with a double end, and the fibula the same,—but to barricade the joint on both sides by a continuation of part of the thickness of the bone over it? The joint of the *shoulder*, compared with the joint at the hip, though both ball and socket joints, discovers a difference in their form and proportions, well suited to the different offices which the limbs have to execute. The cup or socket at the shoulder is much shallower and flatter than it is at the hip,

ıd is also in part formed of cartilage set round the rim of the ıp. The socket, into which the head of the thigh-bone is in- rted, is deeper, and made of more solid materials. This agrees th the duties assigned to each part. The arm is an instrument motion principally, if not solely. Accordingly the shallowness the socket at the shoulder, and the yieldingness of the cartila- nous substance with which its edge is set round, and which, in ct, composes a considerable part of its concavity, are excellently lapted for the allowance of a free motion and a wide range; both ıich the arm wants. Whereas, the lower limb, forming a part the column of the body; having to support the body, as well to be the means of its locomotion: firmness was to be consulted well as action. With a capacity for motion, in all directions deed, as at the shoulder, but not in any direction to the same tent as in the arm, was to be united stability, or resistance to slocation. Hence the deeper excavation of the socket; and the esence of a less proportion of cartilage upon the edge.

The suppleness and pliability of the joints, we every moment perience; and the *firmness* of animal articulation, the property e have hitherto been considering, may be judged of, from this ıgle observation, that, at any given moment of time, there are illions of animal joints in complete repair and use, for one that dislocated; and this, notwithstanding the contortions and renches to which the limbs of animals are continually subject.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Continued from page 767.)

WHAT is there that excites in us a greater admiration of God, an to see great and glorious things brought to pass by a long ıd winding labyrinth of surprising and perplexed events, which e know nothing of, nor whither they tend, till we see where ey end? Mankind never greatly admire what is plain and ob- ous and every man's thought, because there is nothing in it hich shews any extraordinary contrivance; but when unexpected ents are brought to pass by unexpected means, and yet designed ıd directed by a steady and unerring counsel; when great things e done by such means as have no natural casuality to produce ch effects, and therefore can give no notice nor the least suspi- on of what is doing; when our fears are turned into triumphs, ıd that which seemed to threaten us with some great evils, is ade the instrument of some great and surprising blessings;

when bad men are ensnared in their own counsels, and fall into the pit which they have digged for others; when God turns their curses into blessings, and saves good men by the ministry of those who intended their ruin: these, I say, and such like events, of which there are numerous instances, both in sacred and profane history, justly give us great and admiring thoughts of the divine wisdom; a wisdom which is to be reverenced and feared, as well as praised; for who would not fear that God, *who is wise in heart, as well as mighty in strength? Who hath resisted his will, and prospered?*

That good and evil are promiscuously dispensed; that God does not always visibly reward the good, nor punish the wicked, though he signally rewards some good, and as remarkably punishes some wicked men, is the wisest method of governing mankind. That some good men are visibly rewarded in this world, is a just encouragement to good men to expect the protection and blessing of God in doing good: that some bad men are made examples of a just and terrible vengeance, is a warning to all bad men to reverence the judgments of God, and to stand in awe of him; and that some bad men are spared, nay, are eternally happy, is a good reason for men to repent, and to hope for pardon from so patient and merciful a God.

And this is better accommodated to the nature of man, who is a free agent, than if God should visibly punish all bad men, and reward all good men in this world, because it offers less violence to men, and leaves them more to the government of their own choice. Should God make such a visible difference between all good and bad men in this world, as that all good men should be prosperous and happy, and all bad men miserable, there would be no more choice left to men, whether they would be good or bad; than, whether they would spend their lives in health or sickness, in riches or poverty, in honour or disgrace; but where the event is not certain, there is room left for wise consideration, for hopes and fears, which are the natural springs of a free choice.

And besides this; that all good men are not rewarded, nor all bad men punished in this world, gives us a true understanding of the nature of present things, and reasonable expectations of greater rewards and punishments hereafter. We should be too apt to think that the enjoyments of this life were the best and greatest things, and the peculiar marks of God's favour, did none but good men share in them; and were they the portion of all good men, we should grow very fond of this world, and little think of another, or of exercising such divine virtues as are suited to that state: nay, we should want the best moral argument for another life, that all good men are not rewarded, nor all bad men punished in this world, which gives a reasonable expectation of another life.

When we see bad men prosperous, as well as the good, and

good men suffer as hard things as any bad men do; this convinces us, that neither the blessings nor the sufferings of this life are the final rewards or punishments of good or bad men: that God has greater blessings reserved for good men, and greater miseries for the wicked; which is a greater incitement to a divine and heavenly virtue, and a greater restraint to wickedness, than any present rewards and punishments can be. So that this uncertainty of events which some men complain of, and which we seldom can give a reasonable account of when we come to particular cases and persons, is so far from being a defect in Providence, that it is the wisest method of governing man, both considered as a free agent, and as an immortal creature, who must live in another world, when he removes out of this.

This uncertainty of all events, is the trial and exercise of many admirable graces and virtues, which there would be no place for, with respect to this world, were the events and reasons of Providence known and certain; such as faith, and hope, and dependance on God, for which there would be little use in this world, were all good men immediately rewarded; for they all respect absent, unseen, and unknown events. Difficulties and sufferings, which in Scripture are called temptations, and the trials of virtue: when we serve God without any prospect of a present reward; and trust in him, and depend on him, when we are forsaken of all other hopes; when we say with *Job*, *Though he slay me, yet will I trust in him*; or with the Prophet *Habakkuk*, *Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation.* And yet if we knew in all cases the particular reasons of Providence, and what the end and conclusion of them would be, they would be no trials of our faith and submission to God. Were the events of Providence as constant, regular, and certain, and the reasons of all events as known and visible, as some men would have them, and complain that they are not, there would be no exercise of some of the greatest virtues of the Christian life, which do most honour to God, and are the greatest ornaments and perfections of human nature: which evidently proves, that the uncertainty and obscurity of the events of Providence, that we know not what shall be, nor, in many cases, the reasons of what we see, are necessary to the wise government of mankind, and therefore no defect, but the beauty and perfection of Providence.

Beside, we are necessarily ignorant of many things, without the knowledge of which it is impossible for us to understand the reasons of Providence; and therefore we ought no more to complain

that we are ignorant of the reasons of Providence, than we do of our ignorance of other matters, without the knowledge of which the reasons of Providence cannot be known.

The hidden and mysterious designs of Providence, relating to churches and kingdoms, which comprehend so many great and wonderful revolutions; the translations of empires; the removing of the gospel from one country, and planting churches in others, where they were not before; those surprising changes which may be observed in the genius, tempers, and inclinations of Princes and people in several ages; the unaccountable beginnings of war, and the as unaccountable successes, and unaccountable end of it; the long prosperity of persecuting tyrants, and their sudden fall: these, and such like events, must needs be very obscure and unknown to us, who know not what God aims at in all this, nor what designs he is carrying on.

This is certain, that we can never understand the reasons of Providence, without understanding the counsels of God: and for what end every thing is designed: for every thing is well or ill contrived, as it serves the end for which it is intended; and therefore we may as reasonably pretend to know all the secret counsels of God as all the reasons of his Providence: this very reason St. Paul gives why the Providence of God is so unsearchable; *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counseller?*—Rom. xi. 33 and 34.

(To be continued.)

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. AULT, LATE OF HENBURY, CHESHIRE; BY HER HUSBAND.

My late dear partner, who, from very early life, experienced the strong consolations which flow from pure religion, was born Feb. 2, 1789, at Siddington, near Macclesfield. Her parents, Mr. and Mrs. Brentnall, who were very respectable moral persons, paid considerable attention to the education of their children. While Miss Brentnall was very young, the family removed to Chelford, a distance of a few miles: there, in the midst of life and the hurry of business, her father died of a consumption; and left a most affectionate wife and numerous family to lament his death. At that place, Miss Brentnall, whose conduct had always been strictly moral, was convinced of the absolute necessity of pardon and holiness, in order to her being happy in time and eternity. She began to look around, but in vain, for an instructer in the

way of righteousness; for there was not an individual there acquainted with the nature of Christian experience. She searched the Scriptures; she prayed earnestly to God; and at length attended the preaching of the Methodists at Peover, a distance of several miles. There she found some who, savingly brought to God, and happy in the enjoyment of his love, could pour the balm of consolation into her wounded spirit. There, at the age of fifteen, she became experimentally acquainted with Christ, and was enabled to rejoice in the God of her salvation. During the time that the family resided at Chelford, without a single religious companion, and in the midst of persecution from various quarters, she dared to be "singularly good." Supported by divine grace, she was enabled to surmount every difficulty. From Chelford she removed to Macclesfield, where, if I mistake not, she spent two years. There she enjoyed the advantages of religious conversation and Christian communion. Through life she gratefully remembered, and frequently mentioned, with affectionate regard, the kind and loving people of that town.

When the family removed to Henbury, she went to reside with her mother; and though the society at Gawsworth was at the distance of three miles, she became a member of it, and attended at her class on Sunday mornings. Her travelling so far for the purpose of Christian fellowship, was matter of necessity, not choice; for she could not find it nearer home. As there was no preaching in Gawsworth till evening, she attended preaching in the new chapel at Withington, three miles from home the opposite way; hence, for every sermon she heard, and every class-meeting she attended, she had to travel six miles. Though naturally weak, and of a very delicate habit of body, she sometimes travelled eighteen miles on the Lord's day to her class, and to hear the word preached. She regularly continued to instruct the children, according to her appointment, at the Sunday-school at Peover.

In the month of August, 1813, I first saw her; being appointed to the Congleton circuit, which takes in Withington. Her sister Mary was then very ill: I visited her during her illness, and found her sweetly resigned to the will of God. On October 26, she was called to her eternal reward. I now became more attached to the family. I saw in Miss B. many amiable qualities, united with true Christian simplicity; but, as I expected to be called to engage in the Asiatic Mission, which was then in contemplation, I was doubtful whether it would be advisable to form an intimate acquaintance. From many considerations, I thought it would be prudent, but I was not certain that the ensuing Conference would think it proper to send any married men to India. Hence, though our attachment was mutual, we formed no conclusion till the time of Conference, when I was allowed to act as I thought proper. My dear friend, in the whole of the business, resolved all into the

will of God. I felt the importance of the work in which I was engaged, and the delicate situation in which I was placed; but yet rejoiced that I had a Christian female friend, whose heart was already engaged in this great work, and from whose talents and piety I had much to expect. When in London, preparing for the Mission, we, after much prayer, agreed to accompany each other to India.

Having concluded to become my partner for life, she remained at home for some time, to make preparations for our voyage. In November she was rather unwell; but as I was expected in the country about that time, she did not think proper to inform me of her little indisposition, seeing she expected to recover in a short time. Her affliction, however, increased; and, on November 26, the day on which I was ordained, she first applied to the physician who generally attends on her family. I left London the next Saturday, spent the Sunday at my father's, and, on Monday evening, the 29th, I arrived at Henbury: Tuesday, November 30, being the day appointed for our union, our marriage was solemnized in the parish church of Prestburz. I received her as a gift from God; and hoped that her sickness was but a slight indisposition which would shortly be removed. We immediately hasted to London, and from thence to Portsmouth, where we arrived on the 10th of December: it was then I first apprehended that she was following her father and sisters into a world of spirits; but still, unwilling to give her up, I hoped that after she had recovered from the fatigue of her journey, she would be better. But, in opposition to my hopes, her afflictions rapidly increased; meantime, under all I felt on the trying occasion, I had the comfort to observe that her consolation abounded. We continued nearly three weeks at Portsmouth, where we had a pleasant, healthy situation at Helm Grove Cottage, with Mrs. Methwell. Mr. Webb's kindness, on this occasion, will never be erased from my mind; and I shall ever remember all the preachers with the most affectionate regard. Mr. Edmondson was to us as a father. On December 12th my dear wife, who was remarkably happy in God, heard Mr. Harvard preach in the chapel at Portsmouth; and, on the 19th, she took a walk with me to a place where I preached in the afternoon. She then, for the last time, heard the word preached. She was not out at all on Christmas-day, nor on Sunday the 26th; but the Lord, who is not confined to times nor places, granted her such glorious manifestations of his presence, as fully convinced me that he was either fitting her for extensive usefulness in the church, or speedily preparing her for a world of spirits.

On Wednesday, December 29, 1813, we received orders to embark the next morning; and on the 30th we embarked on board the Lady Melville, Captain Lochner. Mrs. Ault, being

ery unwell, rode to the sea side: we then proceeded by the pilot's oat to the ship, which lay about five miles from land. Mrs. A. as very sick before we reached the vessel, but, when on board, ne seemed better, and was apparently comfortable at dinner; fter which she retired to her cabin, and to her bed, from whence ne scarcely after rose.

On the morning of Friday the 31st we sailed; the pilot conucted us several miles down the Channel. Saturday, January 1, 814, we had rather a fair wind; but on Sunday the 2d, the ind not being favourable, we were detained at the bottom of the Channel, nearly opposite the Lizard Point. Ah! what a Sabbath as this! in sight of my native land, a Christian land, but, alas! eparated from the saints.—However, we met together ourselves.

Monday the 3d.—We had coasting winds till night, when it prung up fair.—I now had the last view of my native country. Farewell, my happy land! Farewell, my relatives! Farewell, my amily! O for grace to support my mind!—On Monday night cast my eye, for the last time, to the light-house, at the Lizard Point, and bade it a long adieu! Sunday the 9th. This was the econd Sabbath that dawned upon us, while on the deep. I could not rise all day; and the continued affliction of my wife added greatly to my trouble.—Messrs. Lynch, Erskine, and Squance came to see us, and to have morning prayer in our cabin. When Mr. Lynch took out the hymn book, to sing a hymn, I was quite overcome. The sight of a book which I myself had so often used for the purpose of conducting the worship of God; the song of praise ascending to Heaven on the Lord's day, in the midst of conflicting elements, the rising waves, and the strong winds, all tended to make our service, in my judgment, peculiarly solemn.—When the hymn was given out, which begins with this line, "I know that my Redeemer lives," I could not refrain from tears.—This day was very stormy. After prayer, the 14th chapter of St. Matthew's gospel was read. I felt encouraged while hearing of Christ's calming the sea, and of St. Peter's walking on the waves.

Thursday the 13th. This evening Mrs. Ault was very ill. She said, "I have been a fortnight confined to my bed: pray, Mr. Ault, pray for me, that I may be fully prepared for death." I observed to her, "I will pray for you, but I believe you will recover: I cannot think of our being separated so soon: I have chosen you to afford me consolation in a foreign land." The thoughts of death so occupied her mind, that I could scarcely turn her attention to any other subject. "Ah! said she, it is no matter where the body is, if the soul get home to God: to be with God in Heaven, that is all."

Sunday the 16th: she was very happy. Once she awoke in a rapture of joy. "Did you not, said she, hear me sing? I was

quite happy in the Lord, and was singing, in triumph, '*O death, where is thy sting! O grave, where is thy victory!*'" On Wednesday the 19th she requested me to pray that she might die with a clear prospect of glory; and on my answering, that I indulged a hope of her recovery, she said, "my being ready to die will not cause me to die the sooner." She spoke of the late Miss Dale,* one of her intimate companions while she resided at Macclesfield; and it was evident that she dwelt with pleasure on the thoughts of death and eternity. The doctor who attended her was much affected with an interview which he had with her when I was not present; of this he himself informed me shortly after. "You, Sir, said he, have philosophy enough to enable you to bear your afflictions: Mrs. Ault is not afraid of dying; I was quite affected with the manner in which she spoke of death, and astonished at the strength of piety which she manifested." About this time, after my having been in company with several military officers, she said to me: "Have you been talking to them of the Lord Jesus?" On Wednesday the 26th she sat up a little, and, among other things, said, "the time of affliction is not the time to repent in;" to which I replied, "you repented before the time of affliction drew nigh." "Yes, said she, but I have now to repent concerning some things:—O that I were more holy." On hearing me speak of the happiness which a sense of God's gracious presence affords in the time of affliction, she said "Yes; for

Labour is rest, and pain is sweet,
If thou, my God, art here."

She spoke much of the happiness of the Christian who is prepared for every circumstance in life; and particularly observed how happy she was in her present situation, though afflicted, from a consideration that we had transacted all our concerns in the fear of God.

On Sunday the 30th, while I was on deck at divine service, she requested the woman who attended her to bring her the glass, as she wished to look at herself. When I returned, she said to me, "I have not looked at myself before, since I came on board. I was quite struck with the appearance of my face; I look very much like my sister Mary when she was laid out." It was evidently her delight to dwell on the subject of death. As she was so much better on Monday the 31st as to be able to rise and be dressed, I began to think, "surely the bitterness of death is past;" but, alas! "death ambush'd in the smile." She delighted much in reading the word of God, the Christian Pattern, Divine Breathings of a Pious Soul, and Rowe's Devout Exercises of the Heart.

Wednesday, Feb. the 2d, being her birth-day, on which she

* We have received a Memoir of that excellent young woman, which we intend to insert as soon as possible.

closed her 25th year, she asked me how we should keep it. I told her that I intended to keep it as a day of thanksgiving to God, for having preserved us so far. Her legs being much swelled, the doctor advised her not to rise; but confinement to her bed did not prevent her reading; for there she read frequently till, by her sight failing, she was obliged to desist. On Thursday the 3d, Messrs. Lynch, Erskine, and Squance, frequently came to inquire how she was, and sometimes prayed with her; on which occasions she joined in the sacred service with all her powers: sometimes she attempted to join them in singing the high praises of God. When they spoke of God and Heaven, she was quite delighted. "O! she often cried out, I long to be gone!" She once said to Mr. Erskine, "I think I shall die; Mr. Ault thinks I shall not;" and added, "if I be impatient in any one thing, it is in this, that I long to depart." On Friday the 4th, her affliction was very violent; her cough was severe, her breath short, and her legs were much swelled. After repeating some lines of sacred poetry, expressive of the feelings of her heart, she broke out thus: "O that all my thoughts were holy; destroy, O Lord, every thought contrary to thy will." A little after, she said, "The kingdom of Heaven suffereth violence. Oh! had I my time to spend again!" Then, recollecting herself, she said, "I hope I repented when it was not too late." Having slept very little on Sunday night, she appeared on the day following (the 7th) to be rapidly hastening to the end of life's short journey: her breath was very short, her memory in some degree affected, and her sight very weak. "My life, said she, in this situation, cannot be desirable. Oh! I long to be gone.—Pray, Mr. A. pray, that the Lord would release me. Ask Mr. Erskine and Mr. Squance to come in and pray with me: (Mr. Lynch was unable to come;) you must all give me up!" But still, the *bare* possibility of her recovery, joined to my extreme unwillingness to part with her, led me to inform her that I indulged a hope that she would survive her great and complicated affliction. She earnestly replied, "My dear, do not speak to me about recovery—I shall never recover. I have spoken to Mrs. Greaves (a decent woman, and a member of society on board) about making me decent after I am dead." Speaking afterwards concerning her corpse being put overboard, she said, "O do not mind;" and twice repeated, "I do not mind! I shall meet you again!" "She then said, I want to see Mr. Squance and Mr. Erskine." I went and informed them of her request. "Do you, said I, feel your mind quite resigned?" She said "Yes;" and added, "I believe God will have mercy upon me, through the Son of his love." I said, "Have you any thing to say

to your mother? What must I tell her?" She replied, with very great composure, "I hope I shall soon be gone, and then you may tell her all." On my informing her that Messrs. Erskine and Squance were come to see her, turning immediately to them, she said, "I want you to give me up, and to pray, if it be the will of God, that he may soon release me!" I read the two last chapters of the Book of Revelation; Messrs. Erskine and Squance prayed; and we all had a solemn and refreshing season together. —I asked her if she had given me up; "Yes, she replied, I have given up all! I love you, you are dear to me, but I love God more; Oh! I would leave all for God!" After I spoke of following her to Heaven, she exclaimed, "O! I shall be glad to meet you, and to congratulate you.—I have many friends in Heaven: my sisters, Mary and Betty, and my father, are there." And then, as though she wished instantly to join them, she said, "O my dear love, I hope I shall have a speedy departure." I observed to her, "the thought is very pleasing, that by death we shall be restored to the society of our friends; and perhaps some of those happy spirits may be near to welcome you on your dismission from the body; and that death throws down the wall of partition that separates us from the other world, opens eternity to view, and puts us in a capacity of joining those who have gone before us to glory."

After hearing me read an account of Mr. Fletcher's death, written by Mrs. Fletcher, she cried out, "Oh! my dear, I have been thinking how it would have been, had you, instead of me, been called away." I asked, Would you rather die yourself than that I should be taken from you? She said, "O yes! with what difficulties should I be surrounded were you in my situation!" "Well! said I, we have done every thing for the best, and, as far as we can discover, according to the will of God. We have not been hasty in any step which we have taken, but have waited to know the will of God; and though we cannot now comprehend this trying dispensation, yet we shall shortly." "Yes, she replied; and I prayed earnestly to God that you might be directed." Seeing Mr. Lynch come to the door, she requested him to come in. He said to her, "Your bodily strength does not increase, I hope your spiritual strength increases." She replied, "I long to be gone." On concluding the account of Mr. Fletcher's death, I added, "so died that holy man, Mr. Fletcher;" and she instantly exclaimed, "May my last end be like his!"

On Tuesday the 8th, she awoke with a pleasing smile upon her countenance, expressive of the joy and composure of her mind. She was highly delighted with hearing me read a short poem, called "An Invitation to Death;" of which the following is a verse:

"Only my dust is thine; my happy spirit,
Cloth'd in a garb divine, shall life inherit:
My spirit pants to fly through space unbounded,
To dwell above the sky, with bliss surrounded."

The morning of Wednesday the 9th, the last morning of her life, was to her a happy one indeed. She awoke, as usual, exceedingly happy in God. She smiled several times, and blessed me. Her affliction was at a great height, and, for a time, she was almost choked with phlegm. After some time, she spoke of going to sleep. "I hope, said I, that you feel your mind supported:" she answered, "O! I rest it upon Christ—I have nothing to bring him." At morning prayer she was much engaged with God; her devotion was truly fervent. She asked who read prayers on Sunday; I informed her, and also told her that Mr. Squance had preached in the great cabin; and I gave her to understand that the officers were present: on which she inquired if the ladies were there; and, being answered in the affirmative, she expressed much satisfaction. She then inquired what estimate the congregation set on the sermon; and I had the pleasure of informing her that it was so much approved as to induce such as were present to express a desire that the lecture (for so it is called) should be continued.

When, on the last-mentioned day, I returned from dinner into my cabin, Oh! what a shock my frame received!—Instead of meeting my dear companion with a smiling countenance, expressive of her gladness to see me, I found her stretched out like a corpse, and gasping for breath. She looked at me, but, as if the sight was too much for her to bear, she gently closed her eyes. In order that I might not affect her, I bore up under my grief with all the fortitude which I possessed. I perceived that she was perfectly sensible. "Now, Mr. Ault, said Mrs. Greaves, I hope you will give her up." Indeed I believe that I never gave her up till then. I instantly approached the bed, and said, "My dear, do you know me?" She replied, "Yes." When I asked if the sting of death was taken away, and the fear of it removed, she very emphatically answered, "Yes!" I asked her if Mr. Squance should pray with her; her reply was, "Yes, pray!" She fervently joined with Mr. Squance and me while we prayed; and surely God was graciously and powerfully present upon that solemn occasion. Prayer being concluded, she said, "My breath is almost gone!"—I exhorted her to look to Christ, and assured her that he would be her support. I spoke to her of the joys of Heaven, and of the divine consolations afforded to the Christian in the most important and trying moment: I reminded her that Christ is with the dying Christian in the hour of death; and repeated that encouraging passage in Ps. xxiii. 4. At half past six the phlegm returned,

and I observed that she breathed with very great difficulty. She was earnestly engaged with God in silent prayer. I saw her eyes fixed upward, while bending over her; I watched attentively to catch the first expression from them; but, alas! I was no longer an object of her attention or regard.—The world was retreating from her view, and Heaven was opening to her happy spirit! The preachers came in; Mrs. Greaves and two other women were present. I proposed that we should kneel down, and silently commend my dear dying partner to God. We did so; and, while we were silently kneeling round her bed, her happy spirit took its flight to the mansions of eternal felicity. She expired on Wednesday, February 9, 1814, north lat. from the Line 3 deg. 9 min. west longitude from London 23 deg. 5 min. about nine o'clock at night, by the time in England.—So gentle and easy was her departure, that we could scarcely discern the moment when her soul was delivered from the shackles of mortality.

She was decently dressed by Mrs. Greaves and the two other women who were present when she died. I was much affected at the thought of committing her remains to the deep; but it was unavoidable. Captain L. said to me, "You must prepare your mind to have her committed to the deep, at furthest, to-morrow night."—On Thursday the 10th, a strong shell was prepared, and, when she was placed in it, I was permitted to see her. Holes were left in the coffin, and two cannon balls were placed at the feet, to sink the corpse. The Captain sent his regards to me, together with information that he would attend the burial at 5 o'clock. The coffin was nailed, and so bound with strong ropes that the corpse will be preserved in safety from the watery tribes.—At 5 o'clock, the captain, officers, and gentlemen attended; great interest was excited; the fleet was in mourning; and the vessels hoisted up their death colours. Mr. Lynch read that fine hymn, which begins thus:

"The morning flowers display their sweets."

Mr. Squance then read the funeral service in the cabin; when he came to the place, "commit to the *dust*," he read, "to the *deep*." The corpse was then put through, and lowered from the port, or cabin window; I wished to look after it, but the doctor held me, when I made the attempt, and the Captain told me that it was sunk. The service being ended, Mr. Lynch made use of that very appropriate hymn, which begins with

"Rejoice for a sister deceased;"

and then concluded with prayer.—Every thing was done in the most solemn and impressive manner.

MISCELLANEOUS.

THE following Address, voted by the Conference, was sent on September 7th, with a Letter from the President, to the Right Honourable Lord Viscount SIDMOUTH, Principal Secretary of State for the Home Department, requesting that his Lordship would have the goodness to present the Address to the Regent. With this request his Lordship complied in the most obliging and prompt manner, as the following Letter proves, with which his Lordship honoured the President.

SIR, *Whitehall, 9th September*, 1814.

I HAVE had the honour to lay before the Prince Regent, the very loyal and dutiful Address of the Ministers of the People called Methodists, belonging to the Religious Societies first established by the Rev. John Wesley, deceased,—transmitted to me with your Letter of the 7th instant.—And I have the satisfaction to acquaint you, that His Royal Highness was pleased to receive the same in the most gracious manner.

I have the honour to be, Sir,
Your most obedient humble Servant,
SIDMOUTH.

To the Rev. Dr. Adam Clarke,
Harpur Street.

The next day, Saturday, September 10, the Address, as below, was printed, the first article in the Gazette.

THE ADDRESS OF THE METHODISTS' CONFERENCE TO THE PRINCE REGENT.

To His Royal Highness George, Prince of Wales, REGENT of the United Kingdom of Great Britain and Ireland.

The humble Address of the Ministers of the People called Methodists, belonging to the Religious Societies, first established by the Rev. John Wesley, deceased.

May it please your Royal Highness,

WE, His Majesty's most dutiful and loyal subjects, the Ministers of the People called Methodists, belonging to the Religious Societies first established by the Rev. John Wesley, deceased, beg leave most humbly to approach your Royal Highness, and to offer to you our heartfelt congratulations on the happy termination of the late sanguinary and protracted war, and on the restoration of peace, among the various nations which compose the great European family.

In the astonishing events which have led to these auspicious results, we devoutly recognise the special agency of that Almighty Being, who doeth according to his will, in the army of

heaven, and among the inhabitants of the earth: all whose works are truth, and his ways judgment, and who, in the recent dispensations of His Providence, has made it signally manifest, that those who walk in pride He is able to abase.

We gladly avail ourselves of this opportunity to assure your Royal Highness, that both we and the numerous societies whom we represent, are firmly and unalterably attached to the excellent Constitution of our Country; and that in sentiments of most loyal and affectionate respect for the Person, the Family, and the Government of our venerable Sovereign, we are not behind any other class of His Majesty's subjects. His long affliction we have sincerely lamented; and for his present and eternal welfare we incessantly pray. For your Royal Highness also, we offer up to God our continual supplications, that His best blessings may rest on yourself and on your Regency; that you may be His minister for good to this nation and to mankind; and that after having long lived at the head of a free, faithful, and prosperous people, you may finally receive a crown of righteousness, which fadeth not away.

With our prayers, we shall not fail to continue as we have ever done, our strenuous exhortations to the people of our charge; that they may be taught, both by our precepts and example, while they fear God, to honour the King, and to adorn our holy religion by an uniformly peaceable demeanour, and by a cheerful subjection to lawful authority.

In these principles of Christian loyalty, we were, as a religious body, carefully instructed by the Founder of our Societies—they are embodied in our standing rules of discipline, and we are confirmed in our adherence to them, by our thankful recollection of the privileges which we enjoy. Those privileges we consider as greatly enlarged and secured, by a recent statute, entitled "An Act to repeal certain Acts, and amend other Acts, relating to religious worship and assemblies, and persons teaching or preaching therein." For this extension and establishment of religious liberty, we are solicitous to express our warmest gratitude to your Royal Highness, under whose councils the measure was introduced into Parliament, and unanimously passed into a law. And while we are thus acknowledging our own obligations, we cannot omit to advert, with similar feelings of respectful and grateful satisfaction, to the legal facilities which are now afforded to pious persons of all denominations, for the peaceable diffusion of the manifold blessings of Christianity, in those populous countries which compose the British empire in India.

We cannot, however, conceal from your Royal Highness, that amidst the many occasions of congratulation and thankfulness which late events have produced, there is one subject, which as

men, as Christians, and as Ministers of the Gospel of Peace, we can contemplate with no other emotions than those of the deepest regret. We refer to that article of the treaty with France, from which it appears, that the influence of your Royal Highness has not obtained, as yet, the consent of the French government, to abandon their purpose of reviving the Slave Trade.

The renewal of that detestable traffic, under any modifications, or for any period, however limited, we most earnestly deprecate as a calamity of incalculable magnitude. The miseries in which it will involve thousands of our unoffending fellow creatures, we regard as constituting but a part of the mischief with which it is pregnant; it will operate most injuriously, if not fatally, on those benevolent plans which have been formed, and partially executed, for civilizing and Christianizing the inhabitants of the African Continent.

In some of those plans, the religious community to which we belong are peculiarly interested, having for some years established schools on the western coast of Africa, for the education of negro children, with encouraging appearances of ultimate success. On this ground, therefore, as well as on general principles of humanity, justice, and religion; and because we wish to see our own country at least fully rescued from the guilt of innocent blood, by the exertion of its utmost influence on this question, we are anxious that the subject should undergo such further discussion, in the approaching congress at Vienna, as may lead, we humbly trust, to that great consummation, the immediate, the universal, the unqualified abolition of the Slave Trade.

Impressed with these feelings, we have read with no common satisfaction, the answer of your Royal Highness to the unanimous addresses of the two Houses of Parliament on this subject, in which you were graciously pleased to intimate, that your unremitting exertions will be used to give effect to their wishes for the abolition of this trade.

Accept, Sir, of our most hearty thanks for this declaration, worthy of a British Prince. And may Almighty God crown your renewed exertions in a cause so holy, with complete success! May it be your high honour, and that of the nation over which you rule, to be recorded in the page of history, as the principal instruments employed by Divine Providence, first in restoring liberty and peace to Europe, and then in terminating for ever, the wrongs and the desolations of Africa.

Signed, by order and in behalf of the Methodist Ministers, assembled at their seventy-first Annual Conference,

ADAM CLARKE, President.

BRISTOL, August 10, 1814.

UKASE OF THE EMPEROR OF RUSSIA.

To the Editor of the Methodist Magazine.

Dear Sir,

Inclosed I transmit you a copy of the Ukase of His Imperial Majesty the Emperor of Russia, addressed to the Holy Synod, the Council of State, and the Administrative Senate, in answer to an application from them, that he would accept the title of "Blessed," and permit them to erect a monument to his memory. Being persuaded that the spirit of humility and supplication which it breathes, will be congenial to the views, and prove interesting to most of your readers, I shall be obliged by its insertion in your very useful miscellany. The pious sentiments which inspire this noble Prince, reflect more honour on him in his exalted rank, than all his temporal dignities, extensive dominions, or renowned conquests; and, as a spirit of humility is an essential part of the Religion of Christ, may we not reasonably hope that declaration of our Lord will be fulfilled in him, "he that shall humble himself, shall be exalted?" and that this exemplary monarch will continue to be the minister of God for good to his people?

Your's, very respectfully,

September 13, 1814. T. F. RANCE.

4, *City Road, Finsbury Square.*

COPY OF THE UKASE OF HIS IMPERIAL MAJESTY,

Addressed to the Holy Synod, the Council of State, and the Administrative Senate.

"THAT the request addressed to me by the Holy Synod, the Council of State, and the Administrative Senate, with regard to the erection of a monument for me in the capital, and the acceptance of the appellation of the "Blessed," has afforded me the highest satisfaction, I acknowledge, partly, when I consider the blessings of God, the Supreme Ruler of all, and also the feelings of the great state bodies of Russia, which dictated this most flattering appellation. My whole efforts are directed to the imploring of the blessings of God, upon me and my faithful people, and in order to be blessed by my beloved subjects, and generally by all the nations of the earth. This is my warmest wish, and highest happiness. But after all my efforts to attain that object, I cannot, as a man, allow myself the boldness to accept of that appellation, or presume that I have already attained that felicity. I deem it so much the less compatible with my principles, inasmuch as I have at all times, and on every occasion, exhorted my faithful subjects to moderation, and humility of spirit; and I will not now set an example which would contradict those sentiments. While, therefore, I herewith return the most ample acknowledgements to the great Bodies of the State, I beg that they will relinquish all such ideas on their part. May a monument be erected to me in your hearts, because such a memorial already exists in mine for you! May my people bless me in their hearts, as I bless them in mine! May Russia be happy; and may the blessing of God rest upon me, and upon Russia!"

OBITUARY.

Driffield, March 1, 1814.

DEAR SIR,

IF you think the inclosed account of my very affectionate and much-lamented daughter Mary Ann, worthy of a place in the Obituary of your very valuable Magazine, you will have the goodness to insert it as soon as possible. Several of my worthy brethren who knew her well, have suggested that some of your readers, especially the younger sort, and, more particularly those of her acquaintance, may, through the blessing of God, derive considerable advantage from it. I am, dear Sir,
Your affectionate, but afflicted friend and brother,

ZACHARIAS TAFT.

ON Thursday morning, Jan. 6, 1814, my dear and affectionate daughter, Mary Ann, was taken very ill. On Sunday morning she expressed a conviction that this sickness would be unto death, and lamented bitterly her former trifling. She intreated her mother to spend some time with her in prayer, which she did with considerable liberty; and Mary Ann was much blessed. On Monday, a physician was called in. The pain she felt in her bowels was exquisite, especially towards evening, and during the night. This great affliction, however, was mixed with much mercy, which afforded many sources of comfort both to us and to her. She often called upon the Lord in the midst of her extremity, and expressed her gratitude by praising him when the pain was alleviated. She sung the first verse of "Vital spark of heavenly flame," &c. On Wednesday evening, the 19th, she sung two verses of one of Dr. Watts's hymns for children: "And now another day is gone," &c. This evening one of her class mates sat up with her; (she had met in class about two years) it was a night of much sorrow and joy. Mary Ann endured much violent pain, but she frequently broke out in earnest prayer and fervent praise to God. After dozing a little, she repeated, "I'll praise my Maker while I've breath." She requested that after her decease, the money which she had preserved out of the weekly allowance which we gave to her, should be given to the serious and afflicted poor. Friday night she was very restless; many times she asked us to pray for her. She said to the girl, about twelve o'clock, "O pray! pray!" and cried out, "Lord, help me! Give me patience? Help me to bear this pain!" I said, "My dear, there is no pain in heaven, you will soon be there;" she replied, "I am in heaven but for this pain." I suppose she meant her thoughts and affections were in heaven. At two o'clock on Saturday morning, after I had prayed with her, she said, "Pray on! pray a little longer." At 3 o'clock I said, "My dear, we can do nothing for you," "Yes, (she said,) you can pray;" and then she prayed fervently for herself. She said to me, "O, my dear father, how I love you!" and clasped her poor arms round my neck, and kissed me. She said, "Mother, when I am gone, you must preach from 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord;' the same as you did when little Henry died; and my father must preach from 'Them that sleep in Jesus will God bring with him." She repeated in the night the first verse of the 34th hymn, page 37, "Let earth and heaven agree," &c. Sunday, Feb. 6, in the presence of my worthy colleague, Mr. Jackson, she said, "the Lord is very good to me." This evening, about ten o'clock, she many times prayed, "Come Lord Jesus! Lord Jesus, come and take me away—Lord bless me!" Monday morning, about seven o'clock, she began to praise the Lord in a manner that delighted and astonished us. "Praise the Lord! come and help me to praise the Lord." She continued thus till the remnant of her strength was exhausted. On hearing me speak of the attention I had paid to her during her affliction, and of my feelings at parting with her, and that I had fondly hoped, she would have been spared to have done all this for me; she said, "O my father, I could not bear that! I could not live to see you or my mother die! It would break my heart! O how thankful I am that I am going to die first!" On the morning of Tuesday the 8th, she said, "The Lord will bless me." About seven in the evening she altered a little, and appeared more restless; she soon fell asleep. Her

mother was by her side, and a friend sat at her feet. I whispered to my friend, that I thought she was changing; we agreed silently to watch her. She slept about fifteen or twenty minutes, and when she awoke appeared restless. She asked me to lift her, and to hold her feet. I moved her a little; and soon after she stretched out both her hands towards me, and said with her usual voice, but rather quicker, "O father, pray! pray!—Tell him! tell him!" She spoke no more—she sighed once, and stretched her arms, and then, without a struggle or groan, sweetly fell asleep in Jesus, at half past eight o'colck, aged ten years and six months.

RELIGIOUS INTELLIGENCE.

The Address of the Irish Conference to the British Conference.

DEAR FATHERS AND BRETHREN,

YOUR affectionate Address we have received, not as a matter of ceremonious usage, but as a returning assurance of that fellowship which we have with you; and truly our fellowship is with the Father, and with his Son Jesus Christ. Joyful are we to feel that in all things we are united in our common Head: sharing the same consolations of the Holy Ghost; feeling the same unfeigned zeal for the advancement of the kingdom of Christ; and assured of the same hope of eternal life, unto which we are called.

We truly simpathise with you in the removal of so many of your venerable Ministers from the church militant;—two have this year also taken their flight to God from amongst ourselves,—men of piety and zeal, and whose praise is in all the churches. But while these Veterans in the Lord's Hosts have been called from the scene of warfare to the reward of glory and eternal peace, we should be stimulated with an holy vigour, and should awake to all those energies necessary to fill up the broken lines; and, with a similar fidelity and hardiness, encourage one another to strive for the hope of the gospel.

It affords us no small pleasure, that our feeble attempts to render ministerial services amongst us more useful and acceptable, have not been discountenanced, but rather encouraged by your approval; and that similar exertions are likely to succeed towards the same ends on your side of the water. For, however confident we may be, that *without God nothing is holy—nothing is wise—nothing is strong*; we are also persuaded, that when the necessary means of ministerial usefulness, both as to the matter and manner of preaching, are neglected, (where the opportunity of improvement is within our reach,) the divine blessing cannot be expected; but, on the contrary, it will be prevented, in as much as negligence prevents the acquirement of knowledge, and enthusiastical presumption prevents the genuine inspiration of the Holy Spirit.

We have to deplore with you also the serious embarassment of our pecuniary affairs, which annually and unavoidably increases. The Methodists of Ireland are generally a *poor people*, and, as you justly observe, "The itinerant plan is an expensive one:" yet when we consider, that without the smallest aid of patronage or support from those sources which have poured wealth into other churches, we have been so graciously assisted in our good work, we are encouraged still to repose upon the fulness and sufficiency of Him, whose are all things, and to the abounding of whose love in the hearts of his people, we have never unavailingly appealed.

We have heard, with joy, of your prosperity—of the success of the gospel—and of the extraordinary outpouring of God's Spirit upon you, especially in the West of England. O beloved! highly favoured of the Lord! Yes, Britain has had her penticostal visitations! From her has gone forth, (as from Judea in the former days,) *the sure word of prophecy*; in her bosom was first kindled (in these latter times) the *ardent fire of Missionary zeal*: and as much distinguished by her pacifying policy, as by her love of the gospel. While she has conquered Peace, she has shed the glorious light of the Scriptures on all the nations of the earth!

With an holy gratitude we hail the return of Peace to the nations of Europe; and adore that awful Providence, which, after desolating the nations, has brought down the mighty from their thrones, and laughed to scorn the counsels of wicked men. This is the Lord's doing, and it is marvellous in our eyes!—It is our ardent prayer, that in this auspicious moment, when Peace has resumed her seat in her sacred temple, and the sword is turned into a plough-share, and the spear into a

pruning-hook, benign peace and love may more generally be felt among professing Christians; and, that by a cordial endeavour to keep the unity of the Spirit in the bond of peace, we may "by love serve one another."

Feeling, as we ought, our abhorrence of the probable continuance of that nefarious traffic in human blood—the Slave Trade, we have, as a religious body of Ministers, humbly presented our Petition to both Houses of Parliament, that his Majesty's Ministers may be directed to use their utmost influence at the approaching Congress, for its *instant and total abolition*. In this, we believe, we speak the language of humanity, of religion, and of God.

In our religious relation to society, notwithstanding the political contentions excited in this country, and the daring outrages which have of late been frequent and alarming, we have had no cause to fear—we have had no interruption of our meetings, nor obstruction of our active and vigorous itinerancy. Under a mild and liberal administration, we have had peace in all our borders; and by a prompt and constant obedience to the laws of the Empire, our Society stands in the front of public confidence.

At our Conference, last year, a most cordial feeling of interest in the success of the *British and Foreign Bible Society* was operative; and, in order to further the important and benevolent views of that Institution, it was directed that a *Public Collection* should be made in each Circuit, in aid of its funds. We regret that in this we have not been as successful as the magnitude of the object demands; but we have given our *mite*, and what is more than *silver and gold*, viz. many prayers to the "*Father of Lights*," that he would send forth his Truth as the morning, and his Righteousness as the sun at noon day; "That the Gentiles may come to his light, and kings to the brightness of his rising."

The state of our Missions will be laid before your Committee; and we bless the gracious Lord, that while this good work goes forward prosperously, we have by great exertions, been nearly enabled to cover the expense of the last year.

We deeply and sincerely regret, that our venerated friend and brother, Dr. Clarke, did not find it convenient to attend our Conference: being, as we understand, so engaged as not to admit of his meeting either your appointment, or our most affectionate wishes. We have, however, endeavoured, by looking to God, in whom is our sufficiency, to supply that lack of service; and have voted our beloved and reverend Brother, Adam Averell, into the chair; and feel it our duty to express our warmest approbation of the manner and spirit in which he discharged the office of President. Our case this Conference we consider as an extraordinary one, and wholly unprovided for: we therefore entreat you to make such provision as may in future prevent the recurrence of a similar inconvenience. The office of President amongst us next year, we trust you will fill, as your best judgment shall determine. For the present, we do not feel disposed to direct the man of your choice, but *request* that some one of *your Body* may be appointed.

We send, as our Representative, our much-loved and highly-respected Brother, Samuel Wood: and are always glad to recognize, in these interchanges of affection and confidence, that we are followers together of Christ Jesus.

We devoutly pray, that the riches of the grace and of the knowledge of God may abound in you—that in all things you may be approved by him who is Judge of all—and that we all may be glorified together in the day of his coming.

Signed by Order, and on Behalf of the Conference,

WILLIAM STEWART, *Secretary*.

Dublin, July 12, 1814.

The Answer of the British Conference to the Irish Address.

Beloved and respected Brethren,

YOUR Address, delivered to us by our respected Brother, Mr. Samuel Wood, has been read in full Conference; and we rejoice to learn from it, that the Great Lord of the Harvest continues to crown your labours with success. In common with you, we feel a union of heart with all the true ministers of Christ, but especially with those who maintain the scriptural doctrines so ably explained by our late venerable Founder, and who support that excellent discipline which the test of seventy years has proved to be admirably calculated to promote the spread of genuine piety. Other revivals of religion, in different ages of the Church, have

rarely survived a generation; but that which had its rise at Oxford about the year 1729, continues to the present time in all its primitive vigour. This circumstance may be adduced in proof of the soundness of the doctrines, and excellence of the discipline, maintained in our Connexion. For had not the preachers who preceded us continued to "hold fast the form of sound words," they would not have been instrumental in turning sinners from darkness to light; and had they not exercised Christian discipline, however ably they might have preached the grand doctrines of the Gospel, they would have witnessed little or no abiding fruit of their labours. But they were men of God, who took heed to *themselves*, and to *all* the flock over which the Holy Ghost had made them overseers: hence the hand of the Lord was with them, and many were brought to God, and built up in faith and love by their instrumentality. Our continued prosperity, as a religious body, evinces that we have not deviated, either in doctrine or discipline, from the scriptural path which they pointed out to us, by precept and example. With those eminent servants of the living God, who have gone to their great reward, several of us were personally acquainted; we still revere their memory, and earnestly desire to imitate their bright example, by devoting ourselves entirely to God, and by a faithful discharge of every ministerial duty.

Nor are we without hope, that not only the present, but every succeeding race of preachers in our Connexion, will, by exemplary holiness of life, and a faithful discharge of the duties of their high and holy calling, adorn their sacred profession. This hope, under God, we found upon the great care and caution used in the admission of preachers upon trial or into full connexion; and the strict examination, in point of doctrines, morals, and discipline, which every preacher's character annually undergoes in his respective District Meeting and in the Conference.

The following are chiefly the doctrines to which their unequivocal assent is demanded:—A Trinity of Persons in the Unity of the Godhead; the total depravity of all men by nature, in consequence of Adam's fall; the atonement, made by Christ for the sins of *all* the human race; justification by faith; the absolute necessity of holiness both in heart and life; the direct witness of the Spirit; and the proper eternity of future rewards and punishments. These, and the doctrines connected with them, you well know, form the system of our divinity. Nor is the examination of our preachers on the subject of morals, in which we include tempers, words, and actions, less faithful; and it is well known, that a neglect of discipline would subject to censure any of our preachers, however respectable for years, piety, and talents. Add to all this, that no man is so much as admitted upon trial among us, without giving all the evidence that the nature of the subject will admit, that he enjoys a sense of his acceptance with God, and is going on to perfection.

But as suitable abilities, in addition to Godliness and orthodoxy, are essential requisites for the work of the ministry, we neither admit, nor continue among us men, who, by neglecting to improve their minds, evidence their unfitness for the blessed work of feeding the Lord's people with knowledge and understanding. The advantages which our preachers now possess for mental improvement are numerous: and we are happy to observe that in general they so avail themselves of those advantages, as to become workmen that need not to be ashamed.

The late glorious revival of the work of God in the West of England, excites our warmest gratitude to Him, who at his pleasure affords extraordinary times of refreshing from his presence. Such times you have been repeatedly favoured with in Ireland; and we trust that they will become general throughout the whole of our Connexion.

The zeal and liberality of our people, during the past year, in behalf of our Missions, have been unprecedented; and we have considerably increased the number of our Missionaries. Your great exertions in support of the same holy Cause, and of the work of God at large, merit our decided approbation.

We hail with you the return of peace, after a long-protracted and a most sanguinary war; and we feel unfeigned gratitude to Him, who rules in the kingdoms of men, for employing the British government under which we enjoy so much civil and religious liberty, as the principal instrument of restoring tranquillity to Europe.

We have appointed our highly respected brother, Mr. WALTER GRIFFITH, the late President of our Conference, to preside at your next Con-

ference; and we doubt not that our common LORD will make his visit a blessing, not only to your Conference, but to thousands, who shall in your metropolis, sit under his ministry.

Signed, in Behalf of the Conference,

ADAM CLARKE, *President.*
JABEZ BUNTING, *Secretary.*

Bristol, Aug. 10, 1814.

EXTRACT of a Letter from a Sailor on board his Majesty's ship Repulse, in Palermo Bay, to Captain Reynolds, of Hull.

February 10, 1814.

At present, our little flock on board the Repulse, are as sheep without a shepherd. Formerly, our number amounted to between thirty and forty; but several not having continued steadfast in the time of trial, our Society is considerably reduced. I have the happiness to inform you, that on board the Caledonia, the Royal George, the Hibernia, and other ships in the Mediterranean fleet, there is a considerable number truly devoted to God. The Lord has not left himself without many faithful witnesses on the high seas. With many of our brethren on the mighty waters, we have the happiness of carrying on a correspondence; and my earnest prayer is, that they may increase daily in number and in grace. Hoping that you will accept of my kind love, and that of my brethren, who join with me in praying for you, and for the prosperity of Zion,

I am, &c.

JAMES ASHFORD.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. George Poole, Missionary, to Mr. Blanshard.

Trinadad, Port of Spain,
July 12, 1814.

MY DEAR BROTHER,

I now most heartily thank you for the Bibles, &c. which you so very kindly sent me for distribution, in 1812. One part I sent to the children in the Sunday-school at Grenada: a second part of them I gave to the children and others in St. Vincents; and the remaining part, with some given to me by the good Dr. Steward, of Lyon, being part of the books sent out to the late Rev. Mr. Rogers, who died in that place, I gave to the children, and the Sunday-school in St. Eustatius. I hope they will be productive of much good. At St. Vincents, the children have committed to memory 11 chapters in the New Testament, and at St. Eustatius, 64. In passing through the above places, I have found that several of the same children are savingly acquainted with God, and are members of our Society. This may encourage you, dear sir, and all others, still to continue your efforts to distribute the word of eternal life. I am truly sorry that I have never had it in my power to make collections in aid of the Bible Society: the people have been, and they still are, much distressed in these Islands; every thing is dear, little to be done, and money very scarce.

I was appointed by the District meeting to come hither until brother Blackburn can come. I expect him daily. We have a prospect of good here: we want more help; there should be at least two, and, if possible, three preachers in this place, I hope, dear brother, you will again do all you can to send us some Bibles, Tracts, &c.; they will do much, very much good.

I am, &c.

GEORGE POOLE.

Mr. Poole, in a subsequent letter, gives the following account of the work of God in that Island,—

"Our prospects in this place are good, and many in Society are, I believe, going on to perfection. We have refreshing seasons at our meetings. Such divine power has recently attended the word preached, as to cause several to cry out in the congregation, beneath a sense of their guilt and danger. The country is a large field, and hence there should be three preachers in this Island; and, if possible, one to preach in French. Many gentlemen have permitted us to preach to their servants."

In a letter to Mr. Blanshard, bearing date, St. Christophers, July 27, 1814, Mr. George Johnson, one of our Missionaries, says,—

"The Work of God still prospers in this Island, and our congregations are large and attentive. The great number brought to God during the late revival, continues to increase; and, I trust, the subjects of it are making a progress in the divine life."

Extract of a letter from Mr. BLACKBURN, to the Secretary of the Missionary Committee.

Port of Spain, Trinidad, Aug. 2, 1814.

By the last District Meeting, I was ordered to this place; but in consequence of my wife's indisposition, I could not remove from St. Vincent until last July. Mr. Poole, my brother in the ministry, and the society here, received me with much affection and Christian love.

We have at present about 168 in Society, most of whom afford evidence sufficient that they are making a progress in holiness. Having obtained redemption in the blood of Christ, and not resting satisfied with their present attainments, they are going on to perfection. Many endeavour to injure us; and an attempt has been recently made to prevent us from enjoying any of the means of grace, except public preaching, and that only on the Lord's day.

I greatly wish that you could send me plenty of Bibles, Testaments, tracts, &c. in Spanish, French, and English, to give away, or so that I could afford to sell them at *very low prices*. The thirst for knowledge, and cry for books, in this place, are amazing. Do HELP US! Souls ready to perish for lack of knowledge, gasping, cry, "Help us! Send us books!" Let their cry prevail: and by the first opportunity send some books; so shall thousands who are ready to perish, bless you. I am, &c.

THOMAS BLACKBURN.

A Letter to the Missionary Committee.

St. Stephen, August 3, 1814.

Rev. and very dear Brethren,

On March 23, as I was going to see a sick woman in Calais, on the other side of this river, passing by the house of Mr. Thomas Pyttigrove, his sister Mary came to the door, requesting me to call in; I did so on my return, and found her going off fast in a decline. After much reading, conversation, and prayer, she complained much of the hardness of her heart, and the insensibility of her mind; and said she would willingly suffer any thing which God saw fit to visit her with in this world, provided her soul should be saved. In a few days I visited her again, and as soon as I entered her room, she said, "Now Sir, I believe the Lord is not going to cast me away, but that he will have mercy upon me, a poor sinner." She was directed not to rest in that hope, but to look earnestly for the gift of the Holy Spirit, which God was ready to impart to all who sought it in the name of his Son Jesus Christ. She took the advice; and the very next morning, while in company with some friends, God set her soul at liberty, and enabled her to rejoice with joy unspeakable, and full of glory. She fell upon her knees to prayer, which was soon turned into praise. The whole neighbourhood gathered to see her, and continued with her all the day; and about ten o'clock at night, they sent for me, wishing to know my opinion of her. I rejoiced to see her so happy, and encouraged all present to look for such blessings as she enjoyed. Whenever I visited her, the people crowded after me, often more than the house could contain; and this gave me frequent opportunities of preaching to them. God was pleased to bless the word and people. A new class was formed on that side of the river, from thirty to forty in number. Miss P. lived upwards of three months in a most happy frame; not a cloud came over her happy spirit till she died in the full triumph of faith and love, in the thirty-third year of her age.

The work is now extending on each side of the river. We have joined from fifty to sixty in society; and there are from thirty to forty, apparently under conviction for sin, who have not yet cast in their lot amongst us, although they attend class-meetings; for *at present* we judge it prudent to open our classes for the reception of all who wish to come. The work is exceedingly regular. 1. The subjects of it are brought under a conviction for sin, and given to see and feel the necessity of faith in Christ. 2. They are filled with peace and joy by believing in his name. 3. They are filled with love to God and all mankind; and, 4. They see the necessity of being careful to maintain good works. There is nothing of a visionary nature found among them, no noise to be heard; all is still and solemn. They crowd to our meetings, and there they wait with a solemn awe to hear the word of God. Such is the present state of things here. The opposers are tolerably quiet as yet; but how long they shall continue so, God only knows; for we know, that such as are not for Christ are against him. I hope that God will prepare us for whatever awaits us in this world. Brethren, pray for us, that we may walk in all his ways till we meet in glory. We do not forget

you, nor our dear friends, among whom you labour.

On the tenth day of this month, I shall be 60 years of age; yet my health is such as enables me to travel round this wilderness, and hold public meetings every day in the week, except Saturday, and preach three times every Lord's day. I am often more refreshed, both in body and mind, in the evenings than in the mornings, before I begin my work; I well know that this is owing to the good hand of God, which is with me, and not my own strength. I have not time in general to attend to private visits, nor even to visit the sick, as I could wish. My wife is exceedingly feeble in health. We are still in peace on this Island. I cross and re-cross as usual. The English army and navy have taken possession of the mouth of this river, and of all the islands in the Bay of Passamaquoddy. The necessaries of life are very dear in general; but my hearers supply all my wants. Should the Lord spare me, and things continue as they are, I shall write to you again in due time.

I remain, your's, &c.

DUNCAN M'COLL.

A Letter from Mr. DOWSON, to the Secretary of the Missionary Committee.

Harbour Island, June 10, 1814.

My dear Sir,

The Stations of the Preachers, which were officially sent to each Missionary in the Bahamas, came to hand in due time. The good news of the vast increase to our Societies last year, and the spread of vital religion in the British Isles, gave us unspeakable pleasure.

On this side the Atlantic also, God is daily giving proofs of his power and willingness to save sinners. In the course of last year, the Lord added between two and three hundred souls to our Societies in the Bahamas: many of these are truly converted to God, and the generality of them manifest in their course of life, penitent hearts and considerable steadfastness in their profession.

On the 25th of April, I left New Providence for Harbour Island, (my field of labour this year;) and arrived at it on the eve of next day, and found the Society anxiously expecting my arrival.

Since then, about 30 souls have joined us, many of them under deep conviction for sin, and ardently longing for deliverance. The Society appears to thirst for "heavenly understanding," and for spiritual and heavenly tempers and affections. Also, a goodly number of them are already "washed from their filthiness," and can say, "It is God that justifieth, who is he that condemneth?" "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Our congregations are numerous, and very attentive, the chapel being unable to contain them; many of them never came to hear for themselves before now. Much inquiry is excited, and some almost every day are convinced, that the doctrine preached by the Methodists is of God.

Several seekers of salvation, from different small keys adjacent to Harbour Island, come eight or ten miles every Saturday, on purpose to hear the Gospel on the sabbath; and on Monday morning return in small boats, as they came.

The people in general are poor, and can contribute but little to the support of the Mission, but they do what they can: and I trust "The God in whose hand our breath is," will, in his good pleasure and providence, supply their lack, and also add strength and courage to his servants, to endure hardness as good soldiers of Jesus Christ.

Hitherto our success in the Bahamas has been abundant, and now our prospects are encouraging. What shall we render unto the Lord for all his benefits?

My soul, thank God, is greatly refreshed—happy in the work of God, and resigned to his will in Divine Providence.

I am, your's, affectionately,

W. DOWSON.

P. S. Messrs. Turton and Rutledge are in Nassau, endeavouring to accommodate our Society there with a new chapel.

FRANKING LETTERS
BY MEMBERS OF PARLIAMENT.

As Members of Parliament are frequently put to heavy expenses in the postage of letters, which are inadvertently *above weight*, or *over the daily number* allowed by their privilege; it should be observed, that no letter to or from a Member of Parliament, is free of postage, unless it be *under one ounce weight*. And as the daily number is limited, which Members can send or receive free of postage, persons having *more than one letter* to send to a Member, should be careful *not to send them all by the same post*.

POETRY.

To the Editor of the Methodist Magazine.

SIR,

By an insertion, at any convenient time, of the following lines, (copied from a work just published,) in your most excellent Miscellany, you will much oblige

Whitehaven, Your's, &c.
Septem. 2, 1814. AMICUS.

ON HOPE.

1 HOPE, blest and dearest gift of heaven,
Thy smile can all our griefs assuage;
To man by kind indulgence given,
To cheer his mortal pilgrimage.

2 Thou blest companion! but for thee,
And thy delightful visions warm,
The world a desart wild would be,
And life itself without a charm.

3 While journeying through the wearywaste,
Before some brighter prospect lies,
Some fairer land of promis'd rest,
For which our ardent wishes rise.

4 With flowers of never-fading hue,
Thy pencil paints the distant scene;
And there directs our constant view,
To smooth the rugged paths between.

5 Ask him, condemned in dreary mines,
To toil through slow revolving years,
On whom the light of heaven ne'er shines,
Nor sounds of joy salute his ear;

6 Ask him what arms his manly mind,
Against the horrors of despair;
What makes him, with a soul resign'd,
His heavy load of mis'ry bear.

7 He'll tell thee 'tis the cheering hope
Of better, happier days to be,
That bears his sinking spirits up,
And bids him live for liberty.

8 The Russian exile fore'd to roam,
Far, far from all the scenes he lov'd;
From wife, and children, and from home,
By power's despotic arm remov'd:

9 While the strong feelings of his soul,
Not yet by slavery suppress,
Too keen, too powerful for controul,
Indignant struggle in his breast—

10 What prompts him to endure his wrongs,
Sharp hunger, wretchedness, and pain;
And wounded honour's keener pangs,
And recollection's cruel train.

11 'Tis the fond hope his mind sustains,
That his long term of suffering past,
He yet may tread his native plains,
And see his long-lost home at last.

12 He'll bless once more his infant train,
And meet his Cath'rine's beaming eye,
And clasp her to his breast again,
With all the joy of ecstacy.

13 Even when, like Noah's wearied dove,
Hope finds no place of rest on earth,
She looks to happier worlds above,
For pleasure of superior birth.

14 Her fairest, loveliest prospects there,
In bright immortal beauty bloom:
And permanent, as they are fair,
There sad reverses cannot come.

DEAR SIR,

If you think the subsequent lines worthy of notice, their insertion in your enlarged and valuable work, at some convenient opportunity, will oblige

London, Your's respectfully,
Nov. 14, 1811. R. L. L.

"*Be still, and know that I am God.*"
Psalm xlvi. 10.

WHEN earthquakes, thunders, fire, and storm,
Distract the world, and spread alarm,
Fear not, my saints, it is my rod,
Be still, and know that I am God.

'Tis I that raise the foaming deep,
And hush the restless waves to sleep:
I rule all nature by my nod,
Be still, and know that I am God.

When war her bloody flag unfurls,
And death and ruin furious hurls;
When nations madly rage in blood,
Be still, and know that I am God.

Should famine, pestilence, or want,
Surprise thee, and invade thy tent,
Believe my Promise—hear my Word,
Be still, and know that I'm the Lord.

Do clouds surround, and hide my face,
And canst thou not my footsteps trace?
Should dark and rugged be the road,
Be still, and know that I am God.

Should earth and hell in arms oppose,
And nature join these mortal foes,
And pour their fury as a flood,
Be still, and know that I am God.

When life recedes, when death draws near,
And wealth, and friends, no more appear,
Behold thy strength,—my staff and rod,—
Be still, and know that I am God.

And when uprising from the tomb,
To meet thine everlasting doom,
Fear not to view the flaming void,
Be still, and know that I am God.

Fear not to stand before my bar,
Nor dread the thunder of my pow'r;
Ye are my servants, bought with blood,
Behold! Rejoice! I am your God.

R. L. L.

London: Printed at the Conference-Office, 14, City-Road; By THOMAS CORDEUX, Agent.



Mr PHILIP HARDCASTLE,

Preacher of the Gospel.



Mr THOS MORGAN

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1814.

BIOGRAPHY.

Some Memoirs of Mr. RICHARD ELLIOTT, Preacher of the Gospel, who departed this life, July 7th, 1813, at Newcastle-upon-Tyne, in the forty-fifth year of his age.

AMIDST the great number of biographical writings, with which the present age is favoured, there are but few that merit the name of perfect, or even correct models of this branch of literature. Those written by enemies, are justly disregarded as the productions of malevolence: those compiled from motives of gain, by persons who, for the most part are ignorant of the real characters they attempt to delineate, are calculated only to mislead the simple, and to awaken suspicions in the minds of the intelligent reader: and even those compiled by the hand of friendship, are not unfrequently blamable; being deficient in historical veracity. The writers of this last species are not, however, to be charged with a design of imposing on the public, otherwise than by complying with the general taste of the present day; which is to canonize all the persons whose characters they draw, by concealing their blemishes, and decorating them with the plumes of spotless perfection. Thus they hold up to public view, virtues that are inimitable, and portraits that never existed in reality.

The biographical writers in the Bible acted far otherwise. When they sat down to draw person's characters, they knew no man, and they never balanced between the maxims of human prudence, and the sacred demands of truth: regardless of consequences, they painted to the life, and represented men as they were in reality, and not according to fancy, influenced by friendship, or warped by fear. Hence their brightest characters, like the best paintings, have their shades: and these shades, while they prove their lineage from fallen Adam, are nearly absorbed

in the strong blaze of virtue and goodness, which redounds to the honour of redeeming grace. But such is the prevalence of false taste in the present day, that the friends of departed worth would fancy themselves much insulted, were the modern biographists to paint in the style of those venerable men that were formed in the shools of antiquity, and whose works have stood the test of ages, and been the admiration of all discerning persons. These things are mentioned here, that (since the task of drawing up these memoirs devolves on me) should an observation, or an expression, apparently too strong escape from my pen, the reader may take this into the account: that the writer of these sheets became acquainted with the deceased, the first year of his itinerant life; and that few persons knew him better, and none had a higher regard for him, during a friendly intercourse of twenty-three years.

A short account of the deceased, written by *himself*, was published in the Arminian Magazine for December *1796; which* contains an account of his birth, his conversion to God, his call to the ministry, in the year 1790; and his successive appointments to Nottingham, Huddersfield, Bristol, Bath, and Birmingham, where he closes the narrative, June 21, 1796. From that period to 1804, he laboured in the Stourport, Banwell, Swansea, and Huddersfield circuits; in the last of which places he remained three years, and at the conclusion sat down to business.

For a man divinely called to preach the Gospel of Jesus Christ, and whose call is supported by sanctity of manners, by talents above mediocrity, and by numerous seals to his ministry; lightly to reject this heavenly call, and abandon this blessed work, is a line of conduct, which, though on some occasions it may excite our pity, yet cannot fail to meet our censure: and more especially when the want of health cannot be pleaded as an apology for such a procedure. As no person ought to rush into this sacred work uncalled, lest he incur the displeasure of God; so, on the other hand, when there is clear proof that the call is genuine, no human considerations should induce a man thus called, to leave the work without divine permission. With respect to Mr. Elliott, the fact is, for some time he had been tampering with medicine, and perhaps from the best of motives, that of administering relief to the afflicted. The design is laudable, and may be practised to a certain degree by resident ministers; but is incompatible with itinerancy; and, though he might easily plead precedent, yet the good done in this way, by persons not regularly bred to the practice of physic, has been more than overbalanced, by the neglect of improvement in the much more important work of saving sinners. Few men are formed with minds sufficiently capacious to grasp more than one branch of science: Divinity, and Physic, are each of them more than sufficient to employ the

most elevated and enlarged talents; and a proper application to one of them, is in general attended with a neglect of the other. However, this much is certain, that the work of the ministry is of itself sufficient to occupy the most profound genius, and the most exalted talents.

He had proceeded in this way some time, when his conduct was censured by some of his senior brethren, who thought it beneath the dignity of the christian ministry, to practise physic without suitable qualifications, since it was stepping into a sphere of action, to which Providence had not called the ministers of the Gospel. He had a high sense of honour; and being conscious of the rectitude of his views, and the purity of his motives, he was unable to brook the reflection, so ungenerously, as he thought, cast upon his character; and hence, under this unhappy impression of mind, he formed the resolution of sitting down to business in Huddersfield, where he then laboured, and was much respected by the people: and this resolution he reduced to practice, in opposition to the warmest remonstrances of his most intimate friends.

But in justice to Mr. Elliott, it must be remarked, that although he commenced business, yet his attachment to the doctrine and discipline of the Methodists, underwent no change. During the five years of his carrying on business, he continued a member of society, a class leader, and an acceptable local preacher, taking his share of the labour, in common with his itinerant brethren, on the Lord's day. So that his leaving the work, strictly speaking, was only partial: seeing his heart was with us, his talents were employed in our cause, and his purse was open on all occasions.

In the year 1809, he was prevailed upon to relinquish his business, and resume his itinerant station among us; and he was appointed for Huddersfield, that he might have time to bring his temporal concerns to a final close, which he accordingly did. The two following years, *viz.* 1810, 1811, he laboured in the Rotherham circuit, with his wonted acceptability and usefulness. In 1812, he was appointed for Newcastle-upon-Tyne, and it was hoped that the change of air would contribute to the improvement of his health, and for some time he seemed better. About the end of October following, while in the chapel, he was visited with a slight stroke, and the effects of this never left him. From that time, his mind seemed weaned from all below, and he lived in the constant apprehension of death. He continued to preach till the beginning of June, when he found himself very unwell, and thought the warm bath, at Tynemouth, might be serviceable to him. He therefore went down, and remained there a fortnight, and returned on the Saturday, intending to preach a mis-

sionary sermon; but on the sabbath morning, while giving out a hymn, he was so much affected, that he was scarcely able to proceed; however, he performed the service. When asked the reason of his being so much affected, and whether it was the sight of the congregation? He answered, Partly so. The friends prevailed on him not to preach in the evening; and thinking himself not so well at Newcastle, on Monday he went down to Tynemouth. Thursday being the quarterly-meeting, he returned to Newcastle on Wednesday, and seemed much as usual; but on Thursday, being worse, he was obliged to lie down; in the forenoon he came down stairs again, but was unable to bear up. He then attempted to go up stairs, but would have fallen backward, if he had not been supported by a friend. He then knelt down by the bed-side, and continued some time in earnest prayer. Observing he did not rise soon, he was reminded of his weak state of body; with difficulty he rose, and went to bed, from whence he never rose more.

He was attended by a physician, who pronounced *his* complaint a typhus fever. Mr. and Mrs. Farrar saw him that day, and when they asked him if he found support, he answered, "Yes, yes, an unseen arm supports me!" He soon after became insensible, and on the Monday evening, a kind friend came to sit up with him. On being asked, do you know me? He answered, "Yes, I know and love you; may God bless you." Soon after he sunk into a lethargy, and remained so till Wednesday July the 7th, when, at a quarter past one o'clock in the morning, he left this vale of tears, for the haven of eternal repose.

In the few intervals of reason, during his last illness, he expressed his submission to the divine will, and confidence in God. For many months his will seemed lost in the will of his heavenly Father, and he frequently expressed a desire to depart and to be with Christ; but manifested a deep concern at leaving his family so distant from their relatives. He loved the people of God, and hoped to share with them in the resurrection of the Just; and thus living in the constant prospect of death, his preaching was greatly blessed to many persons, according to report, and he often expressed a wish to close his life and labours at once. And in this God indulged him, for after preaching his last sermon, at Ebenezer chapel, his work seemed to be finished; and he himself, when in possession of his reason, calmly waited his dissolution.

On Friday, twelve preachers of the district, and some of his numerous friends, attended his funeral, and his remains were interred at *St. Andrew's* church, amidst the tears of many who knew and esteemed him. On the Monday evening, Mr. George Smith came from Sunderland, to preach his funeral sermon. The Orphan House being filled long before the time of preaching, and the crowd so great, they were obliged to leave the

chapel, and retire into a field belonging to William Batson, Esq. where his funeral sermon was preached.—The Baptist minister also preached a sermon on the same occasion, at his own chapel, as did Mr. A. Farrar, at Carvait.

In the compilation of biographical memoirs, the journal, and literary correspondence of the deceased, are of singular advantage; because it is in these productions, these effusions of the naked heart, as in colloquial intercourse, that the real character is more easily distinguished. The writer of these pages, however, is not so fortunate as to possess these means, except a few short manuscripts, written during the last years of his life; of these some use will be made in their proper place.

If hospitality to friends, and pity for the indigent, are characteristic of a generous heart, Mr. Elliott had a just claim to this; his enlarged benevolence he proved by being liberal, far beyond numbers who were in more affluent circumstances than himself. To the truth of this, many of his friends, and the poor in Huddersfield, can bear ample witness. In him distress ever found a patron; and starving indigence never left his presence with sorrow and disappointment.

His temper was ardent, his passions strong, and hence he was warm and lasting in his attachments; and in social intercourse with his friends, he was open, agreeable, and frank, and this rendered him a pleasing companion. On some occasions he has been blamed, especially by those who did not sufficiently know him, for dealing in too strong language; and perhaps candour itself must allow, that there is a more excellent way; words, like current coin, should never pass but for their legitimate value. His intercourse with persons who made great use of this fictitious dialect, had imperceptibly drawn him into the practice; but he saw the folly, and in some measure corrected the evil.

Of the character of absent friends he was tender, and ever ready to apologize for their failings, to cover their offences; and to oppose their good qualities to what seemed evil, and thus to settle accounts in favour of the accused. He admired this beautiful sentiment of the poet:

"Teach me to feel another's woe,
To hide the faults I see;
The mercy I to others shew,
That mercy shew to me."

As a husband he was kind; as a father he was passionately fond of his offspring; they twined round his feeling heart, like little Benjamin round the heart of the venerable patriarch, and like him, his life and happiness seemed bound up with that of his children. They formed his treasure, as they made his joy.

As a preacher, his talents were above mediocrity. During an

acquaintance of twenty-three years, the writer of this memoir had but few opportunities of hearing him preach; but from those few he was enabled to form the following judgment, which he deems according to truth.

His language was correct, his style simple and easy. He preached the law so as to lead the condemned criminal to the Friend of sinners: and the gospel in such a manner, as at once to secure the peace of the mourning believer, and the fruits of righteousness to the adult christian: that by the happy union of both, he might humble the pride of man, and exalt the glory of the Redeemer. He made no attempt at exhibiting himself, nor ever courted the rich by flattery, nor condescended to flatter the ignorant, by palliating their foibles, or inflaming their passions, and raising them to the torrid zone of animal heat and unbridled imagination. He manifested a happy mixture of the *suæviter in modo, et fortiter in re.* He endeavoured to explain and enforce the scriptures: his sermons flowed warm from his feeling heart, and seldom failed to reach and affect the hearts of his audience; and hence, generally speaking, his hearers were instructed, pleased, moved, and profited: his conceptions were clear, his ideas correct, and his expression forcible and manly. Qualifications like these, endeared him to all the intelligent, and rendered him a useful and popular preacher. But alas! he was removed from his delightful work in the midst of his career, and in the prime of his life, when the heat of youth was corrected by the wisdom of age, and all his mental and bodily faculties were in their prime for the duties of the pulpit. But it becomes not sinful worms to reflect on the ways of Infinite Wisdom, nor to censure any of the dispensations of Eternal Goodness: let us bow with profound submission to his adorable justice.

I shall finish this memoir, with a few remarks on his piety as a christian. Some professors have more piety in shew than in reality; Mr. Elliott possessed much more than was visible to every spectator: he made no attempts to pass himself on the christian world as a person of exalted attainments in the divine life. But as the writer has no desire of imposing his opinions on the public, a few extracts from his own manuscript, will place this article in the clearest light.

March 7th, 1811. "I meditated on several subjects preparatory for the following sabbath: I feel a very strong presentiment of death! Lord, make me ready, and then death will be my gain."

August 1st. "This is the anniversary of my birth-day; Oh! how many mercies have I seen, but alas! what poor returns have I made: Lord, spare a cumberer of the ground, and quicken me according to thy word. Here I give myself to thee in life and death.

October 22d. "By the goodness of God, I feel a little strength, and hope I may yet recover my former health. But the Lord does all things well; and my life is of no importance to him who can make worlds by a single act of his will, and destroy them by the breath of his mouth. O thou dread being, What am I? a worm, a leaf, a shade, a vain thing indeed: yet thou lovest me, and hast called me thy child; my soul, be lost in wonder, love, and praise! I am astonished at my barrenness, and not loving thee more; but I am still much more astonished that thou shouldst love me at all. Truly God is love, pure essential love."

November 9th. "I have abundant cause to bless the Lord for many things. I have many comforts of this life. I have better health. I am happy with my family, with my colleague, and my circuit. I am happy in my God. Oh! mercy of mercies! I who am less than the least of all saints, am called to enjoy the favour of God, to preach the unsearchable riches of Christ: Jesus, a name more precious than rubies; a name that contains all I want. Hosanna to the Lamb. O thou blessed Being! I would fain do something for thee, to express my love, my score of obligations to thee."

Such were the pious breathings of his soul, when meditating on the goodness and mercy of God. In him the church has lost a faithful pastor; his family, a tender husband, and an affectionate parent; the poor, a liberal patron; and his acquaintance, an agreeable and pleasing companion. His memory will long be dear to his friends. But our loss is his eternal gain.

MILES MARTINDALE.

DIVINITY.

SERMON ON ROMANS viii. 32.

(Concluded from page 824.)

Secondly—This leads to the next and principal thing to be considered, that is—wherein that transcendency consists. But it is not improper to premise, that the belief of it has no tendency to disparage or to lessen our esteem of any other gift of God, but rather to heighten it. It is the greatness of the price that shews the value of the purchase; and in this case, not only shews it, but as much as possible increases it. We know little of the Redeemer, if we do not see that every spiritual, or eternal, or even temporal blessing receives an additional value and sweetness by coming through such hands, carrying along with it a tincture of that precious blood, and the relish and savour of that infinite friendship.

In shewing wherein the transcendency consists, it is not enough to consider only the dignity of the person given, but also the manner in which he is given, and the value of the gift, that is—of the gift of righteousness (Rom. v. 17.)

1st. The dignity of the person (which, as was shewn before, is supposed in this transcendency) is one of the chief things that shews wherein it consists. Other gifts are creatures—this is the Creator; other gifts are the works of God—this is the Son of God, who is God: He is man likewise, but that does not lessen the gift. The greatness of it consists in his being made man, and what followed. The scripture style is not, that God gave the human nature of his Son, but gave his own Son, and gave him to be made man. It is not that God (Christ, who is God) redeemed the Church by the blood of his human nature, but by his own blood, (Acts xx. 28.) And he who made the worlds, purged our sins by himself, (Heb. i. 3.) These and other scriptures shew, that as Christ is but one person, so that one person is the Redeemer—the Saviour—the gift. It is the Lord Jehovah, who is our righteousness. This gift, therefore, must transcend all others: but how far? As far as the Creator transcends the creature; and that none know: for none perfectly know the Father, but the Son—or the Son, but the Father: and there is not a better answer to that question.

2d. But to strengthen this consideration, we must, at the same time, observe the manner in which he is given. For it may be objected—That in the work of grace, the Spirit is given, who is God; and in the state of glory, the Father gives himself to be his people's portion and happiness: yea, Christ, the Son of God, is given in the work of grace, and in glory, as well as in the work of redemption. But let us observe the difference as to the manner; and to shew that the transcendency of one divine work is no disparagement to another, we may consider that, though God's attributes be all infinite and equal, yet the manifestations of them are not so. The perfection of God's works, consists partly in a variety, by which some of them far excel others. The least pile of grass is an effect of infinite power, but not the highest effect of it; so the least degree of grace or glory, is a manifestation of infinite love, but not the highest manifestation; and that the gift of Christ in the work of redemption, transcends any gift of grace or glory, may be made evident from the account we have of the peculiar manner in which Christ, who is God, is given in that work.

In the work of grace, Christ makes us to be born of God, and to be sons of God (John i. 12.) In the work of redemption, he is born of a virgin, and becomes the son of man. In the former, he gives us the likeness of the holy God; in the latter, he takes on him the likeness of sinful flesh. In the one, he gives us his strength; in the other, he bears our infirmities. But this is not

all. In the one, he heals us; in the other, he is wounded for us. In the one, he enables us to do our duty; in the other, he bears our sins. In the one, he makes us obey the commandments of the law; in the other, he bears the curse for us. In the one, he gives us life, health, honour, joy; in the other, he suffers shame, pain, sorrow, death for us.

When he gives us heaven, he raises us to his high and holy place, and his royal palace. In redemption, he descended to our low polluted cottage; there he manifests his glory for our happiness—here he veiled it for our relief. There he receives us to a place of many mansions—here he had no place where to lay his head. There he gives unsearchable riches—here he condescended to ignominious poverty. There he brings us to the greatest honour—here he suffered the lowest disgrace for us. There he gives the waters of life—here he drank the cup of wrath for us. There he makes us see God face to face—here he was forsaken of God for us. There he shews us his own face, shining in glory more than the sun in his strength—here he shewed his visage pale and mangled, and marred more than any man's. (Isa. lii. 14.) There he gives us crowns of glory—here he wore a crown of thorns for us. There he incorporates us in the company of holy angels—here he was numbered with transgressors. There he makes us sit on thrones—here he died on the cursed cross for us. These instances (which might easily be multiplied) are sufficient to shew that, though the gift of Christ in his incarnation and sacrifice, and the gifts of grace and glory, be bright manifestations of the same love, yet the first is the chief gift; yea, it is in the first that in the most proper sense, a divine person can be said to be given to us.

In these other inestimable favours of sanctification and the heavenly blessedness, it is as if a king's son, with his father's consent, should take a forlorn wounded rebel, heal him with his own hands, receive him into his family, and give him an estate: in that other great work, it is as if that prince should lay his head on the block to be sacrificed for that rebel. It is plain, that in this case, the prince would be said more properly to give himself, or to be given by his father, than in the first case, merely by giving to that criminal life, wealth, and riches, without such a sacrifice.

It is proper to observe here, that it would be unreasonable, in the highest degree, to have the less esteem of Christ's sacrifice, because the divine nature did not suffer, but only the human. For in considering any act of love or favour, nothing can be more unreasonable than to have the less esteem of it, because it does not contain absolute impossibilities and contradictions. It

was impossible the divine nature should suffer; but the nature which suffered was the human nature of a divine person. Both natures contributed to the sacrifice—the one bore the pain, the other gave the value; but there is but one Mediator, one Christ, God's only Son, who redeemed his people by his own blood, and purged their sins by himself. This was not impossible; but it was the uttermost that can possibly be conceived, or (if the singularity of the subject may allow unusual expressions) it went to the utmost verge of possibility; then surely this is more than a sufficient confirmation of the doctrine, and shews the transcendency of the gift in the manner it was given.

But, in order to set this in a better light, it is useful to take a more particular view of the various steps of divine condescension in this work. There is this obvious difference between the manifestations of God's power, and of his condescension, that the former rises in proportion to the greatness of the object—the other in proportion to the meanness of it. On this account, it is easier to conceive incomparably greater transcendency in the one than in the other. There is no effect of power so great, but we may possibly conceive a greater; but there may be objects and acts of condescension so low, that we can conceive none lower, and that is only in the present case.

This deserves careful meditation; for there is no act of goodness more amiable than condescension, and there is no condescension in any other being, but what is infinitely below that which is in God. His condescension to the highest creatures is infinite, because the distance between him and them is such. But the lower the object of divine love is, the greater is the condescension: man is the lowest object of divine love. The creatures below man, are not objects capable of it in the sense here understood. And man was made a little lower than the angels; therefore the greatest acts of divine condescenscion that we can conceive, are in general his acts of condescension to men. Yet here we may make a difference: God made man a little lower than the angels, but man has made himself a great deal lower. The sinner is vastly below the man. God's greatest acts of condescension to man, therefore, are his acts of love and favour to us in our low state. Common observation may teach us what a mean, or rather dismal, figure a condemned criminal of the lowest station makes, even in the eyes of those who are otherwise his equals. If here we make any difference, the lowest criminal would be one who had been always a transgressor, and as proud and insensible as guilty, without pitying himself, or seeking pity from others. This was sinful man's case, and such was the object of the Redeemer's love. It is plain we must stop here, as to the meanness of the object of condescension, for how can we conceive a lower object; or, 2dly, A higher favour than

what is given to that object? In the eighth Psalm, the Psalmist admires God's condescension in giving the inferior creatures to man; he gives what is incomparably above all creatures to the sinner—a title to the enjoyment of himself; 3dly, There is mysterious condescension in the way that this blessedness is offered to us by the Son of God, it being with such tenderness, such intreaty, such reasoning, expostulation, and beseeching. But to offer mercy to rebels or criminals, on any terms, in any manner, is an act of sovereignty. In the offer of salvation, Christ acts with great condescension, but acts in the form of God. It is in the purchase he acts in a very different form, the form of a servant (Phil. ii. 7.) But there are various forms of servants.

It would have been condescension capable to astonish the highest creatures, if their Creator had assumed their nature; but he took not on him the nature of angels, but was made flesh. It was not when all flesh was innocent, but when it was fallen and sunk in sin—the likeness of sinful flesh. This was manifold condescension, though he had assumed our nature in the form the Jews expected him, as visible conqueror of the world. But he was not only made lower than the angels, but lower than man, and counted as no man. Men of the least station have oftimes the least troubles; here was the reverse—the reverse of the grandeur of princes, and of the tranquillity of the vulgar; eminence, in sorrow; and distinction, in the highest rank of trouble. Yet a man of a low station, and low under trouble, may have a high character, at least an untainted one; but he descended below this, and made himself of no reputation. By the very perfection of holiness and goodness, he brought himself to that mean character before men, that man had before God—that of a criminal: and here we are landed at that low step, mentioned before, concerning the object of love. These two extremities—the meanness of man's state, and the height of Christ's condescension—how well do they meet together! How could man make himself lower than to be a real malefactor in the sight of God?—or Christ make himself lower, than to be a reputed criminal in the sight of man?

But there was something beyond this still. He would have died as a reputed criminal, had he died only as a martyr, and only by the sentence of an unjust persecutor. But there was more than Pilate's sentence here. Let us consider the Saviour as sifted before the tribunal of the just Judge of the universe, and under his sentence. He laid on him the iniquities of us all, and therefore put him to grief, and it pleased the Lord to bruise him. Other condemned persons, at other courts, are charged but with the crime of one person, that is, their own, and but with a few of these. A right view of this great Sufferer, will discover him

to us charged and burdened with all the crimes of innumerable multitudes: none but himself could descend so low, or come under such a burden.

If, farther, in the lowest character in the world of criminals condemned, we distinguish as to their treatment—if any disgrace is lower than another, the Redeemer condescended to the lowest—that which was the punishment of the meanest of men for the greatest offences, even to the ignominious death of the cross! To the lowness of his sufferings, we may add the meanness of the instruments. It was this thing made Abimelech lament his death. The sorrows of this great Sufferer came not all from the honourable hands of God or angels—he suffered in the room of men, and from the hands of man (who is but a worm)—from sinners—from the worst, the meanest sinners, in the vilest manner made a compliment of, by the complaisance of his judge to the fury of a mob.

Yet, as the power of man cannot throw a sufferer so low as God can put him, what completed all was, that, *amidst* so various sufferings from men, he was forsaken of God. It was then indeed he was at the lowest; none could fall so low, none could fall from such a height of divine communications. There was never a request for pity till now; he sought none from Pilate—he would have none from the sympathizing daughters of Jerusalem, telling them, not to weep for, or pity him, but themselves; but now he, who was like a sheep dumb before the shearers, is dumb no more; and the Lamb, being brought to this dreadful slaughter, must open his mouth, and pity itself cries for pity. It was the upbraiding language of his murderers—"What was become of his God?" No wonder the world grew dark, and the rocks rent, to hear the blessed Jesus forced in appearance to join with them, to hear any thing like the language of his murderers coming from his own mouth—"That his God had forsaken him." When we consider how much a son will suffer from a father, or even from a friend whom he loves, before he divulge it to others, especially before enemies, it may make us reflect how much Christ suffered from God, when he who loved him so much, expressed his sufferings from him in such a manner, before such company.

It is with a great deal of reason all this condescension is frequently illustrated by Jacob's ladder: and it is our duty to be admiring its height and depth, though we cannot measure either of them; though we cannot measure the distance between the throne of glory, and the cursed tree—between the heaven of heavens, and Mount Calvary—the Father's bosom, and Joseph's sepulchre; yet our thoughts should be employed, like Jacob's angels, ascending and descending, as far as we can, considering the various steps of that condescension, how low the objects of it

are—how low the acts of it—and how glorious the effects of it; and we should not forget that the humiliation of the Saviour, and the exaltation of the sinner (if we may speak so) are but in effect different views of it: it is the same power of mysterious love and condescension, by which the sinner is raised from the brink of hell to the highest heaven, and by which the Saviour was brought from the highest heavens to the lowest parts of the earth (as the Apostle expresses it): but though they be only different acts or effects of the same love, the latter has still the pre-eminence; and the humiliation of the Redeemer is a far higher display of love, than the glory of his people which follows it; or rather this humiliation is their highest glory.

After considering the greatness of the Redeemer's condescension in his satisfaction, we are to consider next—the value of that satisfaction: and it is evident, that whatever shews the value of Christ's satisfaction to the justice of God, shews the value of God's gift to sinners. It is a just and usual expression—that Christ's satisfaction is of infinite value; it were a happy thing if it were as usual for us to have a suitable impression of it. Infinite value is what we cannot affirm of any other manifestation of God that can be conceived, not of the highest degrees of grace or of glory, or of all the created glory in the world put together. The divine perfections are infinite in their nature, and their infinite value imports more than merely a transcendency in the object above others. For one object may transcend another in value, though the difference be but finite. Infinite value is such, that the value of other things is nothing to it. No wonder Paul counts all other things comparatively but loss (Phil. iii. 8), as Isaiah counts all nations before God as less than nothing (Isa. xl. 17).

A satisfaction of infinite value, is something more than merely an execution of infinite justice. That justice is put into execution in hell, but there is no satisfaction or ransom properly, till the uttermost farthing is paid; whereas in that place there will never be but a part paid, and scarce a part, since the remainder is still infinite. But when Justice found this ransom, not one tittle passed from the law, but all was fulfilled; therefore he is able to save to the uttermost, having satisfied to the uttermost, because he was God's own Son, and because he was not spared. It was just now hinted, that when we are speaking of Christ's satisfaction to justice, we are speaking of God's gift to sinners. But there is scarce a word to express such a manifestation of mercy, as satisfaction of justice. Satisfaction is a full and complete manifestation of justice; in this case, it is a full, and complete, and consummate manifestation of mercy and goodness. We may more than allude to that remarkable passage, (Exod. xxxiii. 18, 19), where Moses seeks to see God's glory, and God promises to make all his goodness pass before him; we may justly admire

that expression, "all his goodness;" for God's goodness is infinite. Moses saw many types of Christ; and may we not look on this as a kind of emblem of what passed before us on Mount Calvary, where more than ever glory was veiled, that goodness might be manifested; when he, who is all goodness—the tender-hearted Samaritan passing by us while lying in our blood, even in our polluted blood, and no eye to pity us, washed us in his blood, poured out wine and oil into our wounds, poured out blood, and soul, and all, to heal us, and to make us live?

But to return to the value of this gift. As it is called in scripture a pearl of great price, we should consider its value in what it purchases. Ancient and modern histories tell us of some pearls counted worth a considerable part of a kingdom; but we express but a part of the value of this pearl, when we say it is worth the everlasting kingdom of heaven; for it not only purchases that eternal inheritance, but also pays an eternal debt. Though a poor man, who has nothing himself, but is free of debt, should get the gift of an estate, it would not be so great a gift as if another who is drowned in debt, should get the gift of a pearl that would both pay all his debt, and purchase an estate over and above. We may consider the former as the case of angels, and the latter is the case of redeemed sinners.

It is evident then, that the value of the object we are speaking of, is greater when considered as a gift of mercy, than when it is considered only as a satisfaction to justice, that is—redeeming us from the curse of the law. The gift is greater than the satisfaction;—justice is justified when deliverance from it is purchased. But that deliverance is but a part of the purchase of this pearl of price; there is at least as much happiness in the inheritance acquired to the sinner, as there is misery in the punishment from which he is delivered.

Thus, when we consider the whole value of this unspeakable gift, it transcends the value of a satisfaction to infinite vindictive justice, and also that of the eternal inheritance, because it contains both. This shews more than a simple transcendency in it above all other gifts bestowed on men; yea, we cannot conceive any other gift greater or equal to it, that can be bestowed on any creature whatever. No wonder the angels desire to look into these things. They and the believer receive the same inheritance, but not in the same way; and, as was just now hinted, the sinner owed a kind of infinite debt to justice—the angels were always free. This may naturally bring to our minds Christ's parable about the debtor to whom most was forgiven. And we may conceive the deliverance and the inheritance together as making in a manner a double heaven. And the joy of the deliverance cannot but greatly enhance the joy of the inheritance. To human-kind, deliverance from great danger doubles the pleasure of ensuing

prosperity; and surely what doubles the believer's eternal prosperity and joy, must double his obligations, and consequently his love; and what increases his love, must increase his joy.

But, in considering the fruits of God's chief gift, we should take care not to lose sight of the gift itself. If the inheritance and the deliverance make a double heaven, the price that purchased both, is still the heaven of that heaven. If we should suppose God had given that purchase without this price, as there would have been no satisfaction to justice, so there would not have been by far so great manifestation of mercy. When an earthly prince gives a condemned criminal both a remission and an estate, he shews, indeed, very great kindness, though at the expense of justice: but if the nature of human justice allowed it, and human pity could go so far, that that prince should sacrifice his son for the criminal, it is plain this act of love to him would be far greater, than giving him both life and fortune without such an expense.

Thus we have seen wherein the transcendency of God's unspeakable gift consists—in the dignity of the Redeemer's person—the manner in which he is given—particularly, the mysterious condescension of it—and the value of his satisfaction. We have ground from express scripture (Rom. v. 9, 10) to consider further the particular transcendency in this gift, with relation to the persons to whom it is given. They are indeed the same persons who receive Christ, and who receive heaven; but, in a spiritual sense, they were not the same men or the same creatures, when Christ was given, that they are when heaven is given them. The sinner, after receiving Christ, is a *new man*, or a *new creature*; there is, therefore, a plain difference in the case. Heaven is given to the perfect saint—the faithful servant—the child of God. Christ himself was given to the sinner—the stranger—the enemy.

Heaven is a blessing that fully satisfies the highest desires of a rational creature; but this other favour is a favour above the highest desires. We can conceive a sinner seeking heaven from God, before God signify his design to give it; but we cannot conceive all the sinners in the world could have ventured to seek Christ, unless he himself had revealed the design of giving him. This gift was found of them who sought it not. How could all the world have presumed to desire the Son of God to come down, and die on a cross for them, to redeem them by his own blood? The Apostle speaks of God's giving his people above all they can ask or think; we may suppose he does not mean that one who has received Christ, may not ask any other needful blessing he can think of. After Christ, no blessing can be above the believer's asking, but because it is above his thought. But there is a singularity in that first blessing itself. Christ's incarnation and sacrifice! sinners could not have asked it; nay, it is scarce

possible they could have thought of it. Even among men, no criminal ever seriously desired the judge to bear the sentence himself, especially a sentence for crimes committed against the judge himself; and yet among men, how small is the distance between judge and criminal, either as to station or guilt?—Here the distance is infinite. When we praise God, therefore, for his mercy, we praise him for what we could not have prayed for—yea, for what we could not have thought of. It is the chief thing God prepared for his people—which eye had not seen, nor ear heard, nor could enter into the heart of man, nor (may we add) into the thought of any creature, or any mind below infinite wisdom. The scripture expressions about angels looking into these things, seem to denote surprise: none can pretend that the principalities and powers of heaven ever knew so much before of God's love, or of God, who is love. Before this was revealed, they knew and felt God's goodness to be infinite; but it is no reflection on them, that their knowledge is finite, and that they knew not before how much God could love, especially such unlovely objects—how far his pity, and how low his condescension could go.

In the last place, as to the application of this doctrine, it is plain, we ought to apply it in our meditations to every other doctrine of Christianity; for it is the centre of, and serves to give light to them all. But the bounds of this discourse will allow but the mentioning a few inferences from it.

1st. It shews, that for any of us to pretend to faith in Christ, without good works—to pretend to have an impression of God's chief mercy, without loving and obeying him—and of the chief manifestation of the evil of sin, without warring against it, is to be really monsters of ingratitude and stupidity.

2dly. On the other hand, as to such as neglect this gift of righteousness, and place their own good works in its room, the doctrine insisted on concerning that gift—that pearl of price, may shew them, they had need to be good works indeed that are preferred to it, and that must atone for rejecting it.

3dly. But, in a particular manner, we should carefully apply the doctrine, with dependance on God's grace, to the holy exercise of divine worship relating to the work of redemption, which is our proper work at this sacrament. The doctrine insisted on, shews that that exercise is the noblest and highest we are capable of. We may raise our minds to some impression of this, by comparing it with any of our other works.

Man is a creature endowed with various faculties, all useful: but some higher, and some lower than others. As the soul is of a nature superior to that of the body, so also are its faculties and exercises. These are the highest exercises of the soul that relate to the highest and most excellent objects. That, therefore, by

which the mind is employed about an infinitely excellent object, is the highest of all, that is—divine worship. But in the various exercises of it, we may justly make a difference. It was observed that God's works and manifestations were not all equal. We are taught that his mercies are over all his other works. Worshipping him, therefore, should be above all our other works. Christ is above all other mercies; and, therefore, worshipping God for Christ, should be absolutely above all other worship. It is not only of the highest kind of spiritual exercises, but the highest of the kind we are capable of, or that we can conceive any, even the most exalted creature, capable of. The Scripture represents the angels transported with it, (Rev. v.); they have incomparably better skill of it, but surely we are more concerned in, and more obliged to it. They glorify and praise God for that work; but as the Apostle distinguishes between glorifying God, and being thankful to him (Rom. i. 21), we should glorify God for all his works, even towards others. Thankfulness is the debt we owe for his favours to ourselves. How vast a sum is due here! But instead of grudging at it as a burden, we should triumph in it as an inestimable privilege. To be obliged to a high degree of thankfulness and love, is to be obliged to a high degree of happiness and joy. If we cannot venture to give thanks for an actual interest in that chief gift, we are obliged at least (here, as well as in all other cases) to give thanks for the offer of it. And the doctrine insisted on shews, that always, till we have a sure interest in it, our chief ground of thankfulness and joy is the offer of it, that the chief gift of God is offered to the chief of sinners.

This directs us to apply the doctrine to another exercise suitable to this occasion; for praise and thankfulness are not all our work. Praise is the work common to us with angels—praise and thanksgiving are common to us with the saints made perfect. It is all we know of their work. But it is not all our own work: we have that incumbent on us, and something besides; not only praise, but prayer—not only thanksgiving, but supplication—seeking what they have obtained, and desiring what they enjoy. The angels are admiring spectators looking into these things: but there is a difference between mere looking into these things, and receiving them. It is not desirable to be a mere spectator at the communion; but to be a mere onlooker and spectator at that which is represented in it, is in a sinner, who continues such, the worst work he is capable of: for a forlorn, destitute wretch to see such danger without desiring relief—to see such relief without embracing it—to see such a pearl—such a gift of infinite value—to see it offered to him without grasping at it, is the greatest affront to God, and cruelty to himself he is capable of.

The doctrine insisted on shews, that we should use, through divine grace, transcendent earnestness, (so to speak) like Jacob's holy and humble wrestling in the prayer of faith, and taking the kingdom of heaven, or that pearl of price, in whose value it is contained, with a spiritual reverential violence. For it is then we shew the greatest reverence and fear of God, when we are most earnest to be delivered from his just displeasure, and from those sins that procure it.

We should reflect, that despising redemption has a peculiar guilt in it, beyond other sins which make us need a redemption: and that the folly which poisoned our souls, and brought our persons under the sentence of death, is wisdom when compared with the folly of refusing the antidote, and rejecting the remission, especially when the antidote or cure is prepared with such kindness, that it is the Physician's own heart's blood, or rather the blood of his soul, who offers it; when it is offered so freely, that the best blessings that can be desired, are ours, if we sincerely desire them; and not only so freely, but with such tenderness, that the Sovereign, by his inspired ambassadors, beseeches the criminal (2. Cor. v. 20); and the remission is joined with the offer of an endless inheritance, and the gift that purchased both, of infinite value. As it is this that shews how far divine mercy could go, so the sin of rejecting it shews how far human wickedness can go; and the greatness of this gift of God compared with men's treatment of it, may be said to shew his condescension, and our ingratitude at its uttermost. Nor need we wonder that other guilt compared with this is reckoned as innocency. "If I had not come," says Christ, "they had not had sin;" and that is the sin that will make at last the case of a very Capernaum more intolerable than that of Sodom, since it is the sin that has no parallel on earth, nor, we may add, even in hell, since it is a sin the devils know only by speculation, by seeing it in us, having no experience of it themselves. When the devil tempts to many other sins, he set a pattern before he laid the snare: when he tempts to lying or murder, he is a liar and a murderer himself from the beginning. But when he tempts to despise redemption, he tempts to a sin of which himself is innocent. Whatever example the devils give in other cases, the despiser of redemption sets a pattern which these forlorn angels are incapable of following; yea, though redemption had been offered to them, and despised by them, they could not have despised so great condescension: for though we know not their first sin, yet, as to their nature, we have ground from Scripture to say, that it would not have been quite so great condescension to have assumed their nature, as to have assumed ours. They are angels, though fallen ones; and we should consider that though they opposed the work of redemption, it was not their redemption,

ut ours. They shewed their wickedness in opposing the work f redemption, but never in rejecting an offer of redemption.

These, and the like considerations, should excite sorrow not nly in them who never embraced this chief mercy, and in effect enounce all benefit by it, but even in sincere believers who have mbraced it, but have not been careful enough about due grati-ude for it. And that is an accusation from which none can free hemselves: not to speak of our manifold neglects of praise and hanksgiving for it, in immediate addresses to God: our very icts of praise and thanksgiving themselves are among the chief hings that shew our ingratitude for it, that is, on the account of the manner of performing them. And if there were no other argument for the corruption of our nature, the cold and indifferent way that we praise God for Christ, is a demonstration of it.

Repentance for this ingratitude and unbelief, is one of the best exercises of faith and love, and one of the best helps to prayer and other spiritual exercises. But it is not at this occasion only they are suitable, but before and after it, and at all times. Our communicating supposes them to be our habitual practice, and is designed for promoting it; yet there should be a transcendency, if I may speak so, in the performance of them at this occasion beyond all others. Communicating is beyond prayer, praise, meditation; because it joins these together, and adds more to them. It is beyond mere spiritual exercises of worship, because of the singular way that it employs not only the soul, but the body. It is liker heaven than secret communion with God, because it is an enjoyment of it in the visible communion of saints.

Could we make ourselves in a manner spectators, but not mere spectators, of our own work, it would be easy to see we cannot form an idea of any work upon earth so great or so honourable. The chief sight indeed that ever the world saw, was the King of Kings dying on a cross for guilty subjects. That was a spectacle beyond all comparison. But next to that, can there be a greater, than to see a crowd of such subjects, once condemned criminals, now invited and assembled at their reconciled Sovereign's table, at a feast of reconciliation, to receive a sealed remission of all their guilt, an infeftment into an everlasting inheritance—yea, to receive the foretastes and first-fruits of it, having, as it were, the pearl of price among their hands, jointly doing honour to God's greatest mercy and chief gift, and jointly employed about the noblest spiritual exercises we can conceive human nature, or any creature on earth, or in heaven, capable of?

The greatness and excellency of the work shew the awfulness of it, the importance of right performance, and the danger of the contrary. To conclude, therefore:—Considering our work

as a receiving of Christ, we should seriously reflect that when we receive him, we can never receive any gift equal or like him to all eternity. And when we come to receive him at his table, we make the most solemn appearance before him that ever we can make on earth till he come again.

"To his name be glory, honour, and immortal praise, for ever and ever!"

THE TRUTH OF GOD DEFENDED.

Review of a Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse; in which the Number 666 *is satisfactorily explained. And also, A full Illustration of Daniel's Vision of the Ram and He-Goat. By* J. E. CLARKE. *Price* 10s. 6*d. boards.*—1814.

THE exact completion, which numerous prophecies contained in the Sacred Volume have obtained, furnishes an unanswerable argument in proof of Divine Revelation. For who, possessed of less than infinite knowledge, could possibly predict future and remote events, the existence of which depended upon the voluntary actions of moral agents. God himself represents the power of shewing *things that are to come*, as demonstrative of his divinity. The Bible, then, which contains an exact account of numerous future events, which no created intelligence could possibly foresee, must be what it professes, *viz.* given by inspiration of God. Most of the prophecies contained in it relative to the Jewish nation, have been exactly fulfilled; and such as relate to the conversion of that singular and extraordinary people to Christianity, will no doubt be fulfilled in due season; for the great moral and civil difficulties which seem to oppose such a conversion, cannot possibly prevent the fulfilment of the sure words of prophecy. Nor have the prophecies relative to the falling away, of which St. Paul writes, and to the *man of sin* being revealed, been less exactly fulfilled than those relative to God's ancient people. However wise and learned divines and commentators may differ with respect to the time when the forty-two prophetic months commenced; the method of ascertaining to what, or to whom the number of the Beast is applicable, as well as with respect to several other points; yet the position, that papal Rome is mystic Babylon, THE MOTHER OF HARLOTS, AND THE ABOMINATIONS OF THE EARTH, is not the less certain.

On a careful perusal of the work before us, which has for its subject some of the most difficult parts of the Volume of Inspiration, we discover that the author is strictly orthodox, a strong

and original thinker, as well as a man of learning; that he has availed himself to good purpose of the best works which have been published on the subjects which he handles; and that he assigns reasons for every position which he advances.---The following extract from the preface, will convey some idea of his plan, as well as of the general contents of this Dissertation.

"The principal design of the following pages, is to shew, by means of the number 666, what is intended in the book of Revelation by the *Beast* and *False Prophet*. This is a subject which has long exercised the learning and ingenuity of commentators in general; and hitherto with comparatively little success, as none of the vast variety of opinions upon the *number* of the Beast, already before the public, is allowed to be sufficient to elucidate the whole that is mentioned in the Apocalypse, with which this number has, directly or indirectly, any connection. Therefore, none of these imperfect solutions could have been designed by the Holy Spirit; for the number of the Beast, which refers, according to the plain tenor of the text, to his *name*, must symbolize a name, with which the whole description of the Beast agrees in every particular. As, therefore, so much depends upon having a correct view of the number 666, that, independently of it, the whole of the prophecy relating to the Beast and False Prophet can never be satisfactorily explained, I have treated this part of my subject with very considerable detail; what mode of numbering is intended in the prophecy is stated, and numerous examples given of it. A great variety of opinions respecting the Apocalyptical number are also produced, that the reader may have, in one view, the principal part of what has been written upon it from the time of Irenaeus to the present period. A calculation of the number of the Beast is also given, which I believe to be the only true meaning of the passage. Upon this I have spent several pages; and have succeeded, as far as I am able to judge, in shewing that the calculation, upon which almost the whole of what is contained in the following pages rests as a foundation, is that which is alone designed in the prophecy. That the prophetic description of the Beast may be shewn to agree exactly with the name derived from his number, the *thirteenth* and *seventeenth* chapters of the Apocalypse have been examined with considerable detail; and that nothing may be wanting to make this work as perfect as possible, some observations are added upon the twelfth chapter of the Revelation respecting the *Woman* and the *Dragon*; with which the contents of the *thirteenth* and *seventeenth* chapters have a very intimate connexion. Unwilling to lose this opportunity of elucidating, as far as in my power, those prophecies which I believe have been hitherto generally misunderstood, I have entered into a minute examination of Daniel's vision of the *Ram* and *He-Goat*, contained in the eighth chapter of his prophecy. This portion

of the Sacred Writings, I am satisfied, has been almost wholly misunderstood, as those verses relating to the *little horn*, have been by ancient commentators supposed to refer to *Antiochus Epiphanes*; and by moderns either to the *Roman empire*, or *Mohammedanism*.

"In collecting materials for this work, I have availed myself of every information that I could find, in authors upon the same subject, in almost all of whom I have met with something that appeared to me excellent; so that in gathering a little from one, and a little from another, and in numerous instances differing from them all, I believe I have, through the blessing of God, succeeded in removing many of the difficulties that have hitherto lain in the way of commentators, in their various attempts to illustrate the prophecies relating to the *Dragon*, the *Beast*, the *False Prophet*, and Daniel's vision of the *Ram* and *He-Goat*."

After examining with care and attention the different kinds of numbering among the ancients, the author concludes the second chapter thus:

"To complete the evidence that the number and name *of the* Beast are to be found in the *Greek* tongue, we need only examine the three passages in the first and last chapters of the Revelation, in which The Son of God adopts the first and last letters of the Greek alphabet, as a symbol of his own eternity, saying, 'I am The Alpha and the Omega, The Beginning and the Ending, The First and the Last.' Here it is evident that Jesus styles himself The Alpha and the Omega, because he is beginning and ending of all things, as *alpha* is the first letter of the Greek alphabet, and *omega* the last. Thus are we instructed, by three passages, offered as it were on purpose, in the very book *in* which the number of the Beast is revealed; that the number is to be counted by means of the Greek alphabet: for it is totally incredible that the Spirit of Prophecy would, in one part of the Apocalypse, use the first and last letters of the Greek alphabet in a symbolical sense; and in another part of the same book, design that the mystery of the Beast should be computed according to the numerical letters of some other language. It is, therefore, evident that *the number* 666 *is a symbol of the* GREEK *name of the Beast*." p. 35, 36.

In the third chapter, the author examines a great number of the various interpretations which have been given of the number of the Beast: some of these are ingenious, and several of them extremely whimsical.—"Luther's name has been made to contain 666, by whimsically affixing to it Ductor Gregis, *i. e.* Luther, leader of the flock; and Calvin's name has been similarly handled in the words, Calvinus, tristis fidei interpres, *i. e.* Calvin, the baleful interpreter." Not satisfied with any of the interpretations which he examines, the author expresses himself as follows:

"A majority of the various opinions of commentators upon the number of the Beast, has now been noticed; and it is worthy of remark, that a considerable number are directed against the Pope, or his power, or the monarchies in communion with him. But, notwithstanding the numerous attempts in this way, it is abundantly evident, that not one of those already before the public, can be legitimately produced as an absolutely unequivocal demonstration that the Pope or his power is the Beast of the Apocalypse. For even those two which appear to apply the best (Λατεινος and רומית) are defective in so many particulars, that it is impossible for any person to demonstrate either of these to be the name intended. And as the truth is necessarily free from every species of ambiguity; consequently, every interpretation of the number, which is not sufficient to elucidate every syllable uttered by the Spirit of God concerning the Beast, ought to be considered but of comparatively little moment. As for those interpretations which respect Mahommed, Luther, Calvin, and others, they are all (if we except Ludovicus) so excessively defective in their orthography, or so extremely unnatural in their formation, that no reasonable person could, after a deep perusal of the prophecy, suppose any one of them to be the name of the thing intended. And with respect to Ludovicus, a word so strenuously supported by the Rev. David Simpson, Bicheno, and others; though its orthography be correct, yet it must be allowed, that its application to the French monarch, Louis XIV. as at first intended, or to the whole of the French monarchs of this name, is perfectly indefinite, as there is no sufficient reason why these, more than any other of the French kings in the service of the Papacy, should be pointed out in the prophecy." p. 77, 78.

In the fourth chapter, the author observes, that as the term *Beast* is defined a kingdom, by the angel who interprets Daniel's vision of the four beasts, "so the same species of thing must be represented by the same term, wherever it is used in a similar way in any part of the Sacred Oracles;" and that consequently the Beast of the Revelation "is some secular *power*, and that the number of the Beast must be the number represented by the Beast; that is to say, the name of some power now existing must contain the number 666."

"Having, says the author, demonstrated that the name of some *kingdom* or *empire* must contain the number 666, the number of the various kingdoms or empires that have appeared in the world, must be computed in the next place, in order to discover which is the Antichristian power spoken of by the Holy Spirit; and also to determine whether the number of the Beast be confined to one power. The last point is of the utmost consequence; for if it could be proved that two or more powers, differing in name, contained this number, then 666 could not be emphatically styled the number of the Beast, as it is in different parts of

the Apocalypse; especially in the following Scripture: 'And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the Beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God.' Here the number 666, is apparently represented as a distinguishing characteristic of the Antichristian power from all other powers of the habitable globe. And it is absolutely necessary it should be so; for otherwise the number of the Beast could be no additional evidence to the prophetic description of the Beast, as it is evidently designed to be; for its want of peculiarity in this respect, would greatly lessen the evidence that might be produced in its favour from any other quarter." p. 95, 96.

The Greek names of the various monarchies and governments of the earth, with their English names and numbers affixed (with the exception of that kingdom which contains the number of the Beast) occupy 23 pages. It is remarkably singular, that in so great a variety of examples, not one of them contains the exact number 666; and that "if even the word πολιτεια, which is used by Aristotle for *government* in general, be applied to all the nations in Class I, instead of Βασιλεια, there is *not one* which will amount precisely to 666, whether expressed with the single or double article." "Therefore, (says the author) in no form whatever, which has been used by the Greeks, can the number 666 be shewn to exist in any of the nations mentioned in the preceding Classes and Orders. But it has been already proved that the Beast is *some kingdom;* and the passage in the sixteenth chapter of the Revelation, has been introduced, in which the term Βασιλεια, or kingdom, is applied to the dominion of the Beast. This kingdom, therefore, can be no other than that which is purposely omitted in the first order of the first Class; I mean Η Λατινη Βασιλεια, '*The Latin Kingdom.*" It is thus numbered:

Η	...	...	8	*The*
Λ	...	...	30	
α	...	...	1	
τ	...	...	300	
ι	...	...	10	*Latin*
ν	...	...	50	
η	...	...	8	
Β	...	...	2	
α	...	...	1	
σ	...	...	200	
ι	...	...	10	
λ	...	...	30	*Kingdom.*
ε	...	...	5	
ι	...	...	10	
α	...	...	1	
			666	

The author, in order to shew the accuracy of his calculation, quotes several of the best authorities, in proof that Λατινος has been used both as a substantive and an adjective.

The leading points maintained in the exposition of the 12th chapter of the Revelation, may be collected from the following paragraph, with which the author begins that part of his work which has for its subject the Whore and the Beast, mentioned in the 17th chapter:

"In the preceding chapter, the two wonders which appeared in heaven have been considered, namely, that the whole earth was under the dominion of *one Heathen empire;* and that Christianity was advanced to the throne of the Cæsars, notwithstanding the very violent opposition it experienced from the Pagan world. The condition of the Christian church, under the Heathen and Christian emperors, has also been examined: and its flight traced into the wilderness, or its reduction to a desolate condition. It was also observed, that the wilderness into which the woman fled, in the course of God's providence, were the two wings of the great eagle, or the two grand independent divisions of the Roman empire, which took place A. D. 395, and in which at least the profession of Christianity was maintained for a long period, while the rest of the world was under the influence of false religion of every description. In the chapter now under consideration, we have a most painful account of the very deplorable state of religion in one of the wings of the once mighty Roman empire; and, as it is well known, by all acquainted with ecclesiastical history, that the religion of the Roman empire was finally divided into the Latin and Greek churches, it will be presently evident, from multifarious and indisputable arguments, which of these two churches is the subject of the prophecy in this chapter."

'And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.' Here, one of the angels which had the seven vials, full of the seven last plagues, is commissioned to shew the apostle John, the judgment of the great whore that sitteth upon many waters. That idolatrous worship is frequently represented in scripture, under the character of *whore*, or *whoredom*, is evident from numerous passages, which it is unnecessary to quote. One need only be noticed, which will be found in 1 Chron. v. 25. The words are, 'They transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.' But the woman mentioned here, is called a 'great whore,' to denote her excessive depravity, and the awful nature of her idolatry. She is also re-

presented as 'sitting upon many waters,' to shew the vast extent of her influence.

'With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.' "What an awful picture this is of the state of the religion of the world in subjection to this whore. Kings have committed spiritual fornification with her; and even their very subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

'So he carried me away in the spirit, into the wilderness.' "This wilderness which St. John had a view of, was the desolate state of the church; and it was a truly awful sight, a terrible desert; a waste howling wilderness; for when he came thither, he saw 'a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.' No doubt can now be entertained, that this woman is *the Latin church;* for she sits upon the Beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666. This is a representation of the Latin church in her greatest splendour; for she sits upon the scarlet-coloured beast,—a striking emblem of her complete domination over the Latin empire. Her posture of sitting adds to her security; she is under no apprenhension of being thrown from her seat; but has under her complete and easy subjection, the whole Latin world. The state of the Latin church, in the beginning of the fourteenth century, may be considered that which corresponds to this prophetic description, in the most literal and extensive sense of the words: for at this time she had ascended to her highest pitch of worldly grandeur, and temporal authority. And Butler, speaking of the temporal power of the popes, observes, that 'the beginning of the fourteenth century, may be assigned for the aera of their highest elevation; as, about that time, their territorial possessions had their largest extent: they had then made their greatest progress in exempting the clergy from the civil power; and they then experienced least resistance to their general claim of Divine right to temporal power. They might, therefore, at this time be thought to have secured the duration of their temporal power.' The Beast upon which the woman sits, is of the colour of scarlet, to denote the splendour and great parade in which the Latin empire has constantly delighted, scarlet being often used figuratively for splendid and rich attire. The Beast is also 'full of names of blasphemy.' Blasphemy signifies impious speaking, when applied to God: it also means the unhallowed use of sacred things: a name of blasphemy must be, therefore, the prostitution of a sacred name to an unholy purpose. That this is the meaning of blasphemy in scripture is evident from the 9th verse of the second chapter of the Apoca-

lypse, where God says, 'I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan.' It is well known, that the nations in support of the Latin or Romish church, have abounded in blasphemous appellations; and have not blushed to attribute to themselves, and to their church, the most sacred titles. The King of France was addressed by the title of Christianissimus (most Christian); the imperial palace was called sacrum, (sacred) a name given to it at least as early as the year 874. The church of Rome is called sancta, (holy,) sacrosancta, (most holy.) The Pope is, or has been, addressed by sanctissimus et beatissimus Pater, (most holy and blessed father,) Beatissimus et Deo amabilissimus Pater, (Most blessed father, most beloved by God,) Sanctissimus et beatissimus Romanorum archiepiscopus, (The most holy and blessed archbishop of the Romans.) Innocent III. in the beginning of the thirteenth century, appropriated to himself the title of Vicarius Jesûs Christi, (The Vicar of Jesus Christ.) The Roman Pontiff is styled, Sua Sanctitas, Ejus Sanctitas, (His holiness.) He is addressed by Sanctitas Vestra, (Your holiness,) Sanctissimus Dominus noster Papa, (Our most holy Lord the Pope.) The see of Rome is called Sancta sedes, (The holy see.) The college of cardinals, is denominated Sanctum collegium, (The sacred college.) The crown of the kingdom of Hungary was styled, Sacra corona regni Hungariae, (The holy crown.) The title of the instruments issued by the general councils, was generally as follows: 'Sacrosancta generalis Synodus—in Spiritu Sancto legitimè congregata, Universalem Ecclesiam representans, ad perpetuam rei memoriam,' (The most holy general Synod,—in the Holy Spirit legally gathered together, representing the Universal Church,—to be held in perpetual remembrance.) Here is then a Beast, full of names of blasphemy, appropriating the most sacred titles to itself, and its most idolatrous religion; not only blaspheming by the improper use of sacred names, but even by applying to its bishops those names, which alone belong to God: for God hath expressly declared, that he 'will not give his glory to another, neither his praise to graven images.' p. 170—179.

The author refers to unquestionable authorities, in proof that the above charges of blasphemy are well founded.

'And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication,' "This verse cannot be better explained, I think, than in the following words of Bishop Newton: 'The woman is arrayed too in purple and scarlet colour, this being the colour of the popes and cardinals, as well as of the emperors and senators at Rome. The woman is also decked with gold and precious

stones, and pearls: and who can sufficiently describe the pride, the grandeur, and magnificence of the church of Rome, in her vestments and ornaments of all kinds? Alexander Donatus hath drawn a comparison between ancient and modern Rome, and asserts the superiority of his own church, in the pomp and splendour of religion. You have a remarkable instance in Paul II. of whom Platina relates, that in his pontifical vestments he outwent all his predecessors, especially in his regno, or mitre, upon which he laid out a great deal of money, in purchasing at vast rates, diamonds, sapphires, emeralds, chrysoliths, jaspers,—and all manner of precious stones; wherewith adorned, he would appear abroad somewhat more august than a man, delighting to be seen and admired by every one.'—'You have another conspicuous instance in the Lady of Loretto; the riches of whose—image, and house, and treasury; the golden angels, the gold and silver lamps; the vast number, variety, and richness of the jewels, of the vestments for the—image, and for the priests; with the prodigious treasures of all sorts; are far beyond the reach of description; and, as Mr. Addison says, 'as much surpassed my expectation, as other sights have generally fallen short of it. Silver can scarce find an admission, and gold itself looks but poorly, amongst such an incredible number of precious stones.' Moreover the woman, like other harlots, who give philters or love-portions to inflame their lovers, hath a golden cup in her hand, full of abominations and filthiness of her fornication; to signify the specious and alluring arts, wherewith she bewitcheth and inciteth men to idolatry, which is abomination and spiritual fornication.' "In addition to what Bishop Newton has said, I think, with Dr. Mitchell, that the cup which the woman holds in her hand being of gold, is to denote the most pompous and costly manner in which the Latin church has held forth to the nations, the rites and ceremonies of its idolatrous and corrupt worship."

'And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.' "This inscription being written upon her forehead, is intended to shew that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations: she has indeed a whore's forehead; she has refused to be ashamed. But the inscription upon her forehead, is exactly the portraiture of the Latin church. This church is certainly, as Bishop Newton well expressas it, 'a mystery of iniquity.' It is a great and unfathomable mystery, that such a church should be permitted to exist upon the face of the earth; but God hath promised, for the consolation of his people, that upon the sounding of the seventh trumpet, 'the mystery of God shall be finished, as he hath declared to his servants the prophets.' This Woman is also

called Babylon the Great: she is the exact antitype of ancient Babylon in her idolatry and cruelty: but the ancient city called Babylon, is only a drawing of her in miniature. This is, indeed, Babylon the Great. She affects the style and title of 'our holy *mother* the church;' but she is in truth the *mother* of fornications and abomiuations of the earth." p. 179—182.

In the remaining part of his exposition of this chapter, (Rev. xvii,) the author discovers an intimate acquaintance with such parts of history as tend to elucidate his subject; and whenever he differs in his views from the commentators or divines whom he quotes, he does it with the civility which one author owes to another.

The following extracts from the exposition of the thirteenth chapter of the Revelation, will afford the reader a tolerably clear idea of the author's sentiments respecting the seven-headed and ten-horned Beast which rises out of the sea; and of the two-horned Beast which rises out of the earth.

'And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.' "This is evidently the same Beast upon which St. John saw the Woman sit, because it has got seven heads, and ten horns; and, consequently must be the Latin empire. It was seen rising up out of the *sea*, which is the same which is said of the four beasts of Daniel; the sea must, therefore, be the symbol of a great multitude of nations, as has already been proved. And as a *beast* is the symbol of an *empire*, the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, against which it has successfully contended, and incorporated with its dominions. And, in like manner, the Latin empire rises up out of the sea, in eradicating all the hostile nations in its way, and establishing its mighty sway over the many subjugated countries. But this Latin empire, which St. John saw rising up out of the sea, had ten crowns upon its ten horns; which is a demonstration that the empire here intended, is that which was composed of ten distinct monarchies, in the interest of the Latin church. But this was not the case with the ancient Latin monarchy, nor with the Roman empire, which might be so called; consequently neither of these is the empire here represented. There only remains, therefore, the Latin empire which supported the Latin church; and with this it quadrates exactly, as it is composed of the ten grand independent monarchies of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal." p. 248, 249.

'And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.' "As *a beast* has been already shewn to be the symbol of *a kingdom* or

empire, the rising up of this second Beast must consequently represent the rising up of *another empire*. This beast 'comes up out of the *earth*;' therefore it is totally different from the preceding, which rose up out of the *sea*. *Earth*, here, means the *Latin world*, for this word has been shewn to import this already, in several instances; the rising up of the beast out of this earth must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire: therefore, the Beast, here called 'another beast,' is *another Latin empire*. Commentators are generally agreed, that this second Beast is an ecclesiastical domination; therefore, if this general opinion be correct, (of which I have no doubt, as abundant evidence can be produced to support it, as will be fully shewn in the sequel,) this Beast can be no other than *the spiritual Latin empire*, or, in other words, *the Romish hierarchy*. How this Beast came up out of the earth, may be seen in the following history. In the time of Charlemagne, the ecclesiastical power was in subjection to the civil; and it continued to be so for a long time *after his death; therefore* the Beast, whose deadly wound was healed, *ruled over the* whole Latin world, both clergy and laity; these, consequently, constituted but one Beast, or empire. But the clergy, with the Pope at their head, kept continually gaining more and more influence in the civil affairs of the empire; and, in the tenth century, their authority was greatly increased." "In the subsequent centuries, the power of the Romish hierarchy ascended even above that of the emperors; and led into captivity the kings of the whole Latin world." Thus it plainly appears, that the Romish hierarchy was at length entirely exempted from the civil power, and constituted 'another beast,' as it became entirely independent of the secular Latin empire. And this Beast came up out of the *earth:* that is, the Latin clergy, which composed a part of the *earth*, or *Latin world*, raised their authority against that of the secular powers; and, in process of time, wrested the superintendance of ecclesiastical affairs from the secular princes. As the seven-headed Beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin church; so the Beast which rises out of the earth has also two horns, which must, consequently, represent two kingdoms, for if *horns of a Beast* mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol, whenever it is used in a similar way in any part of this book. As the second Beast is the spiritual Latin empire; the two horns of this Beast denote that the empire thus represented, is composed of two distinct powers. These, therefore, can be no other, as Bishop Newton and Faber excellently observe, than the two grand independent branches of the Romish hierarchy, *viz.* the Latin clergy, REGULAR and SECULAR. 'The first of these comprehends all the

*

various monastic orders; the second comperehends the whole body of the parochial clergy.' These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops; but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy, as will fully appear from the following extract out of Puffendorf's Introduction to the History of the Principal States of Europe. 'Monks being as submissive to their superior, as private soldiers are to their colonels; the Pope had nothing to do but bring its head into his views, and every convent was a sort of regiment at his call. It having been found by playing them off, if the interest of Rome required it, against the secular clergy as well as against the laity, that they were of great service to the Holy See; monks were, towards the end of the thirteenth century, encouraged by the Pope to throw off all obedience to their diocesans, and to put themselves under his immediate protection. This point being gained, popes, in the quarrels which from time to time arose between different orders, as for instance between the Dominicans and Franciscans, always took care to carry it with so even a hand, that one could not oppress the other; and as neither could complain of impartiality, both were thereby kept firm in their interest. By degrees, monks engrossed alms and legacies, and interfered in other things to the great prejudice of the secular clergy; but being assured of the Pope's countenance, these were not regarded. Whenever any bishop disputed the authority of a pope, monks, like so many bull-dogs, were set upon him: and the people, deluded by their hypocrisy, commonly sided with them. They besides kept a watchful eye over the behaviour of the bishops, and constantly informed the generals of their respective orders, who resided at Rome, thereof; so that before any scheme to throw off his authority could be brought to maturity, the pope had time to take his measures.' That we may have the greatest assurance possible, that the two-horned Beast is the spiritual Latin empire, it is called in Rev. xix. 20, 'the false prophet,' 'than which, (as Bishop Newton justly observes,) there cannot be a stronger or plainer argument to prove, that false doctors, or teachers, were particularly designed;' for *prophet*, in the scripture-style, is not unfrequently used for a preacher or expounder of God's word, as in Exod. vii. 1. 'And the Lord said unto Moses, See, I have made thee a god unto Pharaoh; and Aaron thy brother shall be thy prophet.' And in 1. Cor. xiv. this is unequivocally its meaning, where the apostle says, 'He that prophesieth, speaketh unto men to edification,

and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.' It hence follows, that the two-horned Beast, which rose up out of the earth or Latin world, is an empire of false doctors or teachers; and, consequently, it can be no other than the spiritual Latin empire, or Romish hierarchy. The second Beast is said to have 'two horns like a lamb.' As *lamb*, in every other part of the Apocalypse, evidently means Christ, who is 'the Lamb of God which taketh away the sin of the world,' it must have a similar meaning in this passage; therefore the meaning here is evidently, that the two horns of the Beast, or the regular and secular clergy, profess to be ministers of Christ; to be like him in meekness and humility; and to teach nothing that is contrary to godliness. The two-horned Beast, or spiritual Latin empire, has in reality the name, and, in the eyes of the Latin world, the appearance of a Christian power. But he is only so in appearance, and that alone among his *deluded votaries; for* when he spake, 'he spake as a dragon.' The doctrines of the false prophet, are very similar to those contained in the old Heathen worship; for he has introduced 'a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints, instead of the gods and demi-gods of antiquity.'" p. 287—293.

In the course of his explanation of Daniel's vision of the Ram and He-Goat, the author notices the opinions of the best writers who have treated the subject, and, with the confidence of a man in the habit of thinking for himself, rejects such of them as he conceives to be erroneous. It is his decided opinion, in proof of which he urges many strong arguments, that the eighth chapter of Daniel contains a prophetic account of the Greek empire and Greek church. In short, without attempting to decide on the points in controversy betwixt him and the great and good men whose opinions he examines, we scruple not to say, that no person of sense and piety can read his work without pleasure and edification.

Review of "THOUGHTS on the Nature and Advantages of CLASS-MEETING; as adopted in the METHODIST SOCIETIES: Including an Account of the *Origin, Authority,* and general *Oeconomy* of that Institution: intended to explain and recommend it to whomsoever it may concern. By THOMAS MARTIN." 1813.

THOUGH some of the circumstances accompanying Class-meeting among the Methodists, are novel, yet the essentials of that institution have existed among the truly pious in every age of the church; for good men have been always in the habit of

conversing with each other, and taking sweet counsel together, for the purpose of mutual edification. It follows, that Class-meetings differ little from religious conversation properly conducted, unless by their being begun and ended with singing and prayer. In short, they are no other than an excellent mode of christian fellowship; a mode which the test of more than seventy years has proved to be admirably adapted to the grand ends of instruction, edification, and discipline. On this interesting subject, we find in the pamphlet before us, the following observations:

"By *classes*, as applied to religious people, we mean the division of a larger society, into smaller companies, either according to their *age*, *sex*, or *state of experience*, for purposes of pious intercourse and holy communion. And, by class-meetings, we mean the regular or occasional assembling of such classes together, for the purpose of strengthening the bonds of their union, growing in the virtues of their profession, and promoting each others improvement in the grace of God. And we think that the constitution of a church, whose discipline is adequate, and whose communion is founded on the basis of revelation, absolutely requires the classification and intercourse in question."

"The *origin of class-meeting*, however, is much more ancient than is generally supposed. At a very early period in the history of the world, we read of a distinction between 'the sons of God,' and the 'children of men;' and soon after mankind began to multiply on the face of the earth, we are informed of *pious individuals*, as Enoch and Noah; of *pious families*, as Abraham's and Lot's; and of *pious societies*, as the union of the patriarchal families, in the formation of the twelve tribes of Israel. Which tribes are, in fact, the first instances of regular and organized classes recorded in scripture; and which classes seemed to have been formed by the most natural arrangements of divine providence, as models for the classification of christian churches, through all ages of the world."

"In the Old Testament church, the Lord had put a difference between his people and others, who were only called his people; and as this difference was rendered evident, so it led to the most desirable results: 'Then they that feared the Lord spake often one to another;' they met and mingled together in fellowship, as brethren belonging to the same family, and sharers of the same common portion. They were not only distinguished as a nation, by their national and peculiar privileges, but as tribes by their particular and separate inheritances: and their union with each other, was as remarkable in the individuals composing each tribe, as in the union of each tribe with the whole nation. Thus

it should be in the church; each member of the universal church should feel himself an included part of the whole; and every tribe or class should feel itself identified with the aggregate body. Hence arise the duties which every member owes to the church in general, and to his own class and immediate connexion in particular. Every true Israelite gloried in his general designation as an Israelite; but if he were of the tribe of Levi, or of the tribe of Ephraim, or of the tribe of Judah, or to whatever of the tribes he belonged, though he felt himself still an Israelite, yet he felt equally sensible of, and equally happy in, his own tribe. There he found a father, a mother, relations and friends, who, though all belonging to Israel, were nevertheless dearer to him than the individuals that did not belong to his tribe. Nor is this feeling unknown in the christian church. *The love of all*, is a prevalent feeling in Zion; but it does not, nor was it intended, to prevent the partialities arising from personal knowledge, intercourse, and congeniality. 'By this shall all men know that ye are my disciples, if ye have love one to another.'

"In observing, however, the fellowship of the first christians, we shall find that their plans were as simple, as their objects were definite. When they were few in number, we find them *together with one accord, in one place;* meeting now in an upper chamber, and now in a private room; at one time in the temple, and at another in the wilderness; and wherever a convenient place presented itself, or whenever an opportunity occurred: they were happy in meeting together in the name of Christ, and glad to acknowledge each other as fellow servants and followers of their Lord and Master. The objects also of their union, were as valuable as they were necessary: to give and receive mutual encouragement and advice: to gain and bestow mutual instruction and consolation; to *reprove, rebuke, exhort,* and *build each other up* on their most holy faith; to unite their praises and prayers to God; and to combine their zeal and exertions in the common cause of christianity; to glorify God, and to gain his eternal glory.—These were the objects of their union, and to promote these, they met often one with another, continued steadfastly in the covenant and practice of the Christian religion, provoking each other to persevering piety, to unyielding fidelity, and to the mutual exercise of those virtues which constantly fulfil the law of Christ."

Mr. M. very properly gives an account of the origin of class-meetings among the Methodists, in Mr. Wesley's own words—'In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come,

which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which from thence forward they did every week: *viz.* on Thursday in the evening. To these, as many as desired to join them, (for their number increased daily,) I gave those advices from time to time, which I judged most needful for them: and we always concluded our meetings with prayer suitable to their several necessities.' "This, says Mr. M. is the true origin of class-meeting; and thus Providence itself secures the honour of reviving this sacred form of ancient discipline.

"In process of time, the first society became too numerous for one man individually to instruct them all, at one time of meeting. And hence arose the necessity of dividing them into small companies or classes, composed at first of about twelve persons in each class; over whom one of themselves was placed as a *Leader*, to make those inquiries, and give those advices, which the separate state of each individual might need. 'Such a society, and such classes, (as Mr. Wesley justly observes,) are none other than a company of men, having the form, and seeking the power of godliness. United, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'"

The author, after noticing the conditions on which persons are admitted into the Methodist Society, proceeds to point out the qualifications of a *Leader*, and the nature of his work.—The qualifications in question are, "a personal and deep experience of God's mercy to his own soul, an acquaintance with the Scriptures, and the duties and privileges of christian believers; a general knowledge of human nature, and human life; the workings of the heart, and the wiles of the devil; a love to immortal souls, and an unblamable life; mildness and fidelity, patience and perseverance, being in all things an example of the flock." With respect to his work, 'he has to *reprove* the unfaithfulness of those who have backslidden in heart from the Lord: to *quicken* and censure the apathy and supineness of those who are at ease in Zion; to *speak comfortably* to those who mourn and are deeply penitent: to strengthen the feeble, cheer the dejected, and reclaim the wandering; to instruct the ignorant; foster and encourage the young; threaten the incorrigible; and by *advice*, *exhortations*, *remonstrances*, *prayers*, and *tears*, to train up the sacred bands of God's people, and lead them on to everlasting habitations."

Of the specimen which Mr. M. gives of the ordinary process of a class-meeting, he observes, "*This is a full display of all the mysteries and secrets of Class-meeting.*"

After mentioning the principal advantages which accrue to those who sincerely and faithfully attend their respective classes, and answering the most popular objections which have been urged against class-meeting; the author concludes his work with an appropriate address to three different descriptions of persons, *viz.* to those who are declining in love to their class, to such as have forsaken theirs, and to those who steadily and conscientiously persevere in meeting their brethren as often as possible, for the purpose of provoking one another to love and good works.

THE WORD OF GOD ILLUSTRATED.

"*It is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, *to renew them* to repentance; seeing they crucify to themselves *the Son of God* afresh, and put him to an open shame," Heb. vi. 4—7.

The falling away mentioned in this passage, does not differ in meaning from the sinning wilfully, noticed in the xth chapter and 26th verse of this epistle. From mistaken views of these two portions of scripture, many backsliders are led to cast away *all* hope of ever being restored to the divine favour and image. "The apostle, say they, describes in the plainest and strongest language, the holy and happy state in which we once were; and affirms, in terms not to be misunderstood, that if such as he describes fall away, *it is impossible to renew them again unto repentance.* No, we have fallen away, we have sinned wilfully, and *done despite to the Spirit of grace;* and of course there remains nothing for us *but a fearful looking for of judgment and fiery indignation.* We read our dreadful doom in those passages; and as we have no hope of recovery from our apostate state, we use no efforts for the purpose."

Such is the despairing language of many who were once holy and happy. But, that there is no ground for the dreadful apprehensions entertained by them, will, it is hoped, appear from the following considerations.

1. It is allowed, by all proper judges, that the difficult parts of Scripture ought to be interpreted in strict conformity with those the meaning of which is obvious. This mode of interpretation being admitted, it will follow, that not only all the instances which can be adduced of backsliders being reclaimed, and having their backslidings healed, but also all the invitations contained in the Sacred Volume, by which they are called to return to God, and the gracious promises made to them, on condition of their returning; prove, that neither the

falling away, nor sinning wilfully, mentioned by the Apostle, can be applicable to backsliders in general, into whatever depths of sin they may have fallen. The following texts, to which a number on the same subject might be added, prove that backsliders, all of whom have fallen away, and sinned wilfully, are, without exception, called upon to return to God, and promised mercy, on condition of their obeying the call. Jer. iii. 12, 14, 22. Hos. xiv. 4. Not to insist on the restoration of David and St. Peter, to the divine favour, after their great and wilful sins, as some might urge that theirs are not cases in point, as the fulness of the gospel dispensation was not opened till the day of Pentecost; the restoration of the capital offender, mentioned in 2 Cor. ii. 7, proves that christians after grievous and scandalous sins, might, in the apostolic age, on their repentance, rank among the faithful, and enjoy the divine favour. The custom of receiving the lapsed into the church, in its purest ages, after their having given sufficient evidence of their penitence, proves that the primitive christians did not consider the wilful sinning of believers, and their falling away, in the general acceptation of the words, as unpardonable offences. Mr. Wesley, in his excellent discourse, termed "A Call to Backsliders," says:

"If it be asked, 'Do any real apostates find mercy with God? Do any that have made shipwreck of faith and a good conscience, recover what they have lost? Do you know, have you seen any instance of persons who found redemption in the blood of Jesus, and afterwards fell away, and yet were restored? *Renewed again to repentance?* Yea, verily, and not one, or a hundred only; but, I am persuaded, several thousands. In every place where the arm of the Lord has been revealed, and many sinners converted to God, there are several found, who 'turn back from the holy commandment delivered to them.' For a great part of these 'it had been better never to have known the way of righteousness.' It only increases their damnation, seeing they die in their sins. But others there are who 'look upon him they have pierced, and mourn,' refusing to be comforted. And, sooner or later, he surely lifts up the light of his countenance upon them. He strengthens the hands that hang down, and confirms the feeble knees. He teaches them again to say, 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.' Innumerable are the instances of this kind, of those who had fallen, but now stand upright."

2. Both Mr. Wesley and Dr. Macknight very properly render the word παραπεσοντας, *have fallen away;* which our translators, after Beza, that the text might not seem to contradict the doctrine of the perseverance of saints, have rendered, with the conjunction και, which precedes it, *If they shall fall away.* See Macknight on the passage.

They crucify to themselves the Son of God afresh, and put him to an open shame.—"Whenever the Jews prevailed on a Christian to apostatize, they required him to declare in the most express terms, and that in the public assembly, That Jesus of Nazareth was a deceiver of the people, and that he had suffered no more than his crimes justly deserved. This is the sin which St. Paul terms emphatically 'falling away; crucifying the Son of God afresh, and putting him to open shame.' This is that which he terms, 'counting the blood of the covenant an unholy thing, treading under foot the Son of God, and doing despite to the Spirit of grace.'" (Wesley.) It can scarcely be conceived, that persons who had been enlightened, renewed, and made happy in God, could be guilty of offering such indignity to Christ as has been mentioned, without thereby filling up the measure of their iniquity, and consequently rendering their recovery hopeless. But whether the Apostle meant that, on the supposition of their continuing to reject the *only* sacrifice for sin, their being renewed again to repentance was *impossible*, or that the impossibility arose simply from their being guilty of the sin in question; such as have not been guilty of that sin, as already described, have nothing to dread from what he has written on the subject.

These remarks cannot be better concluded than in the words of Mr. Wesley:—"Which of you has thus *crucified the Son afresh?* Not one: nor has one of you thus *put him to an open shame.* If you had thus formally renounced that only *sacrifice for sin*, there had *no other sacrifice remained;* so that you must have perished without mercy. But this is not your case. Not one of you has thus renounced that sacrifice, by which the Son of God made a full and perfect satisfaction for the sins of the whole world. Bad as you are, you shudder at the thought: therefore, that *sacrifice* still remains for you. Come then, cast away your needless fears! 'Come boldly to the throne of grace!' The way is still open. You shall again 'find mercy and grace in the time of need.'"

THE WORKS OF GOD DISPLAYED.

ESSAY ON BONES.

(Continued from page 857.)

THE *joints*, or rather the ends of the bones which form them, display also, in their configuration, another use. The nerves, blood-vessels, and tendons, which are necessary to the life, or for the motion of the limbs, must, it is evident, in their way from the trunk of the body to the place of their destination, travel over the moveable joints; and it is no less evident, that, in this part of their course, they will have, from sudden motions

samic contents, hang loose like fringes within the cavity of the joints.

In considering the joints, there is nothing, perhaps, which ought to move our gratitude more than the reflection, *how well they wear*. A limb shall swing upon its hinge, or play in its socket, many hundred times in an hour, for sixty years together, without diminution of its agility: which is a long time for any thing to last; for any thing so much worked and exercised as the joints are. This durability, I should attribute, in part, to the provision which is made for the preventing of wear and tear, first, by the polish of the cartilaginous surfaces; secondly, by the healing lubrication of the mucilage; and, in part, to that astonishing property of animal constitutions, assimilation, by which, in every portion of the body, let it consist of what it will, substance is restored, and waste repaired.

Moveable joints, I think, compose the curiosity of bones; but their union, even where no motion is intended or wanted, carries marks of mechanism and of mechanical wisdom. *The teeth*, especially the front teeth, are one bone fixed in another, like a peg driven into a board. The sutures of the skull are like the edges of two saws clapped together, in such a manner as that the teeth of one enter the intervals of the other. We have sometimes one bone lapping over another, and planed down at the edges; sometimes also the thin lamella of one bone received into a narrow furrow of another. In all which varieties, we seem to discover the same design, *viz.* firmness of juncture, without clumsiness in the seam.

THE PROVIDENCE OF GOD ASSERTED.

(Continued from page 860.)

It is a vain thing to talk of Providence, without taking the other world into the account. Were there no other life than this, it were not worth while to dispute, whether there be a Providence or not; for whether there be a Providence or not, things are as they are: and if death put an end to us, it is of no great consequence which is true. The only reason why some men so zealously dispute against Providence, is because they are unwilling to believe that there is a God, or another world; and the reason why we so zealously contend for a Providence, is to support ourselves against all cross events, with the care and protection of a good God at present, and with the hopes of a more blessed and happy life hereafter. So that, in truth, this dispute is not so much intended against providence, as against the being of God, and another life; and, therefore, both these must be taken into the account, when they make their objections against Providence, or all their arguments signify nothing: as, for instance:

It is not enough to say, and to prove too, that there are such difficulties in providence (for the difficulties of providence are their great objection) as no man can give a reasonable account of; but that there are such difficulties as Infinite Wisdom itself cannot account for; for though there are many difficulties which we cannot particularly answer, yet unless they can positively prove, that infinite Wisdom itself cannot answer these difficulties, the world may still be governed by an Infinitely wise Being; and it is demonstrable that they can never prove this; for nothing less than infinite wisdom can tell what Infinite Wisdom knows, and what difficulties it can answer: which shews how vain all these arguments against Providence are, which at last resolve themselves into the ignorance of human understanding: that there is no providence, because we see things done in the world, which, for ought we know, Infinite Wisdom can give very wise reasons for, though we cannot.

Thus to come to the business in hand: it is not enough, that there are such difficulties in providence as we can give no account of, if there be no other life after this; but they must positively prove, that there are such difficulties as the next world can give no account of.

All men must acknowledge this to be very reasonable; for if there be another life after this, it is evident, that the reasons of Providence must in many cases be fetched from the other world. If we must live in another world when we remove out of this, then this life is but one short scene of Providence, and the government of mankind in this world, is chiefly in order to the next; and then, the reasons of God's government also must relate to the next world: and if we must judge of the providence of God by its relation to the next world, it will give a general answer to all the difficulties of providence, and give us a satisfactory reason why we must not expect to understand all the particular passages of providence in this world.

The general answer is this: That all the seeming irregularities of providence in this world, will be rectified in the next; and when we see this done, we shall then see the wisdom of what we now call the irregular and eccentric motions of providence. It is certain this may be so, and no man can prove it cannot be so; and if we had no other evidence for it, the reason and nature of things, upon the supposition of the other world, makes it highly probable that it will be so.

All men who believe in another world, believe also that good men shall be greatly rewarded, and the wicked punished in the next life; and we Christians are assured that it shall be so, by the express revelations of Scripture; that good men shall be eternally

rewarded in heaven, and bad men eternally punished in hell-fire: and it is wonderful to me, that any Christians who profess to believe this, should puzzle themselves about the difficulties of providence; for what difficulties are there, which eternal happiness and eternal miseries will not answer?

The great prosperity of bad men, especially when they openly defy God and religion, and oppress all within their power, and persecute the true disciples of Christ, and do all the mischief they can in the world; and the poverty and disgrace, persecutions and sufferings of good men, are thought great difficulties in providence; but could these objectors but look into the next world, and see *Dives* tormented in flames, and hear him beg only for a drop of water to cool his tongue; could they see *Lazarus* in *Abraham's* bosom, no longer begging an alms, but entertained with all the delights of paradise: could they see the punishments of tyrants, persecutors, and oppressors, and the glorious crown of martyrs, would they then any longer complain of providence? Would they think God too kind to bad men, or too hard and severe to the good?

If the final rewards and punishments of good and bad men, are reserved for the next world, there is no difficulty at all in the prosperity of some bad men, and the afflictions of the good in this world; for they are not intended so much for rewards and punishments as for methods of discipline and government; the justice of God is not so much concerned in them, as the wisdom of providence; which we, who know not what belongs to the government of the world, are bad judges of. This leaves room for God, as his own infinite wisdom shall direct, to exercise great patience and long-suffering towards bad men, to make them the ministers and executioners of his vengeance upon a wicked world, or to lead them to repentance; and to correct the sins and follies of good men, to rectify the temper of their minds, to govern their passions, to exercise and improve their graces; in a word, to make bad men good, and to make good men better; and to serve the wise ends of his government by both.

So that the belief of another world, gives a general answer to all the difficulties of providence; and it does not become a Christian to call any thing a difficulty in providence, which the other world will answer. That there are such difficulties as we can give no account of without another life, we all acknowledge, and know that it must be so; for if this life has a relation to the next, the reasons of Providence, in many cases, must of necessity be fetched from the next world; and therefore, when an atheist disputes with a christian against providence, if he will say any thing to the purpose, he must dispute against providence, upon the supposition of another life, and prove that the eternal rewards and punishments of the next world, cannot vindicate the wisdom

and justice of providence in this. This is the true state of the controversy; and bring them to this issue, and they will find little to say, which will give any trouble to a wise man to answer.

(To be continued.)

THE GRACE OF GOD MANIFESTED,
IN A MEMOIR OF MARY DALE, OF CHELFORD.

Mary Dale was born January, 1792, at Ollerton, in the county of Chester. She was the youngest daughter of John and Jane Dale, the former of whom died on the 17th of February, 1807, aged 58 years, leaving a widow and nine children, to lament the loss of an affectionate husband and a tender father. He was a man of strict integrity and uprightness; and was careful, both by example and precept, to bring up his family in a proper and becoming manner. Since his death, the surviving parent has had to witness the heart-rending scene, but happy death, of a son and a daughter, (besides her whose amiable character forms the subject of this memoir,) both of them leaving a testimony behind, that they are

"Far from a world of grief and sin,
With God eternally shut in."

To return to the subject of this memoir. Mary Dale, in the very early part of her life, had serious thoughts of death and judgment; for although she was of a very lively turn of mind, she frequently had seasons of pious reflection, in which she conversed on subjects of religion, to the astonishment of many who heard her. In this early part of her life, she gave herself up to much reading, and was particularly careful to understand what she read; her leisure hours were often dedicated to this employment, and amongst other books, the word of God was not neglected. This I heard her say was a consolation to her on her dying bed. She was particularly fond of reading the history of pious men in the Old Testament, and many times made minute inquiry concerning them, from her parents, and the elder part of the family. She was much admired and beloved by all who knew her in this part of her life. One particular trait in her character was, that she was not like many, who, it is lamentable to observe, are much given to equivocation, and varying from the truth; who forget the scriptural sentence, that "All liars shall have their part in the lake which burneth with fire and brimstone;" for I cannot learn that she was ever known to utter a falsehood; and

there is no reason to doubt that she ever acted from the most conscientious motives, and was particularly anxious to know and to do that which was consistent with the will of God. She was in that state, which those who have not spiritual discernment, who believe outward works, independent of renewing grace, a preparative for heaven, would deem safe, with respect to a future world. But Mary's views were far different; she had read her Bible with too much attention to believe that outward forms and works of righteousness of her own, would make her meet for heaven. She was thoroughly convinced by the Spirit of God, of the depravity of human nature, of her own fallen state by sin, that in Adam all died, and that by nature, or the works of the law, "there is none righteous, no not one." She saw, by reading God's word, that his law requires us to love him with all our soul, mind and strength; and also how far she came short of it; she saw, as every ones does that is truly convinced of sin, the necessity of *true repentance.* Her own words on this subject are as follows:—

"When I consider myself through the course of my past life, and see how great have been the mercy and goodness of God towards me, and how little, very little, I have done to please him, indeed the very best part of my life will scarcely bear examining; I see defects in my best endeavours; I am ashamed and confounded; what shall I do? The world can afford me no pleasure; no, my soul is not satisfied with any thing it can offer. I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy child.' O, my God, what shall I say to implore thee to have mercy on me? How shall I, a poor sinful worm, dare to approach thy Majesty? Weary and heavy laden with my sins, my conscience sore oppressed with the weight of them, I would flee to thee for mercy and pardon; but how dare I approach thee? What language shall I use to move thee to have mercy on me? O Lord, I intreat the pardon of my sins, for they are great: Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified: spare me, O Lord, yet a while longer, that I may amend my past life, and O assist me to spend the remainder of my days to thy glory. But how can I expect that Thou wouldst shew mercy unto me, who am so great a sinner! Alas! my conduct has been such as has merited thy highest displeasure; I have often slighted thy proffered mercy, I have abused thy goodness, and loved the ways of sin: but, O Lord, may I plead thy promises? Thou hast said, 'Though your sins be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool.' Lord, it is of thy mercy that my eyes are opened thus far, to see the wretchedness of my condition; it is thou that canst wound the

conscience, and pour in the balm to make it whole. When a sinner is convinced of sin, it is thou that canst say, 'Thy sins are forgiven thee, go in peace!' To whom, then, should I apply but to thee, thou Lamb of God, who takest away the sins of the world! O let me, at this time, feel that thou hast pardoned my sins; that thou hast cast them behind thy back; and let me now be enabled to say, 'O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me; Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength, and my song, he also is become my salvation!'"

The above prayer eminently pourtrays the state of a soul deeply convinced of sin, and the necessity of making application to the Friend of sinners, who alone can save to the uttermost all that come unto God by him. She knew she had none to apply to but, as she observed, "the Lamb of God that taketh away the sins of the world;" and she was not long before she experienced her prayer answered, and could say, "O Lord, I will praise thee, &c."

She came over to Macclesfield, to stop a few days with us, and after hearing preaching amongst the Methodists, (which was not the first time,) she was introduced by her sister to a class-meeting, and it was rendered particularly beneficial to her, as will appear in a letter to her sister a little after her return home, dated July 23, 1810. She expressed the state of her mind, as follows: "I have had more comfort than ever I had before. I feel my affections loosened from the perishing things of this world, and my desires to live to *God alone* increase. It grieves me to think that I have lived so long in sin; but, with the assistance of God's grace, I hope I shall lead a different life to what I have hitherto done. The good advice I heard when at Macclesfield, I trust I shall not soon forget; particularly at Mrs. Rowbotham's;* what passed at that place, made a deep impression on my mind, which I hope will not soon wear away." She now saw the benefit which the children of God derive from meeting together, to relate his dealings to their souls, to tell each other of their hopes, joys and fears; to receive instruction, and join together in prayer. She had deep impressions made upon her mind in class-meeting, and was thoroughly convinced of the necessity of christians joining in church fellowship, in order to help each other in the way to paradise. "I can never, (says she, Sept. 1810,) be truly happy, till I can meet with those happy few, who meet together to tell what the Lord has done for their souls." But as there was no such meeting near where she resided, and she being of a weakly constitution, she never had the opportunity of joining them, otherwise she would have done it; but when she possibly

* The house where the class met, of which Mrs. R. is leader.

could, she did attend both the ministry of the Methodists and class-meetings; and she found herself much benefited thereby. In the same letter, she observed the need she had of her sister's advice, and that when she saw her last, it was a pain for her to hold her peace, and should have said something respecting her religious experience, but that "young converts were backward to begin first." This shews the necessity of those who have tasted the good word of God, and felt the powers of the world to come, to be *always* ready to administer consolation to those who are "babes in Christ."

Grateful to God, for having early enlightened the eyes of her understanding, and inclined her heart to serve *him;* she was careful in all her deportment, after taking the yoke of Christ upon her, to act as becometh the gospel. Religion in her did not appear as in some, who make it stoop to the world; for, it was her chief aim, in all circumstances, to please God, and prepare for a blessed eternity. While passing through things temporal, she had an eye to those which are eternal; her own words, in a letter to her sister, will make this apparent: "*I hope,* my dear sister will not think I act too much the part of a pharisee, if I tell her a little of how I employ my time.—In the morning I retire into the little room, to make my wants known to God, and to thank him for the mercies he has bestowed upon me; in general, on those occasions, I read some portion of Scripture. I endeavour, as much as I can, to keep my thoughts fixed on God while I am about my daily employment. At noon I generally retire a few moments for prayer, and when the business of the day is over, I read a little in some good book; then, having thanked my God for all his mercies, I go to rest." How pleasant to see this young christian having an eye to a future state, in all the transactions of this life! She knew, in *some measure,* the value of her immortal soul, and therefore, while in health, took care to secure that better part, which could not be taken from her. She did not find religion to be what many represent it, a gloomy and melancholy thing, but cheerful and pleasant; and hence she says, "Religion is a thing that we may find comfort in, when all other comforts fail; religion is not a task, but exceeding pleasant, for 'Her ways are ways of pleasantness, and all her paths are peace;" it helps us to bear all the trials of this life with cheerfulness; it helps us to look forward to a better world, beyond the grave; it will be our support under afflictions, and our friend in the hour of death; it is *that* religion in the heart, that will enable us to stand with boldness in the last day. O thee my soul, pray to God to cleanse thee from all sin; to purify thee from all iniquity; that thou mayst possess that religion, which will alone stand thy friend, when all other friends fail."

She had these views of religion while in health; and from the

beginning of her christian course, to her removal from this vale of tears, she proved the power of it to make its possessors truly happy. She generally kept death in view. She was fully aware that death calls the young as well as the old into eternity; and that the season of youth is highly favourable to religious impressions; hence she says, "Youth is the most proper time to begin religious exercises, when the mind is tender, and, consequently, the more fitted to receive serious impressions. The longer we live in sin, the more hardened we grow. It is a most awful thing, to see persons in youth squandering away those precious moments in sin, which they might employ in endeavouring to secure their eternal interest, and in doing all in their power for the good of others: O then, let me remember, my time is short, and very precarious; let me prepare for eternity; let me consider the punishment that awaits the wicked. They have no solid peace in this world, and after they leave it, eternal misery will be their lot. Let me choose the better part, which shall never be taken from me; let me endeavour to give up myself *entirely* to God, now I am young, and have not the worldly cares and anxieties that those at a more advanced age have; let me have my lamp trimmed, and myself ready for the Bridegroom's appearing; so that when death comes, I may cheerfully resign this body to the dust, in humble hope that I shall at the last day, when the Judge shall appear, be of the happy number who shall hear those glad words, 'Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.'"

How well would it be for all young persons, when their tender minds are drawn by the attractions of grace, to yield to them, and also to continue in the right path, as did Mary Dale; for it was evident to all around her, that after she had set her hand to the gospel plough, she turned not back; and that while many at her age were vainly bent upon gaudy attire, and upon adorning themselves in conformity with the fashions of the age, she was steering a steady course to an unseen world. The grace of God shone eminently in every part of her conduct. When the work of her hands was done, she was careful not to let time pass unimproved; for then she was wont to retire for the purpose of reading, praying, or writing upon religious subjects. She, like Thomas á Kempis, saw all things vanity, but to *love God* and serve *him only*.

"Why should we, (she observes,) who are beings created to be happy, come so much short of that happiness which we long for! All are in search of it, yet few know what true happiness is; it is because they look for it where it is not to be found. They cannot bear to look back on the past, and tremble to think of what is to come. Miserable wretches! that thus seek after happiness in the things of this world only. A few there are, that seek hap-

piness in another way; they may perhaps have mixed, for a little while, amongst those that look for happiness in this world only; but now they turn from it with disgust; their souls are not satisfied with any thing here; they know that here they have no abiding city, and that there is *another life*, and that they must give an account how they have spent their time here, to that God who can tell the most secret thoughts of the heart. They see what disappointments the people of the world meet with in search of happiness; therefore, instead of seeking it in any thing here, they endeavour to search for it another way; they search the Scriptures, and find that Christ is the source from whence all true happiness springs, and that they never can have true happiness in any thing short of him. They know that if they follow the fashion of this world, they are *his* enemies, for they are told, that the friendship of this world is enmity against God; and they are commanded to love not the world, neither the things of the world. They delight in the ordinances of God, they love the company of those happy few that have chosen God to be their God: now, in truth, they begin to perceive what true happiness is. They expect to meet with crosses and temptations, for our Saviour says, 'If any one will come after me, let him take up his cross and follow me;' but they are not discouraged at the trifling difficulties they meet with here, for they have a hope beyond the grave; and 'These light afflictions, which are but for a moment, will work out for them a far more exceeding and eternal weight of glory.' Happy they who seriously consider these things in their youth, who choose rather to cast in their lot among the people of God, than to enjoy the pleasures of sin for a season; they will have true happiness, flowing from a good conscience; and when they have done the will of God below, with what happiness will they meet death, disarmed of its sting! God is their friend; *he* will support them to the last moment; *he* will be with them through the valley of the shadow of death. Happy the christian's life, happy his death, and O the happiness that awaits him after death! With these things in our thoughts, let us prepare to leave this world, and be in readiness when death comes; let us follow the example of those, who by a patient continuance in well doing, have inherited the promises."

After having observed the firmness with which my sister maintained her christian course, while in health, we now come to take a view of her experience, in the time of affliction and death. About April, 1812, she had great pain of body, and soon felt the symptoms of a decline; she now particularly felt the need of that religion which she had experienced while in health, and which *alone* can comfort when every thing else fails. She had still the same views of religion, as when in health, and knew that affliction was not the most proper time to seek it in. When the body

is racked with pain, it is more than enough to grapple with it, without having the sting of a guilty conscience. My dear sister, while in health, took care, by repentance and faith, to prepare for death; and when affliction came, her confidence was strong in God, through the merits of her Redeemer. Many at this time, (which is too often the case, and too *fatally believed,*) would have persuaded her that she should recover; but she believed otherwise, nor did she desire to recover; for she had attained that degree of religious experience which enabled her to say, whether for life or death, 'Not my will, O Lord, but thine be done.' She frequently mentioned the faithfulness of one of her religious friends, who observed, "I would not wish to flatter you, and you will excuse me if I tell you what I think of you; I think you will not get better." It would be well, if all who visit their dying friends would, instead of building them up with false hopes, warn them of their danger if unprepared, and exhort them to flee for refuge to the only Hope set before them; their doing which, would prove best either for life or death.

I frequently visited her in her affliction, but I believe never without receiving some benefit from her religious experience; and had I had the least intention of writing this memoir, I should have taken care to have noted many of her pious expressions, which are now forgotten. We had many hours conversation together upon religious subjects, and I never conversed with any whose views were more clear respecting the fall of man, the humiliation, atonement, and divinity of Jesus Christ, the attributes of God, the glories of heaven, and the miseries of hell; so that her conversation was truly edifying. Her piety was genuine, and her manners simple and unaffected. She was of a truly forgiving temper; and has been known, when others have been at variance, to bring them together before she would sleep, observing, "Let not the sun go down upon your wrath." Her name, piety, and many excellent qualities, will long be remembered by her friends; but her worth was best known to *Him* whose workmanship she was.

About December, she became so weak that she was not able to walk; but as she was desirous to give her friends as little trouble as possible, she wished to be carried down stairs as long as she could bear it. She still continued to grow weaker, and probably her life would sooner have been at a close, had it not been for the kind care of her relatives, neighbours and friends, whose liberal hands were open to supply her wants, in the peculiar food, or any other necessary that her complaint required; particularly a lady in that neighbourhood, whose kind personal attention, and whose liberal hand, in supplying her wants in

those things that could not well have been provided elsewhere, are strongly imprinted upon the memory of her relatives; and my dear sister received them with a grateful heart. I have often heard her express her gratitude to God respecting the kindness of her friends, and particularly of that lady, whom she did not forget to mention, amongst her nearest relatives, a few minutes before her death. On the 16th of January, 1814, she became unable to be removed from her bed, and her pain was *extremely* great; but her patience kept pace with it, therefore she murmured not, neither "Charged God foolishly." She observed that she had done so little for God, while in health, that if she suffered this affliction patiently, it might be acceptable to *him*; and she felt thankful for it on that account. She sometimes mentioned her pain, but at the same time observed, "I am not complaining, I only tell you, that you may know how I am; it is all right, it is permitted for some wise end; God does not afflict for his pleasure, but for our profit." *The animating hopes* she had beyond the grave, over balanced every affliction, but nevertheless she had many conflicts with the enemy of souls, and at times her mind was clouded; but the Lord so supported her that she had no doubt of her acceptance with him. She often expressed her thankfulness, that she had not her religion to seek upon a bed of affliction, as she had enough to bear, without the pain of a guilty conscience; and though her pain was extremely great, she observed it was nothing to what Christ had suffered for her. She was at this time much given to prayer; and God so answered her, as to cause her consolations to abound. Her conversation was truly profitable, and any who visited her must have seen, that her whole aim was to glorify God in all she did and said.

Towards the close of her life, Mr. Samuel Warren, in the Macclesfield Circuit, visited her a few times, according to her request; she mentioned with peculiar pleasure the benefit she had derived from his ministry, the few times she had heard him; and she was much edified and blessed by his pious conversation and advice, at those visits. She now drew near to the confines of eternity; but death had lost its sting, and she had a foretaste of that joy which awaits the righteous beyond the grave. Her language was not, "I am going to take a leap in the dark:" No, her hope was *blooming*, and full of *immortality*. She observed to her sister, a few mornings before her death, "Jane, I think its almost over with me now; I'm very ill, but the *prospects brighten*." Her placid countenance bespoke the peace of her soul, for in the midst of extreme pain, she saluted her friends with a smile. She took every opportunity of recommending Religion, because she enjoyed the benefits of it. A little before her death, her brother observing a pain he had, she said, "These

mortal bodies are subject to decay; but be sure, whatever thou dost, get Religion." Her mother was the only tie she had that she wished to live for, in order that she might take care of her in her old age; but she was now made willing to give her up, and leave her in the hands of that God in whom she had so long trusted.

On Friday, May 7th, she expressed her love to the word of God, but observed, that her pain was so great as to render her unable to hear any one read; neither could she see to read herself, her eyes had become so dim by her long affliction. She believed that this would be her last day on earth; and her language was, "Come, Lord Jesus! Come quickly! As the hart panteth after the water brook, so panteth my soul after thee, O God; O when shall I appear before God!" She repeated that verse which begins with

"Jesu, lover of my soul."

To her sister she said, "Jane, I have a deal to say to thee, but cannot speak much—my heart is filled with the love of God." To her mother she said, "Don't fret, it will be a happy release to me;—I know that my Redeemer liveth." She prayed that God would reward those who had attended her, for their labour of love; she also prayed that her relations might be convinced and converted. She found that repeating verses of Scripture, and of hymns, was made a great blessing to her, and she was thankful that she had, while in health, stored her memory with many chapters, and hymns, so that she was enabled to say, when assaulted with temptation, (as our Saviour did,) "It is written." The same evening, she repeated this verse:

"When pain o'er my weak flesh prevails,
With lamb-like patience arm my breast;
When grief my wounded soul assails,
In lowly meekness may I rest."

After she had repeated it, she earnestly prayed it might be so.

Saturday, May 8, having had great pain of body the evening before, she was so much afraid she had been impatient, in wishing the Lord to remove her, that her mind was considerably depressed; and she said that she believed she should have died the night before, had she not been too desirous of death. But the Lord soon appeared in her behalf, and afforded her strong consolation. This day she said to her friends, "How little every thing in this world seems to me now! If I had ever so great possessions, how readily would I give them up for a little ease." She wished the doctor to be applied to, to see if he could prescribe something for a little relief; though at the same time she

observed, that God could give her ease without the use of medicine, but that we were to use the means. The doctor was applied to, but he could afford her no relief; she, however, fully expected to be relieved by death before morning. In the night, she said to her sister Hannah, "God bless thee, Hannah, whatever thou dost, prepare for another world." Her sister Jane being fatigued for want of rest, tried to sleep a little in the same room; but, on her observing that she could not, the dying saint replied, "Jane, don't sleep—pray!"

Sunday, May 9, the long-expected and desired day arrived, when, after toiling in a sea of trouble, she was admitted into the haven of rest.—She said this morning, "I gave myself till one, and then till morning, and I am here yet!" She had *desired* my wife to inform me as soon as I arrived, if she was living, to retire into a room to pray for her release; and, said she, "Tell him he must pray *earnestly*, *fervently*, and *effectually*." Soon after my arrival, being informed of her request, and hearing her crying to God in the agonies of death, I prayed for her, and in a little time went into her room: she sat up in bed, *supported by* her mother, and in extreme pain, crying to God to have pity upon her, and save her, that she perished not. Her pain was so great, and her prayer so fervent, that she did not notice me till I took hold of her hand; she then turned to me, and with the most tender affection said, "God bless you, my dear brother, my dear brother!—I am dying!" I said, God has promised never to leave nor forsake you, *he* will be with you to the end. She said, "Will he? yes, Glory be to God! Glory be to God! *he will!*" Seeing her in such agony, and her face covered with sweat, I told her of St. Paul having had a thorn in the flesh, a messenger from Satan to buffet him, and that he prayed to God that it might be removed, but that instead of removing it, *he* said, "My grace is sufficient for thee." She said, "*Lord give me grace.*" She saw the necessity of prayer to the last, and desired me to pray for her. While at prayer, although in excessive pain, she sat quite composed, with her hands together before her, and her eyes lifted to heaven. After prayer, she became sensible of her pain, and cried to God for help: in a little time after, she lay down quite composed, and said, "I am happy! I am happy! I am going to Canaan, I am upon the boundaries of Canaan, sweet Canaan; I am going to see my father, and brother, and sister, to see what they are doing: dying is hard work, but sweet. God bless my mother, and help her to put her trust in *thee:* God bless my brothers and sisters: God reward my dear brother and sister for their kindness toward me.—Some of my friends despised me for my religion, but *I knew whom I served:* my Jesus! Jesus!"—She neither spoke, nor attempted to speak more, but in a few minutes breathed her last;

and her happy spirit took its flight to the reign of bliss. Thus lived and died Mary Dale, aged 21 years.

Let me die the death of the righteous, and let my last end be like hers, is the prayer of

J. THORLEY.

A BRIEF ACCOUNT OF THE DEATH OF MR. CHARLES MANNING, OF LONDON.

Mr. Charles Manning, of Charlotte-Street, Fitzroy-Square, was born in June, 1777. Being educated in the fear of God by his parents, he was early impressed with a sense of moral obligation, particularly with respect to speaking truth; hence he was never known to tell a *wilful* lie. He was singularly assiduous in his pursuit after knowledge when at school, even to the injury of his health. The industry of his mind evinced itself in a variety of instances, till he discovered a strong inclination to the art of sculpture; in consequence of which, being placed with the late Mr. Bacon, R. A. and prosecuting his studies at the Royal Academy, where he gained a premium in the department of sculpture, he had an opportunity of acquiring that knowledge which furnished him with the means of obtaining a sufficient competency in life, and a respectable connection in the world; and I am authorized to say, that his general integrity, and professional ability, induced the present Mr. Bacon to give him a share in his business. In the year 1810, he was commissioned by government, to execute the monument of Captain G. N. Hardings, for St. Paul's. The day before his death, his design for the monuments of Generals Mackenzie and Langworth, was selected by the Commissioners for public monuments. In all circumstances, he was remarkable for observing the *leadings* of divine Providence, choosing rather to *stand still*, till he saw his way clear, than to go forward *too hastily*. His habitual contemplation of the divine goodness, in reference to "the life that now is," was, I believe, the means of producing a gracious influence on his mind with respect to "that which is to come." As a professor of religion, he was very private, and rather reserved; thinking, and doing much, but saying little.

He suffered indisposition, from an unknown cause, for upwards of two years, which greatly impeded his professional pursuits, and led him to contemplate the vanity of human life; by which means, I believe, he was reduced to the necessity of acknowledging himself an unworthy sinner; and constrained to seek for happiness by trusting *solely* to the great atonement made by our Lord Jesus Christ.

He was taken ill about the 30th of May, 1812. His disorder continued to increase to an alarming degree for about a fortnight, rendering all medical assistance vain. On Wednesday the 10th of June, the physicians pronounced him in great danger; and on Thursday the 11th, incurable. Observing that his friends were affected on learning the opinion of the physicians, he said, "Don't weep, your tears will make me unhappy." On Friday the 12th, being much worse, it was thought proper to inform him of it, that he might settle his temporal affairs; he received the information with great fortitude and composure of mind. About this time, Mr. Walter Griffith was introduced, to whom he expressed himself highly honoured by his visit, and added, "My friends now think I am dying; I have thought so myself sometime: Will you allow me to call you brother? then tell me *sincerely* what you think of my state? Do you *really* think I shall go to heaven? I have no doubt myself, but if you are not satisfied, ask me any question you please, and I will answer you as from the lips of a *dying man*. What an honour to have a soldier of Jesus Christ to visit a worthless worm!" *After some further* satisfactory conversation, the family communicated with him, and the minister took his leave.

He then expressed himself to one of his brothers in the following manner: "O my dear brother, dying is not easy; well might one say, 'Health or heaven.' Come quickly, Lord Jesus, come quickly! despatch thy messenger, mighty God: make a speedy end of it, if it be according to thy will.—O, my God, give me a larger portion of patience. O happy resignation! O the free, boundless love of Christ! it removes all my difficulties." Recollecting his having lost a son, about twelve months before, he said, "The death of my dear Henry was a presentiment of this;—O my brother, you have a Christian partner, let her make my wife her companion.—O my dear father, how often have I grieved you! How did my dear mother suffer in bringing such a worthless creature into the world; but what an honour to bring forth an heir of salvation! O my brother, you have been highly favoured with children; perhaps you may now and then send me up one; and how pleased shall I be to receive them!* You are now about to lose your elder brother, and you will consequently

* Perhaps it is worthy of remark here, that not many months after, the Lord was pleased to take two of his brother's children, in seven weeks after each other, to join him in the skies. The eldest of them not six years old, afforded evidence that the language of Jesus still is, "Suffer little children to come unto me." He was just capable of reading a chapter in the Testament; and the Lord was pleased to give him to understand what he read, and to fix it in his memory. A few days before he died, being nearly blind, he asked his mother to read some of those hymns, entitled, "Hymns for the Infant Mind;" particularly referring to those called The Bible, Brotherly Love, Jesus Christ came into the world to save sinners, Coming to Jesus; about dying, Suffer little Children to come unto me, &c; and he would alternately repeat the lines emphatically with her.

have an additional care on your mind. I leave my dear wife and children in your care; think what an important affair is the care of souls!"

To his wife, he said, "Your Maker will be your husband." To his children, "My dears, you see I am very ill; do you know what is the matter with me? I am dying, I am going to heaven; you know where I told you Henry was gone: I am going to *him*, and to leave *you*." To his eldest son, he said, "Charles, I have told you that you have a soul, and a body. My body will be put in the earth, as you would put seed in, which grows till it becomes a perfect tree. You do not understand this now, but you will hereafter. Mind what I tell you; be good children,—be very obedient to your mother; she loves you, and will be very good to you, and give you every thing you want; mind you read a great deal, and particularly your Bible, which will make you wise unto salvation. All who die do not go to heaven, but the good only; therefore, leave off foolish play; pray much to God; and though you may not appear respectable in the *world*, you will die happy. Take care of your brothers; be sure to attend all the means of grace.—*God bless you all.*" To his youngest brother he said, "Samuel, I always loved you, and intended to promote you in this world; but that is all over. I have recommended you to Mr. Bacon, but above all, I recommend you to Jesus." At another time, he said, "I have not followed a cunningly devised fable, nor am I beside myself, neither do my present feelings proceed from the impulse of the moment; for I have known for some time that Christ died for me. I have often been assailed by temptation, such as 'What have you to do with these things? you will perish if you trust in *them*; how can such a wretch presume, &c.' yet I would always say, 'I *will* venture, and if I perish, I'll perish at his feet." He now desired four of us to sit very close to him, and watch him; and inquired what day of the week it was. Upon being told it was Saturday, he said, "This is what I have calculated upon—this is Saturday,—Oh, how I should like to finish my work, that I might enjoy my Sabbath in heaven! How I envy that body which will be put under ground to-morrow! I would clasp the clay-cold corpse in my arms, and think it an enjoyment. O blessed God, give me more patience, more of that faith which overcometh the world. Now lay me on the bed—sitting in the chair was the only method by which I could find ease; now that has failed; truly now my flesh and my heart fail." One observing, God will be the strength of your heart, and your portion for ever; he said, "O yes, he is; glory be to him, he does support me, even in the dissolution of nature." After a while, he very sweetly waved his hand, and said, "A ray of love! my dear Saviour says, struggle on; he tells me this is all I have to do." After a pause, he said, "A few more

struggles, and all will end. I am only waiting for my wings.—O that I might be permitted to see some glorious vision before I leave this tenement of clay! Oh, should I be scarcely able to utter a sentence, with my latest breath, I would tell you all I could. My brother, if I should be permitted to bring you some kind instruction. I have just finished the *half* of three score years and ten: it seems I was just allowed to leave my family *above want*, as if the Lord had nothing more for me to do here below. The Lord has some employment for me in heaven. O pray for me, all of you—think of me when I am just leaving this clay tenement—think of me when I have taken my flight—O think of me for ever—remember my dying moments when you pray." He then repeated the following verse:

"Hark! O my soul, what sing the choirs,
Around the glorious throne;
Hark! the *slain Lamb* for evermore,
Sounds in the sweetest tone."

He then asked if the sun shone; upon being answered, No, he replied, "*it does; I see it shine*—I see a beautiful path perfectly white! O what a delightful thought, if an angel were to bring the spirit of my dear Henry, to fetch away my soul! I am only afraid my patience will not hold out; but God is better *than* my fears. My trust is in the Lord. My Jesus says, 'Come up, Come up,' one more struggle." He then, at intervals, expressed himself thus, "If it could be permitted for one creature to intercede for another at the throne of grace, how would I entreat my Jesus for you all!—O my God, why should I be so highly favoured!—

'I know, O Lord, thou hast prepared,
Unworthy tho' I be,
For me a blood-bought free reward,
A golden harp for me.'

Yes, a golden harp, to sound forth the praises of that Jesus, who hath done such great things for me. O let me tell out all his love! O that I had a trumpet voice, to sound forth His praise to all around! None but Jesus! none but Jesus!" Speaking of his interment he said:

"The graves of all his saints he blest,
And softened ev'ry bed;
Where should the dying members rest,
But with their dying Head."

Speaking of the goodness of God to him, he said:

"O if I had an angel's voice,
And could be heard from pole to pole,
I would to all the listening world,
Proclaim thy goodness to my soul."

He then desired somebody to read the hymn beginning with

"Jesus, I love thy charming name," &c.

and endeavoured to repeat the last verse:—

"I'll speak the honours of thy name,
With my last lab'ring breath;
When speechless, clasp thee in my arms,
The antidote of death."

On one saying, Lord, let thy servant depart in peace, he replied, with some earnestness, "for *mine* eyes have seen thy salvation." He then dosed a little, and now and then waking, said, "Only give me more patience; precious Jesus, thou hast promised to stand by me in affliction: now is the time, exert thine arm, O God. Come, Lord Jesus, Come quickly!" and then, "Lord Jesus, receive my spirit!"—When his speech began to fail, he eagerly solicited a kiss from all around. About nine o'clock, he suddenly started up, but reclining on the pillow again, he said, "Blessed Jesus! how is it I have been thus disturbed!" We now thought him expiring, and expected to hear no more from him; but upon his father's whispering to him, "My dear, how is your mind now?" he faintly, but readily answered, "*perfectly happy.*" These were his last words; and in a few moments after, he gently breathed his last, on Saturday night, June 13, 1812, at ten o'clock.

MEMOIR OF MRS. MARY BELL,

OF PORTINGTON, NEAR HOWDEN, YORKSHIRE.

Mrs. Mary Bell, the subject of the following Memoir, was born at Spaldington, in the year 1735—6. Her parents were of reputable character in the neighbourhood where they lived; and brought up their children on a farm at that place. Mrs. Bell, (whose maiden name was Guy,) was the youngest of four daughters; and it pleased the Almighty to take away by death, her father, Mr. Guy, while she was yet unborn. Sometime after the death of Mr. Guy, his widow married again, and the step-father was kind and affectionate to the children of Mr. Guy. The family encreasing after the second marriage, and Mary Guy, being of an active and industrious turn, could not be satisfied that so many of them should suffer themselves to be employed in one house, and therefore offered herself to be hired as a servant, and remained in that capacity four or five years, till, by the death of some, and the marriage of others of her sisters, it became *necessary* for her to return home.—This circumstance is men-

tioned, because she has frequently observed, when refering to *that part of her life*, how much she had been satisfied by adopting that resolution, as she believed it had contributed greatly to her knowledge of domestic affairs. After remaining with her father-in-law and mother till she attained the age of 25, she was married to Mr. Henry Bell, a neighbouring farmer. It does not appear that she had hitherto, or indeed for a few years subsequent to this, any clear views relative to vital godliness, although she preserved a strictly moral character, and had a considerable degree of the fear of God before her eyes. She regularly attended the service at the established church, and, I suppose, concluded that all was well. At that time, opportunities for hearing the Gospel among the Methodists, were but few. They did indeed come into that neighbourhood, but were little known, and not much regarded. It pleased the Almighty, however, under a sermon preached by Mr. John Mason, from "Neither circumcision availeth any thing, nor uncircumcision, but a new creature," to convince her that she had not that religion *of the heart* which she *then* saw was absolutely necessary.

The discovery she then obtained, of her lost estate through sin, and the way of salvation through the Redeemer, was so clear as fully to determine her mind as to the course to be pursued. She did not begin to reason with flesh and blood, or halt between two opinions, but sought with all her heart for the 'pearl of great price;' and that kind Being, whose compassion fails not, was pleased to hear her cry, and send deliverance.—She believed with her heart unto righteousness, and declared with her lips the loving-kindness of the Lord. At this time, Mr. Bell, her husband, laboured under deep conviction for sin; and her conversation and prayers, became encouraging and prevalent in his behalf. Believing that great advantages were to be derived from christian communion, she did not hesitate to unite in church fellowship with those, whose privileges she conceived were the best calculated to promote her spiritual interests and comforts. Having received the Light of Truth under the ministry of the Methodists, and cordially believing the doctrines taught by them, as well as approving the rules by which their societies are regulated, she became a member of that community; still, however, preserving a strong attachment to the Established Church, the ordinances of which she regularly attended, as long as she was able.

As a Methodist, it is presumed, that nearly 50 years steady attachment to their cause, will be considered as some proof of the firmness and stability of her mind; unmoved she stood among the many sad instances of lukewarmness and apostasy on the one hand, and of wild enthusiasm on the other. She had made the Lord her portion, and Him only would she serve. She had

counted the cost, and as she expected crosses, she was generally prepared for them. Among the proofs that may be adduced in favour of the genuineness of her piety, are perhaps, 1st, Her reverence for, and attachment to pious Gospel ministers, especially those of the established Church, and of the Methodist connexion; as *ambassadors* for God, she considered them as justly entitled to great honour, and as *labourers* in the Lord's vineyard, to every return of sympathy and kindness she was capable of affording, as she well knew that the labourer is worthy of his hire. 2d, Her earnest and persevering endeavours for the good of her family; her anxious solicitude for the temporal and spiritual welfare of her children, was manifested by the economical and industrious exertion she used for their comfort in the present life, and by her carefully watching their morals, and exercising a steady discipline upon their conduct. Few of her sex have equalled her in this particular; for although in the exercise of proper authority, she was sometimes under the necessity of doing violence to her parental feelings, yet when she saw that duty required it, she did not hesitate to perform a task, (resisted and opposed indeed by what she felt, but) dictated by a proper judgment. As her children grew up in life, she frequently, if she perceived any thing improper in their conduct, took an opportunity to expostulate with them in private, setting before them the nature and consequences of sin, and, in solemn and fervent prayer to God, besought him to bless and apply what she had said, and to turn their feet into the way of his testimonies. It pleased the Almighty to spare her, to see her desire upon her children. If she perceived in any of her servants a seriousness of deportment, she did not fail to give every encouragement to such, affording them every proper opportunity for attending the means of grace, and instructing them, according to her abilities, in things that are most excellent;—if, on the other hand, she perceived in any of them an aversion to religion, and a disposition to neglect the ordinanees of God, she faithfully admonished them of their danger, and set before them the awful consequences of disobeying God,—her labours in this respect were not in vain; there are some pious characters now living, who have reason to praise God they were ever brought under her roof.

3dly, Her love to the church of Christ. These, whether rich or poor, she considered as her brethren and sisters, and fellow-heirs of the same glorious inheritance. With these she took sweet counsel, and had profitable converse; and although frequently labouring under great infirmities, especially for a few years towards the close of life, she met with them in the class, a mean of grace which she always highly valued, as well calculated to promote their mutual help and comfort. She had that mark

of discipleship, "We know that we are passed from death unto life, because we love the brethren." 4th, Her love to, and pity for the fallen children of men.—During the time they *lived* at Spaldington, before their removal to Portington-Grange, she did all she could to promote the Gospel. One or two pious clergymen, who lived a few miles from them, occasionally came to their house, for the purpose of sowing the good seed in that neighbourhood, when she cheerfully and thankfully opened her door, and made all the conveniences she could, for the accommodation of such as chose to meet with them on these occasions; and in her latter days, could reflect upon these opportunities with delight. After their removal to the Grange, she cheerfully opened her door for the preaching of the everlasting Gospel by the Methodist preachers, until a more convenient place could be procured. From the same principle, she had long felt an anxious desire for a chapel to be erected at Howden, but it was some time before her wishes could be fulfilled. At *length* a friend informed her that a suitable spot was *on sale; she immediately* ordered him to purchase it, not doubting but as an *opening* was made, the work would be accomplished. The bargain was made, a commodious chapel was erected, and, to her great satisfaction, she lived to see it filled with attentive hearers. During a great part of her pilgrimage on earth, she had actively devoted *herself* to the service of God, and of his church;* but towards *the close* of life, especially for the few years after they had retired from business, being, through infirmities, chiefly confined to her own house, she was but little known, except to God, and her family; yet then, when unable to join in the public worship of Almighty God, she made his word her constant companion, and found in the Sacred Oracles, such a source of consolation, that she seemed to discover in them beauties, and to derive from them comforts, such as she had not seen or felt before; so true is the Lord's declaration, "As thy day is, so shall thy strength be." That hymn also which begins,

"While quiet in my house I sit,
Thy Book be my companion still,"

was one which she frequently read, and ever with great pleasure and delight. At length, a severe paralytic stroke deprived her of strength and speech; she suffered, after this, a few hours above a week, when it pleased the Almighty, on the 25th day of September, 1813, to release her from her sufferings, and to admit her to a participation of that glory, which he has prepared for them that love him. Thus died Mrs. Mary Bell, of Portington, than whom there perhaps have lived but few more steady

* She was for some time the leader of a class, at Eastrington, and fulfilled that office with great faithfulness and diligence.

and upright characters. Her excellencies were many, her faults few, yet because she was a child of Adam, it is not intended to exhibit her as a *perfect character*. To improve the solemn occasion, a funeral sermon was preached at the parish church of Eastrington, on Sunday the 17th of October, by the Rev. James Stillingfleet, Rector of Hotham, from "Neither circumsion availeth any thing, nor uncircumsion, but a new creature." It was a solemn and affecting season—the necessity of a change of heart and life, was clearly proved, and earnestly enforced, while a crowded audience listened with deep attention, and seemed at least to feel the force of divine truth. Another sermon was preached by the Rev. Stephen Wilson, in the Methodist chapel at Howden, on Sunday the 15th of November, from the words of David, "It is good for me that I was afflicted, that I might learn thy statutes; the law of thy mouth is better to me than thousands of gold and silver." On this occasion, the congregation was very large, and appeared deeply to feel whilst Mr. Wilson pointed out the benefits resulting from a constant attention to the word of God.—May it prove, at the last day, that the precious seed sown at these times, has fallen upon good and honest hearts!

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following Essay on "The SIN and DANGER of INATTENTION and IRREVERENCE during DIVINE SERVICE," was first delivered as a sermon on that subject. If, in its present form, you should consider it calculated to lessen the evil, its insertion in your valuable Magazine, will confer a favour on

Sir,

Luton, Your's, most affectionately,

August 30, 1814. SAMUEL BLACKBURN.

MR. Boswell informs us, that, on asking Dr. Samuel Johnson, if Mr. Foote was not an infidel? the doctor replied, "Yes, Sir, Foote was an infidel, as a dog is an infidel—he never thought on the subject." While the whole system of infidelity may be easily traced to this origin,—the want of deep, serious, and impartial consideration,—may not the great and lamentable evil of *inattention* or *irreverence* during DIVINE SERVICE, be attributed to the same cause? Have those who are guilty of it, *ever 'thought upon the subject?'*

The wandering eye, and absent look, are too plain indications that though the *bodies* of such persons are in the posture of paying

homage to God, yet "God is not in all their *thoughts.*" They have come up to the "house of prayer," but *not to pray*—the agreeable employment of *praise* is introduced; but their hearts are evidently not in unison with the exercise. The most trivial occurence disturbs their attention; a sure sign that they cannot say with the Psalmist, "My *heart* is *fixed;* O God, my heart is fixed: I will sing, and give praise." They who cannot follow a long train of reasoning, nor judge of all the niceties of a particular creed, can, however, easily form a judgment of a man's external carriage; and if *that* disagrees with genuine christianity, all the correctness of his professed opinions, will not prevent their considering him as a stranger to "pure and undefiled religion."

1. Where should a person conduct himself with rigid propriety, if not in a place of divine worship. Let us consider, for a moment, WHAT IT IS. It is the place appointed for paying homage to HIM, in whom we live, and move, and have our being; who sitteth on the circle of the earth, and stretcheth out the heavens as a curtain, who stilleth the sea, when the waves thereof roar,—who numbereth all the stars, and mustereth their host. *Great is* the Lord, and of great power, his understanding is infinite. He does more than this. He forgiveth all our iniquities—healeth all our diseases—redeemeth our life from destruction,—and crowneth us with loving-kindness and tender mercies. Behold an assembly met to worship him! It is the most venerable sight in the world. A literary society, a numerous army, a crowded senate, are far inferior in point of dignity, of importance, and of beauty, to an assembly of worshippers in spirit and in truth.

2. CONSIDER OF WHOM IT IS COMPOSED. It is a company of redeemed sinners magnifying their Saviour. It is a company of afflicted people, seeking consolation in God; of persons sensible of their incapacity to direct themselves, amidst all the mazes of this entangled world, soliciting direction from Supreme Wisdom; of persons wounded in spirit; bereaved and deserted, casting their cares upon the Father of the fatherless. Some overflowing with gratitude, have come to vent their feelings in praise: others worn down by infirmity, have met to pray. It is an assembly of persons, who, though now trembling in the church below, hope, ere long, to triumph in the church above, and to surround the throne of God, and of the Lamb. Awful must the insensibility be, that remains unaffected with such a sight! Grossly ignorant must the mind be, that knows not its duty on such an occasion! While the thoughts of the profane evaporate in vanity, the warm supplication of the believing soul, ascends to God in sweet memorial. Whilst the bodily eye of the carnal worshipper is wearied with gazing on the objects around, the eye of faith, with keen and steady view, pierces through the mist of time, and surveys the glories of the eternal world. Which of the two is most to be envied?

3. They who behave irreverently, or in any respect improperly, in a place of worship, ought to remember, BY WHOSE AUTHORITY THE PEOPLE ASSEMBLE THERE. Is it an edict of the state? Is it merely an Act of Parliament, that summons them to their meeting on the sabbath?—No; *they meet by the express and positive appointment of the* EVERLASTING GOD. By him also their worship is prescribed. If they *sing*, they have the example of Christ,* and his command, by his apostles,† for their practice. If they *pray*, they are directed to offer up "prayers and supplications for all men; for this is good and acceptable in the sight of God their Saviour."‡ Is the word *preached?* Ministers are commanded to "preach in season, and out of season;"§ and hearers are ordered to "take heed how they hear."‖ Are the Scriptures *read?* It is because "the word of Christ should dwell in us richly in all wisdom;"¶ and because the Scriptures at large "are profitable for doctrine, reproof, correction," &c.** *All these exercises proceed from the regal authority of the* SON OF GOD. They are the laws of his kingdom, and these are his officers and subjects, executing them. In God's immediate presence, while his servants are doing his "will on earth, as it is done in heaven;" while they act under his authority, and endeavour to display his glory, who would not say, "I also will sing of mercy and of judgment; I also will behave myself wisely in a perfect way. I hate the work of them that turn aside: I will not know a wicked person."

4. Our attention to the services of the house of prayer, ought certainly to be CLOSE and EARNEST, when we consider that the HOUSE OF PRAYER IS THE ABODE OF TRUTH. What are all truths compared with religious truths—with the TRUTH OF GOD? If we attend with eagerness to a philosophical lecture, to the pleading of a lawyer, to the reasoning of a disputant; shall we not listen to the "servants of the Most High God, who shew unto us the way of salvation?"—Shall Christ, the wisdom of God, and the power of God, who alone hath the words of eternal life, and who invites men to him, that they may have life, and have it more abundantly; shall he be heard with indifference?—When "the Spirit speaketh unto the churches," shall we lend a deaf ear unto him? Strange must be the apathy, and daring the impiety, that would dictate such a conduct!

5. The *listless* and *restless* appearance, which too many exhibit during divine service, is a clear evidence of its being a weariness to them. Should we inquire the *reason*, they will perhaps answer, "there is nothing *new* in the service,"—no *novelty* to attract them. This want of novelty is *apparent*, not *real*, and arises from the diseased state of their minds. When a man is in the true spirit of devotional duties, he is gratified with novelties

* Mark xiv. 26. † Ephes v. 19. ‡ 1 Tim. ii. 1, 2, 3. § 2 Tim. iv. 2.
‖ Luke viii. 18. ¶ Col. iii. 16. ** 2 Tim. iii. 16.

every time he engages in them. He has *new* views of the character of God, *new* displays of his grace and truth; sees *new* wonders in his law; discovers *new* beauties in his gospel; receives *new* tokens of his favour; has *new* feelings of gratitude to Him; and *new* and increasing delight in his service.

Indeed, until the heart of man becomes itself a temple for God, he will never, either understand or relish the worship of God. When this blessed change takes place, observe how his temper and language alter: Before, "O what a weariness is it!" Now, "I was glad when they said to me, Let us go up to the house of the Lord." When the Lord makes us free, we are free indeed: and then, and not till then, we find that God's service is perfect freedom. Entertaining proper views of the character of God, and continually impressed with a belief of his *omniscience*, we can no longer trifle with our duty: the whole world becomes a house of prayer, and every employment an act of obedience.

6. If the sublime morality of the gospel were thoroughly understood, and practised, those who were *habituated* to the practice of it, would be ready to wonder, that any one should need either instruction or reproof on such a subject as this. Indeed, the conduct of nominal Christians, in general, would appear in a more striking, and a more odious light. As Peter describes the unbelieving companions of some converts in his day, as surprised that the latter did not run to the same excess of riot they used to do; so, well-instructed and consistent Christians, would stand amazed, to see those, who call themselves by the name of God, offering him even the *slightest* insult. The commonness of these scenes, abates our horror at them. A moment's reflection on the *majesty* of God, would suggest to us the solemn exhortation of the Psalmist, "Stand in awe, and sin not."

O be not mockers, lest your bands be made strong! Consider the nearness of eternity, and the importance of preparing for it. In those ordinances of religion which you now neglect, or despise, you may learn the *nature* of this preparation, and the *way* by which you may obtain it. An eloquent writer, thus describes the state of one, who, when arrested by the hand of some alarming disease, is, for the first time, awakened to a sense of the importance of futurity:

"The amazed spirit is about to dislodge! Who can speak its terror or dismay? Then he cries out in the bitterness of his soul, What capacity has a diseased man,—what time has a dying man,—what disposition has a sinful man, to acquire good principles, to unlearn false notions, to renounce bad practices, to establish right habits, to begin to love God, to begin to hate sin? How is the stupendous concern of salvation to be wrought out by one who is incompetent to the most ordinary concerns?"

"The infinite importance of what he has to do,—the goading

conviction that it must be done,—the utter inability of doing it,—the dreadful combination in his mind, of both the necessity and incapacity,—the despair of crowding the concerns of an age into a moment,—the impossibility of beginning a repentance which should have been completed,—of setting about a peace which should have been concluded,—of suing for a pardon which should have been obtained;—all these complicated concerns, without strength, without time, without hope, with a clouded memory, a disjointed reason, a wounded spirit, undefined terrors, remembered sins, anticipated punishment, an angry judge, an accusing conscience; all together augment the sufferings of a body, which stands in little need of the insupportable burden of a distracted mind, to aggravate its torments."

Reader! whoever thou art, if thou "lovest not the habitation of God's house;" if, when there, thou enter not into the spirit of the duties there performed, thy "heart is not right in the sight of God!" Art thou now mourning thy former impiety and folly? Confess thy sins upon the head of the great Sacrifice. "God is faithful and just to forgive thy sins, and to cleanse thee from all unrighteousness." Happy are all they, who, returning in the name of Jesus Christ, to his Father, and their Father, his God, and their God, are made free from sin, and have their fruit unto holiness. Reader, this happiness is now offered unto thee; may God help thee to embrace it. Amen!

To the Editor of the Methodist Magazine.

SIR,

THE following letter, written by the late Rev. George Whitefield, being well calculated to furnish your readers with correct ideas of one of the methods by which the Romish clergy, in popish countries, are wont to entertain their besotted adherents, will, I doubt not, if admitted into your Miscellany, be acceptable to your numerous readers.

London, Sept. 1814. N.

Lisbon, April 12, 1755.

My dear Friend,

After the news already sent you, I thought our *Lisbon* correspondence would entirely have been put a stop to, for upon returning to my lodgings, (as weary, I believe, as others that had been running from church to church all day,) word was sent me, that our ship would certainly sail the next morning. This news, I own, was not altogether agreeable to me, because I wanted to see the conclusion of the *Lent* solemnities. However,

I made ready; and having despatched my private affairs the over night, was conducted very early in the morning, by my kind host, down to *Bellam*, where the ship lay. We parted. The wind promised to be fair; but dying away, I very eagerly went ashore once more. But how was the scene changed! Before, all used to be noise and hurry;—now, all was hushed and shut up, in the most awful and profound silence. No clock, or bell, had been heard since yesterday noon; and scarce a person was to be seen in the street, all the way to *Lisbon*. Early in the afternoon, we got to the place, where (I heard some days ago,) an extraordinary scene was to be exhibited. Can you guess what it was?—Perhaps not. Why then I will tell you. "It was the crucifixion of the Son of God, represented partly by dumb images, and partly by living persons, in a large church belonging to the convent of *St. De Beato.*" Several thousands crowded into it; some of whom, as I was told, had been waiting there from even six in the morning.—Through the *kind interposition* and assistance of a protestant or two, I was not only admitted into the church, but was very commodiously situated to view the whole performance. We had not waited long before the curtain was drawn up. Immediately, upon a high scaffold, hung in the front with black baize, and behind with silk purple damask, laced with gold, was exhibited to our view, an image of our *Lord Jesus*, at full length, crowned with thorns, and nailed on a cross between two figures of like dimensions, representing the two thieves. At a little distance, on the right hand, was placed an image of the virgin *Mary*, in plain long ruffles, and a kind of widow-weeds. Her veil was purple silk, and she had a wire glory round her head.—At the foot of the cross, lay, in a mournful pensive posture, a living man, dressed in woman's clothes, who personated *Mary Magdalen*; and not far off, stood a young man, in imitation of the beloved disciple.—He was dressed in a loose green silk vesture, and bob-wig.—His eyes were fixed on the cross, and his two hands a little extended. On each side, near the front of the stage, stood two sentinels in buff, with formidable caps and long beards; and directly in the front, stood another yet more formidable, with a large target in his hand. We may suppose him to be the *Roman centurion*. To complete the scene, from behind the purple hangings, came out, about twenty little purple-vested winged boys, two by two, each bearing a lighted wax-taper in his hand, and a crimson and gold cap on his head.—At their entrance upon the stage, they gently bowed their heads to the spectators, then kneeled and made their obeisance first to the image on the cross, and then to that of the virgin *Mary*.—When risen, they bowed to each other, and then took their respective places over-against one another, on steps assigned for them at the foot of the stage. Opposite to this, at a few yards distance, stood a

black friar, in a pulpit hung in mourning. For a while he paused, and then breaking silence, gradually lifted up his voice, till it was extended to a pretty high pitch, though I think scarce enough for so large an auditory. After he had proceeded in his discourse about a quarter of an hour, a confused noise was heard near the front great door; upon turning my head, I saw four long-bearded men, two of whom carried a ladder on their shoulders, and after them followed two more, with large gilt dishes in their hands, full of linen, spices, &c. These, (as I imagined) were the representatives of *Nicodemus*, and *Joseph* of *Arimathea*. On a signal given from the pulpit, they advanced towards the steps of the scaffold; but upon their very first attempting to mount it, at the watchful centurion's nod, the observant soldiers made a pass at them, and presented the points of their javelins directly to their breasts. They are repulsed. Upon this a letter from *Pilate* is produced. The centurion reads it, shakes his head, and with looks that bespoke a forced compliance, beckons to the sentinels to withdraw their arms. Leave being thus obtained, they ascend; and having paid their homage, by kneeling first to the image on the cross, and then to the virgin *Mary*, they retired to the back of the stage. Still the preacher continued declaiming, or rather, (as was said,) explaining the mournful scene. *Magdalen* persists in wringing her hands, and variously expressing her personated sorrow; whilst *John*, (seemingly regardless of all besides,) stood gazing on the crucified figure. By this time, it was near three o'clock, and therefore proper for the scene to begin to close. The ladders are ascended, the subscription and crown of thorns are taken off, long white rollers put round the arms of the image, and then the nails knocked out which fastened the hands and feet. Here *Mary Magdalen* looks most languishing; and *John*, if possible, stands more thunder-struck than before.—The orator lifts up his voice, and almost all the hearers expressed concern by weeping, beating their breasts, and smiting their cheeks.—At length the body is gently let down. *Magdalen* eyes it, and, gradually rising, receives the feet into her wide-spread handkerchief; whilst *John*, (who hitherto stood motionless like a statue,) as the body came nearer the ground, with an eagerness that bespoke the intense affection of a sympathizing friend, runs toward the cross, seizes the upper part of it into his clasping arms, and, with his disguised fellow-mourner, helps to bear it away. And here the play should end, was I not afraid you would be angry with me, if I did not give you an account of the last act, by telling you what became of the corpse after it was taken down. Great preparations were made for its interment. It was wrapped in linen, and spices, &c. and being laid upon a bier richly hung, was afterwards carried

round the church-yard, in grand procession. The image of the virgin *Mary* was chief mourner; and *John*, and *Magdalen*, with a whole troop of friars, with wax-tapers in their hands, followed after. Determined to see the whole, I waited its return, and in about a quarter of an hour the corpse was brought in, and deposited in an open sepulchre prepared for the purpose; but not before a priest, accompanied by several of the same order, in splendid vestments, had perfumed it with incense, sung to and kneeled before it. *John* and *Magdalen* attended the obsequies; but the image of the virgin *Mary* was carried away, and placed upon the front of the stage, in order to be kissed, adored, and worshipped by the people.—This I saw them do with the utmost eagerness and reverence. And thus ended this *Good Friday's* tragi-comical, superstitious, idolatrous farce. A farce, which, whilst I saw, as well as now whilst I am describing it, excited in me a high indignation.—Surely, thought I, whilst attending on such a scene of mock devotion, if ever, now is the dear *Lord Jesus* crucified afresh; and I could then, and even now, think of no other plea for the poor beguiled devotees, *than that* which suffering innocence put up himself for his enemies, when actually hanging upon the cross, "Father, forgive them, for they know not what they do." There was but one thing wanting to raise one's resentment to the highest pitch, and that was, for one of the soldiers to have pierced the side of the image upon the cross. This, in all probability, you have heard hath actually been done in other places; and with a little more art, might, I think, have been performed here. Doubtless it would have afforded the preacher as good, if not a better opportunity of working upon the passions of his auditory, than the taking down the superscription and crown of thorns, and wiping the head with a blooded cloth, and afterwards exposing it to the view of the people; all which I saw done before the body was let down.—But alas! my dear friend, how mean is that eloquence, and how entirely destitute of the demonstration of the Spirit, and of a divine power, must that oratory necessarily be, that stands in need of such a train of superstitious pageantry, to render it impressive!—Think you, my dear friend, that the apostle *Paul* used, or needed any such artifices, to excite the passions of the people of *Galatia*, amongst whom, as he himself informs us, "*Jesus Christ* was crucified, and evidently set forth?"—But thus it is, and thus it will be, when simplicity and spirituality are banished from our religious offices, and artifice and idolatry seated in their room.—I am well aware that the *Romanists* deny the charge of idolatry; but after having seen what I have seen this day, as well as at sundry other times since my arrival here, I cannot help thinking, but a person must be capable of making more than metaphysical distinctions, and deal in very abstract

ideas indeed, fairly to evade the charge.—If weighed in the balance of the sanctuary, I am positive the scale must turn on the protestant side. But such a balance these poor people are not permitted to make use of! Doth not your heart bleed for them? Mine doth, I am sure, and I believe would do so more and more, was I to stay longer, and see what they call their *Hallelujah*, and grand devotions on *Easter-day*.—But that scene is denied me.—The wind is fair, and I must away.—Follow me with your prayers, and believe me to be, my dear friend,

Your's, most affectionately, in our common Redeemer,

G. WHITEFIELD.

OBITUARY.

DEATH OF DR. COKE.

WE are very sorry to have to announce to our readers, the death of our respected and beloved friend, the Rev. Dr. COKE. From letters, sent by some of the Missionaries to their parents, we learn the following particulars.—None on board enjoyed a better state of health than he, during the first four months of the voyage. On the 1st of May, he was a little indisposed, but said that he apprehended his complaint to be no more than a little weakness, which would go off in a few days. On the 2d, he was worse; but sat down to table, and walked as usual. In the evening, he walked on the deck, before he retired to rest. Mr. Clough, one of the Missionaries, accompanied him into his room, and, at his request, gave him a little opening medicine from his chest, and offered to render him every other service in his power. But the Doctor, not apprehensive of any immediate danger, with his wonted sweetness of spirit and manner, desired him to go to bed, shook hands with him, and commended him to God. Thus ended our dear friend's interconrse with mortals!—for in the morning he was found a corpse! It is supposed that he died of an apopletic fit, a species of complaint to which he had been subject.

This short and imperfect account of the last days of Doctor Coke, is all with which we are at present able to furnish our readers; but after we shall have received the official account which has been sent off by the Missionaries, we shall take an early opportunity of communicating further information.

It is hoped that the Doctor has left papers, from which an interesting account of his life may be compiled.

MISSIONARY INTELLIGENCE.

EXTRACT of a Letter from Mr. James Man, to the Rev. Joseph Benson.

Halifax, Nova-Scotia,
June 19, 1814.

Rev. and dear Sir,

OUR Annual Conference being ended, I take the liberty of addressing a few lines to you. We were much disappointed in brother Strong's not coming to this province, as was expected; one of the circuits must of course be left vacant, until supplied from home. This vacancy is occasioned by brother Sutcliff's going home, whom we regret to part with; but no doubt his future labours in his native country will be more pleasing to himself, and, I hope, more profitable to those among whom he may be appointed to labour. The work in general in these provinces, has not been in that prosperous state that it was a few years since, when the Lord was pleased to pour out his Spirit on the people in Liverpool, St. John's, Annapolis, Shelburne, and Barrington; but alas! many who professed religion at that time, (especially the young,) have receded from Christ, and fallen back into the spirit of the world. We are not, however,

without hope, but trust, that the Lord will return again and visit his people, pour out his Spirit upon them, and cause the desolate and solitary places once more to rejoice, and blossom as the rose. With respect to myself, I have spent most of my time the last year in Shelburne circuit, and trust my labour was not altogether in vain. I should have been glad if a more effective man could have been sent to them; but as this cannot be, under present circumstances, for the want of more help, I shall, with the blessing of the Lord, return to them again, and do what I can in my little way, to promote a cause, which, next to my own eternal interests, lies nearest my heart. I see much cause of shame, on account of my unfaithfulness and unprofitableness in the service of the Lord; and, at the same time, abundant cause to be thankful, that the Lord uses me in any measure to promote the interests of his kingdom. My life is crowned with mercy, hence I am constrained to say with the poet,

"Here I'll raise my Ebenezer,
Hither by thy grace I'm come,
And I trust by thy good favour,
Safely to arrive at home."

At present, I am supplying brother Bennett's place, who was delegated by our Conference to visit Prince Edward's Island, and to investigate the state of the work there. The result of which, no doubt, will be transmitted to you.—Lately died, in Shelburne circuit: 1. Jane Orr, aged 88, in the full triumph of faith. She was a native of Scotland; and a member of our Society for 25 years. 2. Isaac King, one of the first fruits of my labours in that circuit; whose happy and triumphant end, left solemn impressions on the minds of all who visited him in his last illness. 3. John Greenwood, cut off in the bloom of youth, by a lingering consumption, under which affliction he sought and obtained an interest in Christ, and died remarkably happy. While he had strength, he was employed in exhorting his parents, brothers, and sisters, and all who visited him, to seek the Lord; and when nature was exhausted, without a sigh or a groan, he fell asleep in Jesus. 4. Mary Crowl, who died of a lingering consumption also. She had been a member of our Society about seven years; bereaved of a husband in early life; but with christian patience and holy fortitude, she bore up under her heavy afflictions, and at last resigned her happy spirit into the hands of her merciful Redeemer.

I remain, your affectionate brother,
JAMES MANN.

Letter from Mr. J. Priestley, to the Rev. Joseph Benson.

Liverpool, Nova-Scotia, July 27, 1814.

Rev. and dear Sir,

As a person with whom I am well acquainted, is about sailing for Liverpool, in England, I gladly embrace the opportunity of writing a few lines; but as the vessel is expected to sail immediately, I am unavoidably prevented from writing as I otherwise would.

I have great reason to thank the Maker, Preserver, and Redeemer of men, that I enjoy health, that greatest of earthly blessings; and I humbly trust, that I am not devoid of either the fear or love of God.—*I am not without hope*, that I shall be so honoured as to meet you in a world of immortal glory, where "the wicked cease from troubling, and the weary are at rest."

With respect to the cause of God in this place, I am sorry to say, that our present prospects are not so pleasing as might be desired. You will have learned from the minutes of our late Conference, that the number in society in this place, is not so great as it was last year. I attribute this, in a great measure at least, to the unnatural and unhappy war, now existing between England and America; though many derive worldly advantages from it, both here and elsewhere, yet several suffer loss in their souls by permitting it to engross too much of their attention. I may add, that there are several things which make it manifest, that religion suffers more here, on account of the war, than in any other part of this province.

But, blessed be God, there still remain a few, who make God's glory the end of their every action; his Spirit, the guide of their affections; his Word, the rule of their lives; and his Providence, the directory of their affairs.

Since the commencement of the last year, God has taken several of our society to himself: they died in the full triumph of faith. There is another of our members, whom the Lord, in all probability, will soon remove to the Church triumphant.

I remain, &c.
JAMES PRIESTLEY.

Letter from Mr. Dunbar, to the Missionary Committee.

St. George's, Bermuda, Aug. 25, 1814.

In my last letter, dated July 18, I mentioned that brother Wilson was better; since that time, he has had two attacks of his old complaint, which brought on fainting fits, cold sweats, want of appetite, &c; however, on the whole, he is much better than when he left the West Indies. Two physicians, who have been consulted on his case, say, that he must *read*, *study*, and *preach* very little; but that to return home would be most to his advantage; and they fear, that without his doing so, no material change for the better will be effected. I am very sorry for brother Wilson, for he is a good young man, and bids fair for usefulness in the church, in this world: but he will not be prevailed upon, either by the doctor or myself, to take that care of himself which he ought.

Some time past, I had the pleasure of informing the Committee, that we had got a piece of land in St. George's, for a chapel; at that time we had a flattering prospect, and, blessed be the Lord, our most sanguine expectations have been exceeded. With thankful hearts, we can lift up our voice, and say, "It is the Lord's doing, and it is marvellous in our eyes."

Last Lord's-day, Aug. 21, we opened the St. George's chapel: in the morning, I preached from Luke xxiv. 45—48; and, in the evening, brother Wilson preached from Isa. lvi. 7. The chapel was very well filled. On the same day I administered *Baptism* and the *Lord's-supper*.—It was, indeed, a glorious day to many.

The chapel in St. George's is 45 feet long, and 30 feet wide. It has two aisles, and 35 pews, which are let, besides free seats. The pews bring in annually 90 *l.* 6 *s.* 8 *d.* Eleven of the pews are let to coloured persons, and all the rest are taken by white people: and every pew in the chapel is taken, except one that holds no more than four persons. We could by no means give satisfaction in letting the pews, as we had more applications than pews. I expect we shall be obliged to put an end gallery into the chapel, and that shortly; we have provided for it, should it be wanted.

The chapel and the land have cost almost *a thousand pounds*; and the chapel is not yet ceiled. The subscriptions, amounting to nearly *seven hundred and thirty pounds*, added to the pew rents, reduce the debt on the chapel to one hundred and eighty pounds. You must remember, that all this is Bermuda currency, which is one-fourth more than sterling.

Now, I would ask, how many of our societies at *home* do *better*, or so *much* as this? What people have shewn a more ready, or *liberal* mind, than the people in this place? and yet they have not been able to prevail on the Conference to send them two preachers.—Let two be regularly sent to them, and you will see what they will do towards supporting them.

In the time of our trouble and persecution, at Hamilton, I applied to the Attorney-General for a license; but that being an unprecedented thing, he thought that it could not be granted, as the Toleration Act did not *extend* or apply to this island: but he thought we were perfectly secure by the civil law. However, as soon as his Excellency, Sir James Cockbourn, returned to the island, and of course to the government, I waited on his Excellency, and told him, that myself and the people with whom I was connected, looked up to his Excellency for the *protection* and *continuance* of those religious privileges which we had hitherto enjoyed, and that, from his Excellency's past conduct towards us, we had every thing to expect, in future, which we could reasonably hope for. His Excellency's reply was, "that he thought every man ought to worship his Creator as he thought proper; and that while we conducted ourselves as good subjects, he would never *infringe* our liberties; and that if he could put us in *possession* of *any* privileges which we did not enjoy, he would feel pleasure in so doing!" I thanked his Excellency; and then said, that I had *one request* to make in behalf of myself and the people with whom I was connected here, and that was, that he would grant us a license for the chapel in this place, and for that in Hamilton. His Excellency said, he would no that with pleasure, provided he were under no restrictions, and he was not aware of any. I then laid before his Excellency, a copy of the *last act*, and also a *form* of the license, with which his Excellency seemed well pleased: after which, I obtained a license, for both our chapels, from the Secretary's office, under his Excellency's

signature; which was the cause of much *joy* and *thankfulness* to all our friends.

His Excellency asked by what *name* did we distinguish ourselves as dissenters; I said, the Wesleyan Methodists. He inquired into the nature of our doctrines, particularly, whether we thought that faith *alone* would save us; or, if we *insisted* upon good works also:—I said, that we believed that man was justified before God, by faith, without works; but that he must produce good works, as the evidence of that faith, and in order to his acquittal at the bar of God, in the day of judgment. His Excellency seemed pleased, and perfectly satisfied with my reply. He also asked, what number we had in the Society, and what number of hearers we had, and if I did duty both at St. George's, and at Hamilton's, &c.

I returned his Excellency my sincere thanks, and those of the people with whom I am connected, for his attention to our request, and his readiness to serve us; and added, that I hoped our conduct would ever be such as to claim his protection. And I must say, that I feel myself under many obligations to his Excellency, for the polite attention and friendly disposition he has invariably manifested to us.

Now, after we have done *so* much for ourselves in this island, surely the Conference will do something handsome for us. I have begged, and asked, again and again, and I must repeat, and continue to repeat my request, until I prevail; that is, until the Conference, or Committee, give us something worth receiving, for the Missionaries' house, in Hamilton.

I have had another letter from brother Wiggins. Brother Davies arrived on the 1st of May, and obtained a license on the 17th; but had been sick from that time to June 29. I wait with much anxiety to hear from you, and to know my appointment for the present year.

I am, your's, &c.

J. DUNBAR.

Letter from Mr. Dowson to the Methodist Conference.

Harbour Island, Augt. 30, 1814.

Very dear and respected Fathers, and Brethren,

In Yorkshire, my native country, the Lord revealed his Son in me, and afterwards called me to go to the West Indies, a strange country, of which I had heard and read much to terrify me, and in which I have sometimes been almost "devoured with burning heat." "I conferred not with flesh and blood," but immediately embarked for my destined place, not knowing what things would befal me there.

The Lord has been with me in all places. The Word of God and Divine Providence have guided me. I have experienced and witnessed many signal instances of a particular Providence, and of the power of the Gospel, to save the poor Africans from the guilt and power of sin, and from the dominion of satan.

In the Bahamas, the Lord has done a great and marvellous work. March 10, 1812, I landed on the island of New Providence; our number in society in the Bahamas, was then about 500, and is now above 1,000 members. Harbour Island is a new field of action open to us; and it is white for the harvest. We have many enemies; but the Lord "restrains the fury of the oppressor;" and the value of true piety, in these islands, is gradually rising in the estimation of all candid and liberal minds.

Since I came to the West Indies, I have not laboured in vain, and for nought. The Lord has given me some fruit. I have a few seals to my ministry: Herein I rejoice, not that I have effected any thing by my own power, or wisdom, but that the grace of God has wrought effectually in me, and by me, and has, in a measure, accomplished that desire with which I set out to the West Indies.

About fifty new members have been added to our number on Harbour Island, since I came to it: and the society is evidently growing in grace, and getting established.

I would now assure you, I have been in the West Indies a subject of sufferings, as well as of labours:—The sun has scorched me by day, and in the night my sleep has gone from me. My eyes are greatly weakened, and my bodily frame much enervated by this hot climate, and by a change of constitution, which every European necessarily experiences, who resides any length of time in the West Indies.

I now humbly request the Conference will give me, in their next stations of the preachers, full permission to return home; as I learn, by the last Minutes of Conference which I have seen, that my term of years will have expired at the time of the next Annual Conference.

I am, with great respect, your's, &c.

W. DOWSON.

Extract of a Letter from Mr. HARVARD, one of the Missionaries sent to Asia, to his Parents.

Bombay, June 6, 1814.

Very dear Parents,

Since we parted with you we have passed through a scene of trial and mercy. Afflictions and death have attended us; but mercy has been, and still is, the ruling feature of the divine dispensation toward us. You have heard of the death of sister Ault, who joyfully entered a world of spirits in the beginning of February last. To this loss has been added another still more afflictive. Dr. Coke was called from us on the 3d of May. It was impossible for us to preserve his remains for interment in England. He was buried in the sea. I read the burial service: Mr. Ault gave the exhortation; after which, brother Lynch read a hymn, and concluded with prayer. By this unexpected and awful providence, our situation was rendered peculiarly trying and depressing. We beheld ourselves in a very exposed and destitute condition, and feared consequences the most painful and obstructive to our most glorious work; but God gave us many encouraging intimations of what he would do for us; and has, in the end, most signally appeared in our behalf. Glory be to his holy name! Our captain became the doctor's legal executor. He has been particularly kind to us; and you would be astonished to hear how remarkably and disinterestedly he has, in a great measure, supplied the doctor's place, in introducing, in befriending, and advising us. May our holy God remember him and his family for good in the great day, Amen! While we were concluding our voyage, captain B. sympathized and conversed with us much. At his request, I drew up a statement of our Missionary circumstances and plan, to which he returned the assurance of his complete satisfaction, and the most friendly promises of assistance. Our captain *has far exceeded his own promises, and indeed our expectations.* He has not only been a *friend*, but a *father* to us. Having the most acquaintance with me, from being one of his passengers, he gave me a flattering letter of introduction to one of the principal merchants of Bombay. It was in this manner I was put forward to be the acting person, and my brethren confirmed it by appointing me their secretary. Before I could have an interview with this gentleman, captain B. had called upon him, and had so represented our case, that without allowing me to make a request, he kindly offered to advance, upon the credit of our connexion, any sum we might need. Thus were our minds relieved from anxious care about pecuniary matters. At the suggestion of this respectable merchant, captain B. engaged to take me out, and introduce me to the Governor, the next morning, at his country-house at Malabar Point; which he kindly did. His Excellency received me with the utmost condescension and politeness, and I presented to him the doctor's recommendatory letters. During this interview, he made many inquiries respecting our deceased father in the gospel, Mr. Wesley; spoke of his loyalty and usefulness, and observed, that he had happily preserved his societies from those political squabbles, in which too many of some other denominations of Christians had unhappily involved themselves.

This, as you may suppose, animated my mind, and afforded encouragement to hope, that, as the memory of the parent was respected so much by the Governor, the children might likewise meet with a friend in him. Nor was I disappointed. After a short conference between his Excellency and captain B. he kindly gave me his permission for our remaining, until a favourable opportunity offered of our going to Ceylon; and intimated, at the same time, that there would be no difficulty in providing a residence for us until that period; and accordingly a most comfortable situation was provided for us.

Upon communicating this information to the brethren, judge the effect it had upon us; with tears of gratitude and joy, we fell at the throne of grace, offered our thanks and ourselves afresh to our God, and prayed for his heavenly blessing to attend our exalted friend, to whom we immediately afterwards drew up a letter of thanks. A divine unction rested upon us—it was an uncommonly refreshing time. God was with us.

Hitherto the Lord hath helped us,—Here we can raise our Ebenezer.—May we never lose sight of his mercy, nor ever more distrust his providence! I cannot now describe our residence particularly; we have a good airy house, and pleasant gardens. Yesterday we went to church, in the fort, it being the second time; and found it good to wait on God in his ordinance of the sacrament which was then administered.

A vessel will sail for Ceylon, about the 15th of this month, in which my brethren are expected to embark.

W. HARVARD.

Extract of a Letter from Mr. Ault, one of the Missionaries lately sent to Asia, to his Mother.

Bombay, June 6, 1814.

My dear Mother,

Having an opportunity of sending overland from India, by a post which leaves to-morrow, I embrace it by writing to you. Ten rupees (1*l.* 5*s.*) is the price of the postage of a letter, sent from Bombay this way; and we are confined to a bit of thin silk paper, such as I now write on, made on purpose; for the mail, through a great part of the country, is carried by one man, who runs with a bag of letters. If we were not confined, the letters would be too heavy for him, and would prevent expedition. The Governor will kindly condescend to frank this letter, so that you will have it free of expense. I shall write to you by sea in a few days; but I suppose you will have this letter two months before you will receive that. When my letter by sea arrives, you will have a particular account of a very serious nature to ourselves, (the Missionaries,) which in this short sketch, I can but just mention. Another of our little company is taken from us. We are arrived in India; but not under the direction of Dr. Coke! Our very worthy father and friend *is no more* in this world! He died on the morning of May 3d, and was committed to the deep the same day. We have given the account to our Committee in London, by the same means of conveyance that will bring this letter to you.

We arrived in Bombay on Saturday, May 21st, after floating on the deep 143 days; more than 20 weeks. We did not put in at any place. Our water was not very plentiful at the end of our voyage. On the 15th of this month, (June,) we shall sail from Bombay, for Ceylon. The Governor of Bombay is a most excellent man, and has shewed us every attention. Our prospects are encouraging from Ceylon. From the reports we have of the place and people, the climate is a very delightful one; and the people are longing for the Word of life.

Since the death of my dear wife on the voyage, I find the place, in which we have been kindly accommodated, particularly suitable for reflection.—It is to me strong consolation, that Mrs. Ault died in the triumph of faith, with the prospect of heaven before her: Most gloriously she entered the joy of her Lord. I wish I may die like her! To that end, may I live like her! She was a pattern, an example, which I strive to imitate. It is doubtful whether all of us will be able to stand the climate. Mr. Squance continues very ill,—very consumptive. I am afraid he is now in a very dangerous situation, with respect to health; but his soul is happy and resigned.

We every day expect the monsoons to set in; that is, the wet season, attended with heavy thunder and lightning. It rains here for four months together; during which time floods of rain descend. It is six months, I am informed, since there was any rain in Bombay. The month of May is considered the hottest month. The ditches are nearly dry, and the country very much parched: but the rains will soon alter the appearance of things.

On May 31, Mr. Hart gave us considerable information concerning the manners of the people here. Many of them worship the sun, and fire; hence the Persees will *not put out a light or candle*, because they consider the *fire* too sacred; Mr. Clough asked my servant, who is a Persee, to extinguish his lamp; but he ran to procure a Cooley for the purpose: he did not come; he was ordered again and again to do it, but every time he ran away to fetch somebody else, and in every attempt he failed; till I, (not wishing him to do any thing that he was prohibited from doing on account of his cast,) rose and put it out myself. This evening, Mrs. H., Mr. Hart, the brethren Lynch, Erskine, Squance, Clough, and myself, went to the beacon, on the hill, where we had a sight of the ocean, the island of Bombay, the ships in the harbour, the island of Salcette, and that of Elephants; also, a pagoda; and on our way, we saw an idol, before which the natives prostrate themselves. It was very small, not more than a yard high. It was the figure of a woman, in a sitting posture, painted red, with very large naked breasts. The appearance of a little child was on each side of the figure; the whole forming an unpleasant appearance. On the opposite side of the way, was the figure of a bull, painted red.

As we descended the hill, we saw a man standing with his face towards the setting sun, his eyes fixed on the sky, and his hands lifted up to his head. He seemed not to see us, though our company, consisting of seven persons, passed close before his face. After some time, he threw his hands above his head, and broke from his silence with a loud exclamation, as though he was bidding a farewell to the setting sun. If a number of persons pass by, they continue their devotions without interruption.

The Gentoos burn their dead upon the

sea-coast, or round the skirts of the island. Sometimes they scarcely permit their sick to die *in* the house; but place them *without* to die. As soon as the body is breathless, they run away with it to the coast, carrying fire and wood with them. When they arrive there, they instantly kindle the fire, and the corpse is immediately consumed. Mr. Hart, who is a very respectable man, and has been employed for nearly five years in this island, told me this day, that he himself had seen the bodies move in the fire; and that those deluded people scarcely permitted their sick to die.

On Wednesday, June 1st, I had a long conversation with the servant, and he told me, among other things, why they never blow out the candle: he observed, "*we worship fire:* and if master bid me put out the lamp, I will fetch the Cooley to do it; but if you oblige me to extinguish it, (I cannot blow it out, but) I must take a knife, and cut off the blazing part as low as the oil, below where the fire has burnt: that part which has been burnt I carry to the fire, I put it in there to burn, so that the fire is not put out, but removed; I dare not put it out."

I am, &c. WILLIAM AULT.

On November 6, Messrs. Mortier, Lewis, and Westerman, Methodist Missionaries, set sail from Spithead for the West-Indies. Mrs. Mortier accompanies her husband. Mr. and Mrs. Burgar, and Mr. Rayner, who are also appointed for the West-Indies, are now waiting at Portsmouth for a passage, and will, it is expected, sail in a few days.

Extract of the Report of the Directors to the Twentieth General Meeting of the Missionary Society, May 12, 1814.

The Directors commence their Report with a pleasure they never before enjoyed—the pleasure of stating, that after the patient labours of fifteen years, enlivened only by some faint rays of hope, those labours were not altogether fruitless; the faithful Missionaries at OTAHEITE, feel themselves rewarded for all their toil by the conversion of King Pomarre, to the faith of the Gospel. They did indeed derive some solace from the belief that a few individuals, feeling in their departing moments the need of that salvation which they had too long neglected, cast their dying eyes to the cross, and expired in hope of eternal life by Jesus Christ. They faithfully persisted, for many a long year; having received of the Lord, and of the Society, this ministry, they fainted not; and after they were driven from the scene of their labours by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of divine grace on the heart of the king. The Directors first received this welcome information by a letter, dated October 21, 1812, which however did not arrive till October 1813. On the 18th of July, 1812, Pomarre declared to the Missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration; his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith by being baptized. The Missionaries, greatly rejoiced, assured him that they would not cease to pray for him, but thought it prudent to delay his baptism, till he should have received further instruction; and until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced: but was earnestly desirous of immediately building a convenient house for divine worship; this, however, was deferred for a while, until the peace of the Island should be fully established.

Subsequent letters seem to afford increasing evidence of Pomarre's sincerity. The Missionaries state that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he laboured to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life; and a most humbling sense of his native depravity. We trust, therefore, that Pomarre is become a real Christian; and, if so, that his influence and example will at least induce his subjects to hear more attentively, and examine more carefully, the great truths proposed to them by the Missionaries.

But Pomarre appears not to be the only fruit of our brethren's labours. "There are others, (say they,) whom we trust the Lord is drawing among his people: there is one man in particular, of whom we entertain good hopes: we have little doubt that his heart is changed by divine grace, but we do not like hastily to baptize any. One of our domestics, who departed this life the other day, we hope, died in a safe state

he cried for pardoning mercy as long as he was able." Other circumstances, they observe, are encouraging; but they add, "We wish still to keep to the maxim we have hitherto (perhaps too rigidly) adhered to—to say too little about such things, rather than too much."

While the Society rejoices in this pleasing intelligence, they cannot but feel pain in reflecting upon the serious loss which the Mission has sustained, by the death of several of the pious females.

It is with great satisfaction we learn, that the obstacles which appeared in the way of establishing a Mission in the Island of Zealand, were likely to be removed; a young chief of that country, who had resided for two years at Port Jackson, having returned to it, and introduced agriculture and other arts of civilized life, and who was likely to become a true friend to the Missionaries who may hereafter go thither.

During the past year, the communications *from* AFRICA have been peculiarly interesting. Mr. Campbell has visited the various Missionary stations in distant parts of South Africa; has suggested many excellent regulations for their improvement; and has fixed upon several new places, in which Missionary settlements may be established.

He witnessed a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival in South Africa. He found, at Bethelsdorp, natives exercising the businesses of smiths, carpenters, sawyers, basket-makers, turners, &c. He saw cultivated fields extending two miles in length, on both sides of a river; their cattle had increased from about 218 to 2,206; from 300 to 400 calves were produced in a year, and not more than fifty of which were, in that space of time, allowed to be slaughtered. The blessed effects of Religion were displayed in the benevolent institutions formed among them: they had a fund for the poor and sick, which amounted to 250 rix-dollars; they proposed to build a house for the reception of part of their poor They had also a common fund for the purpose of improving the settlement; and they contributed, during the last twelve months, 70 rix-dollars in aid of the Society.

Such are the precious fruits of the seed sown among them, by Dr. Van der Kemp, Messrs. Read, Ulbricht, Wimmer, and other faithful Missionaries!—Such are the powerful effects of Divine Truth among the *most degraded of* our species, in their civilization, as *well* as in the more important concerns of Religion. Thus we see a Christian church, cultivated fields and gardens, useful manufactories, an hospital, and an Auxiliary Missionary Society, among *Hottentots!* Who will now doubt, whether the Gospel ought to be preached to uncivilized nations?

POETRY.

AN ODE ON THE NATIVITY.

1 HARP of Judah, when thy strings,
Jehovah's praise record;
Or when David sweetly sings,
The mercies of the Lord:
In our hearts the notes inspire,
Chorus to the regal lyre.

2 Oft in deep prophetic lays,
That harp his love foretold,
Who to earth in latter days,
His glory should unfold:
Now that glory beams on high,
And the clouds and shadows fly.

3 We, in grateful notes, would sing,
That mystery of love,
That to ruin'd earth could bring,
The Godhead from above;
But in vain our voice we raise,
Worthily to sing his praise.

4 In the East, thy natal star,
The wond'ring Magi saw,
Thee to worship from afar,
They come, with holy awe;
Prostrate at thy feet they fall,
Own thee, Jesus, Lord of all.

5 At thy birth, when silent night,
In shadows nature veil'd,
Heavenly seraphs, flaming bright,
On earth thy Advent hail'd;
Loud the chorus was, and strong,
Bursting from th' angelic throng.

6 But the signs which mark'd thy birth,
O David's royal Son,
Were but tokens to the earth.
That glory was begun:
To thy sceptre worlds shall bend,
And thy kingdom never end.

7 Star of Bethlehem, thy rays
Shall pierce the heathen gloom,
And thy truth and mercy blaze
On every idol's tomb.
From their ashes shall arise,
Hallow'd incense to the skies.

8 High above the hills shall stand,
The mountain of the Lord;
Paradise, at his command,
Shall be on earth restor'd:
And again his temple rise,
From the dust, to touch the skies.

9 Higher, then, thy praise shall sound,
Than when the world was made;
Sweeter than, when heard around,
Th' angelic serenade —
Worlds shall shout thy reign begun,
Root of David, and the Son!

London, C. M.
Oct. 10, 1814.

INDEX TO VOL. XXXVII. 1814.

I. BIOGRAPHY.

Page

MEMOIR of the Rev. John Gambold 3
Concluded, 81
Memoir of Mr. Robert Cofterdine . 161
——— of the Rev. C. F. Swartz, Miſſionary to the Eaſt Indies . 241
Continued, 321, 401, Concluded, 481
Memoir of Mr. William Stevens, of Kingswood 561
Continued, 641, 721, 801
Memoir of Mr. Richard Elliott, Preacher of the Goſpel 881

II. DIVINITY.

Mr. Buckley's Sermon before the Miſſionary Meeting at Leeds, in 1813, from Iſaiah lv. 10, 11 . . . 12
Concluded, 92
The Biſhop of Worceſter's Sermon on the Myſteries of the Chriſtian Faith, from 1 Tim. i. 15 . . . 169
Concluded, 250
Mr. T. Wood's Sermon on ſeeking the Kingdom of God, from Matt. vi. 33 332
Concluded, 412
Mr. T. Wood's Sermon on Glorying in Men, from 1 Cor. iii 21 . 491
Concluded, 572
Rev. Samuel Weſley's Sermon on Reformation of Manners, from Pſalm xciv 16. 648
Concluded, 727
Mr. M'Laurin's Sermon on Romans viii. 32 816
Concluded, 887

III. THE TRUTH OF GOD DEFENDED.

Review of a New Directory for Nonconformiſt Churches . . 20
Review of the Rev. Mr. Steinkopff's Tour on the Continent, in 1812 25
Concluded, 100
Review of the Rev. John Scott's Deſtiny of Iſrael . . . 108
Review of Dr. Buchanan's Apology for promoting Chriſtianity in India . 178
Concluded, 259
Review of Mr. Myles's Chronological Hiſtory of the Methodiſts . 186
Review of Biſhop Milner's Paſtoral Charge to his Clergy . . 189
Review of Mr. Townley's Biblical Anecdotes 267
Review of the Rev. J. Buckworth's Series of Diſcourſes . . 275
Extract from Dr Beattie's Eſſay on Truth 340
Review of Mr. Cox's Hiſtory of an old Pocket Bible . . . 346
Review of Dr. Buchanan's Addreſs to the African and Eaſt Indian Miſſionaries 422
Review of Mr. Watſon's Sermon, at Leeds, on the Formation of the Methodiſt Miſſionary Society . 436
Review of Mr. Bunting's Sermon on Juſtification by Faith . . 440
Review of the Rev. J Andrew's Sermons on the moſt important Subjects 496
Concluded, 576
Review of the principal Speeches, at the Methodiſt Miſſionary Society, at Leeds 507
Review of Dr. Chandler's Hiſtory of Perſecution, &c. by Mr. Atmore . 589
Extract from Dr. Beattie's Eſſay on Truth 655
Review of Mr. Cuſtance's Popular Survey of the Reformation, &c. . 662
Continued, 736. Concluded, 832
Extract of Mr. Fuller's Eſſay on Truth 824
Remarks on Mr. Grice's Sermon on the Proofs of the Spirit . . 844
Review of J. E. Clarke's Diſſertation on the Dragon, Beaſt, and False Prophet of the Apocalypſe, &c. . . 900
Review of Mr. Martin's Thoughts on the Nature and Advantages of Claſs-meeting 932

IV. THE WORD OF GOD ILLUSTRATED.

Illuſtration of Matthew xxviii. 19 35
Matthew vi. 27, explained . 120
Remarks upon Acts xxi. 14 . 199
Romans ix. 3, explained . . 275
Biſhop Horſley's Explanation of Pſalm xlv. 9 356
Dr. Smith's Obſervations on the Prophetic Style . . . 443
Concluded, 519
Several Texts of Scripture illuſtrated 592
Luke vi 38, explained . . 669
John vi. 27, explained . . ibid.
Matthew xiii. 12, and Luke viii. 18, illuſtrated . . . 756
Luke iii. 23, illuſtrated . . 851
Hebrews vi. 4—7, explained . 916

V. THE WORKS OF GOD DISPLAYED.

	Page
On Viſion	39
Obſervations on the Mechaniſm of Inſects	122
On Pit-Coal	201
On the admirable Conſtruction of Birds' Neſts	277
Mind and Matter eſſentially diſtinct	278
Deſcription of the Sulphur Mountain, in Iceland	359
On the wonderful Faculty of Memory	447
On the Unity of a Percipient Being Concluded,	523 594
Remarks on the Banian Tree	596
An Eſſay on Bones Continued, 758, Concluded,	679 854 918

VI. THE PROVIDENCE OF GOD ASSERTED.

	Page
Deliverance of nine Perſons, who were ſhut up in a Coal-pit ſix Days	42
Singular Providence, in favour of Mr. Meikle, a Surgeon in the Navy	124
Dr. Coke's Letter to Mr. Pawſon, dated Virginia, 1797	125
Converſion of a young Man at Sheffield	204
Extract from Dr. Sherlock on Divine Providence	281
Continued, 360, 450, 526, 599, 673, 762, Concluded,	857 920
Remarkable effects of a Monſoon in the Eaſt Indies	530

VII. THE GRACE OF GOD MANIFESTED.

	Page
Memoir of Mrs. Leſley	45
—— of Mr. Samuel Weſt, of Cornwall	130
Memoir of Mr. Stephen Sutton, of Upper-Winterbourn	135
Memoir of Mrs. Eliz. M'Allam	207
—— of Mr. Thos. Buckley, of Aſtbury	213
Memoir of Mr. Nath. Watkins, of Llangwn	215
Memoir of Mrs. Mary Pilter, of Leeds	284
—— of Mrs. Mary Sterry, of Loweſtoft	289
Memoir of Mr. John Tee, of Hemſworth	291
Memoir of Mrs. Mary Hodgins, of Leighton	365
Memoir of Mrs. Mary Kerry, of Great-Humby	366
Memoir of Mr. Robert Bucknell, of Hockworthy	370
Memoir of Mr. James Dabb, of Probus	452
—— of Mr. James Allen, of Mevagiſſey	459
Memoir of Mr. John Collins, of Newbury	531
Memoir of Mrs. C. Hubbard, of Wellingore	533
Memoir of Mr. John Eggleſtone, of Flintham	536
Memoir of Mr George Houlſon, of Killingholme	603
Memoir of Mrs. Mary Plaſkit, of Grimſby	608
—— of Mr. John Langley	677
—— of Mrs. C. Myles, of London	681
—— of Mrs. M. Wilſon, of Eaſtbourn	686
Memoir of Mr. Thomas Doughty, of Sutton-Bonnington	688
Memoir of Mr. John Harrap, of Hull	767
Converſion of M. M'Maguire, a Roman Catholic	772
Memoir of Mrs. E. Hardy, of Taunton	778
—— of Mr. Ludolf, Secretary to the Prince of Denmark	781
Memoir of Mrs. Ault, Wife of Mr. Ault, Miſſionary to the Eaſt	860
Memoir of Mary Dale, of Chelford	923
Account of the Death of Mr. Charles Manning, of London	933
Memoir of Mrs. Mary Bell, of Portington, Yorkſhire	937

VIII. MISCELLANEOUS

	Page
A Meditation adapted to January 1, 1814	51
Parliamentary Diſcuſſions on Chriſtianity in India, Continued, Concluded,	54 144
On an Increaſe of Holineſs and Knowledge	138
Letters on the Religious Inſtruction of Youth Continued, 293, 373, Concluded,	218 462 541
An Addreſs to the Public, by the Methodiſt Miſſionary Committee, at Halifax	228
Anecdote of the preſent Emperor of Auſtria	282
A Miſſionary Landſcape	298
Thoughts on Miſſionary Societies	302
Account of a French Priſoner dying in the Lord	306
Letters from French Priſoners at Stapleton	308
Religion recommended to Youth	360
The Effects of the Plague at Malta, in 1813	363
Account of the Yellow Fever at Gibraltar	385
LITERARY PUBLICATIONS, viz.	
Mr. Stephens's Meditations	390
Mr. Frey's Eighth Part of his Hebrew Bible; alſo, his Hebrew Grammar; and Part I. of his Hebrew Dictionary	390

	Page
An awful Incident which occurred lately at St. Giles's	391
Obſervations on a Critique in the Chriſtian Obſerver	467
A Letter from a Sailor in his Majeſty's Fleet off Toulon	471
A Letter from Mr. M'Donald to the Editor of the Medical Journal	545
On the Revival of Religion in Cornwall, a Letter from Mr. Truſcott to Mr. Benſon	547
An Eſſay on Eternal Duration, by Mr. W. Browne	617
Linnæus's Dream	620
On the uſe of Private Viſits by Miniſters	623
Fenelon's Letter to the Duke of Burgundy	625
Hiſtory of Profeſſor Du Val	626
Account of a Girl who ſubſiſted on water alone almoſt four years	629
Parallel between Jeſus Chriſt and Socrates	630
The Dying Advice of a late eminent Prelate	690
Of Local Preachers	693
Ann Moor's Impoſture detected	695
Impoſture of the Bilſon Boy	696
Duke of Buckingham's curious Method of refuting a Popiſh Prieſt	698
Mr. S. Taylor's Apology in behalf of the Methodiſt Miſſions	699
Preſervatives againſt Falling into Sin	784
The true Definition of Free Inquiry	785
A Method of preventing Epileptic Fits; and the uſe of Muſk in the Apoplexy	788
The Duty of Clemency to Brutes	790
Moral Sentences of the Perſians	792
The Addreſs of the Methodiſt Conference to the Prince Regent	869
A Copy of the Ukaſe of the Emperor of Ruſſia	872
A Caution relative to Franking Letters	879
An Eſſay on the Sin and Danger of Inattention and Irreverence during Divine Service	941
A Letter from the Rev. George Whitefield to a Friend	945

IX. OBITUARY.

Mr. Thomas Fulford, of Chippenham	73
William Stevens, of Kingſwood-Hill	ibid.
Mrs. D. Featherſtone, near Stokeſley	164
Mr. Thomas Maſſey, Preacher of the Goſpel	233
Mrs. D. Bab, of Caſtle-Dunnington	311
E. Bratby, of Aſmaſton	312
Miſs Eliza Bell, of Navenby	392
Suſannah Owen, of Whittlebury	793
Mary Ann Taft, daughter of Mr. Taft	873
The Itinerant Preachers who have died ſince the Conference in 1813, viz.	
Mr. William Stevens	705
William Mahy	ibid.
John Martin	ibid.
Thomas Maſſey	ibid.
John Pritchard	ibid.
William Peacock	ibid.
Matthias Joyce	706
The Rev. Dr. Coke	949

X. THE KINGDOM OF GOD ENLARGED.

Religious and Miſſionary Intelligence.

Account of the Meeting at Halifax for promoting the Methodiſt Miſſions in America, Africa, Aſia, &c.	73
Ditto at Sheffield	155
Ditto at Kingſton-upon-Hull	233
Ditto at Beverley	236
Ditto at Wakefield	393
Ditto at Bridlington Quay	473
Ditto at Patrington	474
Ditto at York	476
Ditto at Bingley	551
Ditto at Newcaſtle	552
A Letter from a Settler at Botany Bay	75
——— from Meſſrs. Hirſt and Healey, at Sierra Leone	79
Letter from the French Priſoners on the river Hamoaze	ibid.
Letter from Mr. Croſſcombe, at Nova Scotia	157
Second Letter from Ditto	317
Letter from Mr. Coultas, of Tortola	238
Letter from Mr. Burrows, of Boylagh, Ireland	158
Letter from Mr. J. Entwiſle, at Briſtol	313
Dr. Hamel's Speech at the Briſtol Auxiliary Bible Society	313
The Black Prince, from St. Domingo	315
Letter from Mr. Marſden, at New York	ibid.
Second Letter from Mr. Marſden	317
Letter from Mr. Johnſton, at the Iſland of St. Kitts	ibid.
Letter from Mr. Truſcott, of the Redruth Circuit, Cornwall	397
Second Letter from Mr. Truſcott	399
Letter from Mr. Buſby, Newfoundland	318
——— from Mr. Le Sueur, of Saltaſh	319
Account of the Annual Meeting of the Britiſh and Foreign Bible Society, at London, May 4, 1814	479
Extract from the Tenth Report of the Britiſh and Foreign Bible Society	633
Letter from Mr. Woolley, at Antigua	479

Page

Account of the Firſt Annual Meeting of the Naval and Military Bible Society 559
Letter from the Methodiſt Society in New South Wales . . 557
Letter from Mr. Rutledge, at the Bahama Iſlands . . 636
Letter from Mr. William Blowes, at the Cape of Good Hope . 637
Letter from Mr. Philips, at the Cove of Cork . . . 638
Letter from Mr Hurſt, at the Iſland of Nevis . . . 639
Letter from Biſhop Aſbury, to Mr. Z. Myles . . . ibid.
Account of the 71ſt Annual Conference, held at Briſtol . . 706
Stations of the Preachers in Great Britain . . . 707
In Aſia, Africa, America, &c. 714
Several Regulations adopted 715
The Numbers in the Societies 716
The Addreſs of the Iriſh Conference to the Britiſh Conference . 874
The Anſwer . . 875
Letters from Meſſrs. Lynch, Ault, &c. Miſſionaries to the Eaſt . 717
Letter from Mr. Whitehouſe, of Tortola 718
——— from Mr. Strong, of Quebec 719

Page

Annual Report of the Southwark Auxiliary Bible Society . 796
Letter from Mr. Turton, of Harbour Iſland . . . 797
Two Letters from Mr. Turton, at New Providence . . 799
Letter from Mr. Blackburn, of St. Vincents . . . ibid.
Letter from Mr. Davies, of Jamaica 799
——— from ditto, at Trinidad 878
——— from a Sailor on board a Man of War, in Palermo Bay . 877
Letter from Mr. Poole, at Trinided ibid.
Letter from Mr. M'Coll, at St. Stephens 878
——— from Mr. Dowſon, Harbour Iſland 879
Letter from Mr. Man, at Halifax, Nova Scotia . . . 949
Letter from Mr. Prieſtley, at Liverpool, Nova Scotia . . 950
Letter from Mr. Dunbar, at Bermuda 951
——— from Mr. Dowſon, Harbour Iſland 952
Letter from Mr. Harvard, one of the Miſſionaries ſent to Aſia . 953
Letter from Mr. Ault, ditto . 954
Extract of the Report of the Directors to the 20th General Meeting of the Miſſionary Society . . 955

XI. POETRY.

Lines written on the laſt day of the year 1767 . . . 79
Inſcription on the Grave-Stone of Mrs. Anne Moore . . 80
Time's Lecture to Man . . ibid.
Departed Days, a Rhapſody, by Mr. Montgomery . . 160
Ode for the New Year, by R. Southey, Eſq. Poet Laureat . 239
Verſes on Spring . . . 320
Ode to May 400
The Pupil of Nature . . . 479
The Miſſion 480
An Invocation to Peace . ibid.
Human Life 560
The Year's Revolution . 640
Elegy on the Death of Mrs. M'Geary, of Keynſham . . 800
On Hope 880
Lines on Pſalm xlvi. 10 . ibid.
An Ode on the Nativity . . 956

A LIST OF THE PORTRAITS IN THIS VOLUME.

MR. JONATHAN WILLIAMS, page 1
—— JOSEPH CUSWORTH 81
—— ROBERT WHEELER 161
—— TIMOTHY CROWTHER 241
—— DAVID ROGERS . 321
—— THOMAS WOOD . 401
—— JOSEPH MEEK . 481
MR. FRANCIS B. POTTS . 561
—— ISAAC MUFF . 641
—— ISAAC LILLY . 721
—— JAMES SYKES . 801
—— PHILIP HARDCASTLE 861
—— THOMAS MORGAN ibid.

Printed at the Conference-Office, 14, City-Road;
By THOMAS CORDEUX, Agent.