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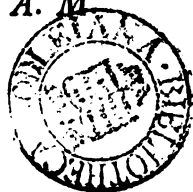
MR JONAS JAGGER,

*Preacher of the Gospel.*

THE  
*METHODIST MAGAZINE,*  
FOR 1807:  
BEING A CONTINUATION OF  
THE  
ARMINIAN MAGAZINE,

FIRST PUBLISHED BY THE

REV. JOHN WESLEY, A. M.



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VOLUME XXX.

Or, the FOURTH VOLUME of the *NEW SERIES*.

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LONDON:

*Printed at the Conference-Office, North-Green, Worship-Street, Finsbury-Square &*  
GEO. STORY, Agent.

Sold by ROBERT LOMAS, at the Book-Room, near the New-Chapel,  
City-Road.





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THE  
METHODIST MAGAZINE,

For JANUARY, 1807.

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BIOGRAPHY.

*An Account of Mr. THOMAS SYMONS.*

To the EDITOR of the METHODIST MAGAZINE.

*Dear Sir,*

AS I was particularly acquainted with our lately deceased venerable friend, Mr. Thomas Symons, and frequently attended him during his last illness, I think it my duty to present you, and your numerous Readers, with a few memorials of his life, lengthened out beyond the common bounds of the age of man: A life, which, though not spent in a very conspicuous situation in Civil or Religious Society, was, nevertheless, steady, uniform, and consistent, and afforded no mean proofs of that power of Divine Grace, by which the heart is softened, and rendered susceptible of the impressions of the Holy Spirit, and consequently evidences that meekness, gentleness, long-suffering, and benevolence, which characterize the mind that was in Jesus.

ADAM CLARKE

THOMAS SYMONS was born at Denton, in Buckinghamshire, Nov. 1, 1714, Old Style. When he was about ten years of age, he came with his parents to London, with whom he resided as an affectionate and obedient child, till he was bound apprentice to a respectable Dyer, in Old-Street, with whom he honestly served out the term of his apprenticeship, executing every trust reposed in him, with great uprightness and fidelity.

A very serious accident, which Mr. Symons met with when only ten years of age, was the mean, in the hand of God, of producing that seriousness and abstinence from vain amusements and worldly company, for which he was ever after remarkable.—

VOL. XXX. January, 1807.

Being

Being one day in company with a giddy lad, one of his ordinary playmates, they went into a field to chase the cattle from place to place, by throwing stones and clubs at them. His play-fellow, missing his aim, hit Mr. S. on the left eye; which, bringing on an inflammation, not only the sight, but the whole eye became extinct. At first, being ashamed, because of the loss of his eye, he sequestered himself from all company; and finding no comfort in society, he was led to seek it in religious exercises. How wonderful are the ways both of Providence and Grace! Had Mr. S. never lost his eye, there is reason to fear, he might have lived and died destitute of the true spiritual light. Natural defects are often instruments in the hand of God to bring the soul into the way of salvation. Our wise and merciful Creator presses every thing into his service, in order to effect the final well being of his intelligent creatures.

During his apprenticeship, his mind was often deeply impressed with Divine things, and being earnestly desirous to obtain a correct knowledge of the way of salvation, he visited several churches in the Metropolis, seriously attending to the things which were spoken, and conscientiously enquiring the way to Zion, with his face thitherward.

It pleased the good Lord, who has said, "To him that hath (i. e. useth what he hath), more shall be given," to direct his steps to St. Bartholomew's the Less; where there was an old Minister, (whose name I have not been able to learn,) who zealously preached against sin and profaneness, and strongly exhorted to a holy life. Of this man's ministry, Mr. S. ever spoke in terms of high respect; as from it he received much benefit. Though it does not appear that the way of salvation, by faith in the sacrifice of Christ, was even there explicitly declared; much good, however, appears to have been done by this old gentleman's preaching; and, as a proof of it, his church was always crowded. The first Methodist Sermon, (so called), which Mr. S. heard was from Mr. Whitefield, at St. Luke's Church.—The text was, "The barrel of meal wasted not: the cruise of oil failed not, according to the word of the Lord by Elijah." 1 Kings xvii. 16. This text, he observed, was, from that time to his last days, literally and spiritually fulfilled to him. Nearly about the same time he heard, and equally prized the Ministry of Messrs. J. and C. Wesley. To these three eminent and apostolic men, he felt a growing attachment, and attended their excellent Ministry at all opportunities, rising early in the morning, and working hard, in order to dispatch his business, that he might obtain leave from his Master to hear the preaching.

In those days the word of the Lord was scarce, as there was no open vision for a considerable time, till the Providence of

God permitted the churches to be shut against Messrs. Wesley and Whitefield, and they were compelled to go to the highways and hedges. Of these times the present generation can form no adequate estimate. *The Kingdom of Heaven, then, suffered violence, and the violent took it by force.* Persecution and calumny walked hand in hand; and they who professed to be on God's side were obliged to cleave closely to him, that they might constantly enjoy that love which is more excellent than all earthly good, and stronger than death itself.

There were then few loiterers. Those who bore the name of *Methodists*, (a title which the spirit of irreligion and calumny gave the people of God; and which, on this very account, they never should have appropriated to themselves), possessed the peace and approbation of their Maker, and *gave all diligence to make their calling and election sure.* A mere profession of religion could not then have countervailed the damage which such persons were called to sustain.

As Mr. S. attended the Ministry of Mr. Whitefield, at all opportunities, he was present in Islington Church, when the Rector refused to permit Mr. W. to preach in that Church; who, being pressed in spirit, immediately adjourned to the Church-yard, and preached to a large congregation. It was there he published, that he should preach in Moorfields the following Sabbath-Day; which he did to many thousands of attentive hearers. Thus the earth helped the woman, and the wrath of man was made to praise God.

Previous to the year 1740, Messrs. Wesley and Whitefield had laboured together in the closest harmony. About this time Mr. Wesley published a sermon against the Calvinistic notion of election and predestination, which Mr. Whitefield, who had embraced the opposite sentiments, thought himself obliged to answer. This produced at first a shyness between those great and good men, and finally a separation.

This was a time of fore trial to Mr. S. he was strongly attached to both, and knew not how to give up either. Perhaps few things, written by Mr. Whitefield, were more assailable than what he called an answer to Mr. Wesley's Sermon. But such was the affection which Mr. Wesley had for his Brother and Companion in the Kingdom and Patience of Christ, that, notwithstanding the advantages which a critique on that Answer presented to his arguments; yet he refused to avail himself of them, and contented himself with writing privately to Mr. Whitefield, from which letter the following is an extract:—"You rank all the Maintainers of Universal Redemption, with Socinians themselves. Alas! my Brother! Do you not know even this, that  
Socinians

Socinians allow no Redemption at all? That Socinus himself speaks thus: "*Tota Redemptio nostra per Christum metaphora?*" (The whole of our Redemption by Christ is to be understood metaphorically.) How easy were it for me to hit many other palpable blots, in what you call, An Answer to my Sermon? And how, above measure, contemptible would you then appear to all impartial men, either of sense or learning. But, I assure you, my hand shall not be upon you. The Lord be judge between me and thee! The general tenor, both of my public and private exhortations, when I touch thereon at all, as even my enemies know, if they would testify, is, "Spare the young man, even Absalom, for my sake." In another part of this letter, referring to some expressions of Mr. Whitefield, which he thought particularly unkind, he exclaims, "Is this the voice of my Brother, my Son, Whitefield?"

I have already observed, that this separation was very distressing to the mind of Mr. Symons, as he knew not to which he should attach himself, their congregations and societies being now completely distinct. From this embarrassment, however, he was delivered, while meditating one day on these words of our Lord: *These shall go away into everlasting punishment.*" Why, said he, should they be punished, for refusing that grace which God never designed them? Impossible. From this moment his mind became fixt, and he joined the societies then under the direction of Messrs. J. and C. Wesley.

To many, such a text may appear but a slight ground for conviction and decision, in so momentous a case. But to Mr. S. it appeared quite otherwise; and, for my own part, I scarcely know any insulated passage more conclusive. It relates to God's procedure with man on the day of judgment. Then, surely, the Judge of all the Earth will do right. Here, the oeconomy of his Providence, and the dispensations of his grace, may be misunderstood. His own proceedings in that day will make all plain. He even condescends to tell us so long before-hand what these proceedings shall be. He will treat sinners as persons who have wilfully rushed into perdition by refusing to receive, or abusing the grace of their God; and who might have escaped the place of torment, and secured an inheritance among the saints in light. These, and these *only*, shall go away to perdition, because they refused to come to Christ that they might be saved.—It was in this manner Mr. S. reasoned on these words; and, from that hour, he never doubted that *Jesus Christ, by the grace of God, tasted death for every man*; and that *every man* meant, *all the individuals of the human race*.

This doctrine he not only thought it his duty to espouse, but, according to his power, he also became a strenuous advocate for it,

and promoted it, and the great truths connected with it, by his voice, his example, and his influence. As he then fully joined the society, he continued in it to his dying day.

He was soon after this appointed by Mr. Wesley to lead a class, and was a pattern of zeal and diligence. Having now none of the cares and concerns of life, (as he had not yet entered into business for himself,) he spent all his spare time in works of piety, benevolence, and mercy. He watched for the spiritual improvement of his brethren, visited the sick, and spent much time in exhorting and praying with and for the prisoners in Newgate.

This he considered the happiest period of his life; and so much attached was he to this heavenly mode of employing his time, that it required the strongest arguments of his friends, accompanied with daily pressing entreaties, to incline him to enter into business for himself; which he, however, did at last, though with great reluctance, and not till, from certain extraordinary openings of Providence, he was clearly convinced it was the will of God concerning him. Perhaps there is a certain portion of the life of man, which God designs should be spent especially for the public good. But when the more confined civil and domestic relations begin to accumulate, a man becomes necessarily more insulated in his manner of living, and his cares and attention become more concentrated amongst those of his own household; which, according to the law of nature and of God, have the first and chief claims on the produce of his mental and bodily exertions.

To superficial observers, the former part of such a life may be considered the most useful, because more generally diffused, and consequently more observable; but, to those who think correctly on the subject, each will be considered as essential to the formation of a life wholly devoted to the honour of God, and the good of man. While we have no domestic relations, society at large is our family, and for its interests we should diligently labour. But when, in the order of the Divine Providence, we have a family of our own, our attentions and cares should be chiefly employed to prepare the rising generation to move steadily in, and profitably fill up, those departments of life, through which we have passed, and are passing. Thus an individual ceases, comparatively, from public life, that, from his knowledge and experience, he may be the mean of qualifying several others to fill up his place, and more than supply all his lack of service.— In both states the man may equally glorify his God, and promote the best interests of his fellow-creatures.

Mr. S.

Mr. S., from the great activity and steadiness of his temper, was well adapted to business, and few men have ever conducted the concerns of life with more consistency and credit. But, from his great evenness of mind, and general benevolence, he was liable to many impositions; consequently, to numerous losses; so that he was prevented from ever accumulating much wealth; though the Providence of his God preserved him in comfortable circumstances.

In choosing a partner for life, Mr. S. endeavoured to find out a woman who feared the Lord, well knowing, that, if a man's religious foes be those of his own household, he is likely to have a cross during life, or turn back to perdition.—Of Mrs. S. I knew nothing, as she died about fourteen years ago, which was some time before I was acquainted with the family. From her relatives I have learnt, that she joined the Methodist Society nearly about the same time Mr. S. did, and continued a steady, exemplary Christian, till her death, which was occasioned by a very afflictive disorder, under which she laboured for about six weeks; but which she bore with great patience and resignation, till God, in his mercy, took her to that region of health and blessedness, where all tears are for ever wiped away from the eyes, and the inhabitants shall no more say, "I am sick." By his wife he had ten children, seven of whom died in childhood. Two daughters, one aged 18, the other 22, died happy in God. His only remaining child,—a son, who had been very useful to him in his business, though not as remarkable for piety as his sisters, died rather suddenly, in the 30th year of his age; but there was hope in his death. Of the salvation of the whole, no doubts can be reasonably entertained. Indeed, Mr. S. was so fully convinced of this himself, in his last illness, that it was a source of frequent rejoicing to him, and sometimes even of exultation. A little before his death, he said to me: "Glory be to my God, I have a wife and ten children in Heaven, and I am going to be with them for ever." As Mr. S. always lived a frugal, regular, and active life, he was blest with excellent health of body, and vivacity of mind. Indeed, he scarcely knew what disease or sickness was, for more than 90 years; a privilege rarely granted to any of the sons of Adam. I have often thought that there is much more of sickness and pain in the world, (as well as of other natural evils), than is essentially consequent on even the present fallen state of human nature. Many, through excess of action and passion, sap the foundation of their constitution, and either exist as useless members of society, or die before their time; while others, perhaps, in less favourable circumstances, make the best of life, by being temperate in all things, having the peace of God to rule the hearts, and regularity and order to guide all the actions of life. Such persons, especially

if born with good constitutions, may be long healthy and vigorous, be rather gradually and imperceptibly worn out with continual action, than pulled down by disease; and thus have the privilege, for which every good man may piously wish, to lay down his body with his charge, "and cease at once to work and live."—I never knew persons more remarkably favoured in this way, nor who laboured better to secure it, than our late eminent Father in Christ, John Wesley, who died in the 88th year of his age, and our lately deceased venerable friend, Mr. T. Symons, who died aged 92; of whose latter hours, it may now be necessary to speak more particularly.

[To be concluded in the next.]

### DIVINITY.

#### A SERMON on LUKE II. 10, 11.

"Fear not: for behold, I bring you good tidings of great joy,  
 "which shall be to all people. For unto you is born, this  
 "day, in the city of David, a SAVIQR, which is CHRIST  
 "the LORD."

BY THOMAS WOOD.

**WHEN** FLAMINIUS, the Roman General, proclaimed liberty to the Greeks, at the Isthmian Games, the vast concourse of people, assembled on the occasion, exclaimed, *Σωτηρ, Σωτηρ, a Saviour! a Saviour!* and the concussions produced in the air, by their loud and repeated acclamations, were such, that, Plutarch says, the very birds were paralysed in their flight, and fell down dead upon the place. The impulse of joy was so great, that the shouts of the people were heard to the sea; and, being raised to this extraordinary pitch of ecstacy, they no farther regarded their highly-celebrated diversions; but, as if frantic, began to leap and dance, and were emulous who could give the most flattering encomiums to their Deliverer, whom they universally acknowledged as the Saviour of their country.

The Birth of Jesus Christ is a joyful event, the happiness of which this circumstance may serve to illustrate. He came to deliver mankind from a servitude, much worse than that which the Greeks suffered under Philip of Macedonia; nay, from a bondage worse than Egyptian;—from the usurpations of the Prince of Darkness, and the base and destructive slavery of sin; to "spoil principalities and powers, and make a shew of them openly;" to emancipate immortal souls from the tyranny of



passion, and bring them under the mild sway of enlightened reason; to exalt the human character from the vassalage of slaves, to the dignity of sons; to regain for them all their forfeited rights and privileges, and secure these to them by a charter, or covenant, sealed with his own Blood; in short, to restore them to their original purity, perfection, and happiness.

All men are interested in this unparalleled display of wisdom, power, and goodness; the humble peasant, residing in his obscure cottage, and all ranks, to the August Personage, seated on the Regal Throne; from the utmost extent of northern population, through all the intermediate and various climes and nations, to the distant limits of the southern pole. All the race of Adam are objects of our Saviour's commiseration and regard, and for them all he hath given the surest proof of most astonishing kindness. The Commemoration of his Birth is obligatory upon us, and should be engaged in with sentiments of gratitude, affection, and joy, proportioned to his exalted character, active and extensive benevolence, and the profusion of benefits he hath conferred upon us. Shall any of the human race; shall even men of science, or those engaged in commercial enterprize, think it too much to devote a portion of their time to the contemplation of the glorious Redeemer, and those peculiar blessings resulting to us from his gracious undertaking? Whatever may be the case with some, at this season of the year, thousands engage in the pleasing employ, and the Christian world resounds with songs of the most lively gratitude, and triumphant joy.

We shall endeavour to improve this subject, by raising some General Observations on the unspeakably interesting and joyful event.

I. Jesus Christ was born at Bethlehem, in Judea, the city of David, in the days of Cæsar Augustus, the Roman Emperor.

That, in the Augustan age, says Dr. Harwood, there flourished in Judea, an extraordinary person, called Jesus Christ, is a fact better supported and authenticated, than that there lived such men as Cyrus, Alexander, and Julius Cæsar. For there are more historical monuments to attest his existence and character, and more numerous and incontestable vestiges, in the present day, to prove that there was such a person as Christ, than ~~that~~ there ever lived, in past ages, such potent monarchs and illustrious conquerors. Archbishop Usher fixes the time of our Saviour's birth in the year of the world 4000. But the generally received opinion is that of Dr. Blair, that it took place in 4004.

A Decree of Cæsar Augustus, which was issued near the time when our Saviour was born, is peculiarly worthy of attention, being carefully recorded by St. Luke. The Emperor decreed,  
that

that all the subjects of the Roman Empire, of which the Jews were now a part, should have their names, families, and estates registered, in order to a general taxation. This enrolment was first made when Cyrenius, whom the Roman historians call Quirinus, was Governour of Syria, to which province Palestine belonged. Some say that Varus was Governour of Syria, when the edict was first published, and that Cyrenius was the person commissioned to take the account, and was afterwards made President of Syria. This order of the Emperour brought Joseph and Mary, who were both of them of the house and lineage of David, and of the tribe of Judah, to Bethlehem, the city of David, being the place of his nativity, and the ancient seat of his family, from Nazareth, the place where they dwelt, to be enrolled. And while they were there, the days being accomplished that Mary should be delivered, she brought forth her first-born Son, the Lord of life and glory. This decree forms a remarkable epoch in the annals of history, and is a circumstance that serves to ascertain both the place, and the time of our Saviour's birth,

A little while previous to the birth of Christ, Herod had fought his way to the government of the Jews; and, under the Romans, he ascended the throne by the slaughter of the Sanhedrim; and the kingdom of Judea was confirmed to him by Augustus, who complimented him with the flattering title of *Herod the Great*. Though the temple of Janus was shut, at Rome; and a general peace and tranquillity prevailed in other parts of the world; yet, among the Jews, through the cruelty and falsehood of Herod, there was much trouble and confusion. He was an Edomite by birth, but became a profelyte to the Jewish religion. Having heard, by the Wise-Men from the East, that one was born, who should be King of the Jews; and being somewhat acquainted with the Scriptures of the Old Testament, which contain many prophecies of the Messiah, under the title of a King, he became alarmed, lest he should lose his regal power. To prevent this, he first made a subtle attempt to discover the place of Christ's birth, that he might murder him privately; but being disappointed in this, his rage increased to that height, that, to make sure work, he caused all the children in Bethlehem, and the coasts thereof, that were two years old, and under, to be slain. Some tell us, as Macrobius, that he massacred 2000 children at this time; and that one of his own sons, being at the nurse, in the coasts of Bethlehem, was also slain among the rest; which led Augustus to say, "It is better to be Herod's hog than his son;" because the Jews were forbidden to kill or eat swines' flesh. Eusebius informs us, that, soon after this slaughter of the infants, the judgment of God fell upon him; he was seized with an incurable, tormenting, and nauseous disease in his bowels

grew distracted with pain, and died eaten with worms, a spectacle of misery. This inhuman conduct of Herod would give publicity to the birth of Christ.

That Pontius Pilate composed some account of our Saviour, and sent it to the Emperour Tiberius, about the year of our Lord 33, is allowed by all the Ancients that have had occasion to speak on the subject. He was the chief Civil Magistrate in Judea, under the Roman Emperour, and took cognizance of criminal matters, of a capital nature; such, especially, as concerned the peace of the country; and, in a particular manner, cases relating to sedition were judged by him. The Jews, therefore, designing to charge Christ with sedition, led him to Pilate, that he might condemn him for that crime, as they, in their own ecclesiastical court, had condemned him for blasphemy. "It is well known," says the excellent Dr. Doddridge, "that the Primitive Christian Apologists often appeal to the Acts of Pilate, or the Memoirs of his Government, (which he, according to the custom of other Procurators, transmitted to Rome), as containing an account of these transactions. And as the appeal was made to those who had the command of the public records, we may rest assured that such testimonies were then extant." † Tacitus says, "They, (the Christians), had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the Procurator, Pontius Pilate."

Suetonius assures us, that the Emperour Claudius, who reigned from the year 41 to 54, A. D. "banished the Jews from Rome, who were continually making disturbances, Chrestus being their Leader." † St. Luke refers to this act of Claudius. "At Corinth," says he, "Paul found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, because that Claudius had commanded all the Jews to depart from Rome." \* This edict, according to Suetonius, was published in the 9th year of Claudius; and the reason of it was, the warm disputes that existed between the unbelieving Jews, and those who embraced Christianity, concerning Christ. The Emperour, being jealous of Christ's kingdom, which he understood was the most popular topic of conversation among the Jews, commanded them all, including such as were now Christians, to depart out of the city and country. Indeed, it seems, at that time, all the Christians at Rome were denominated Jews, although many of them were Gentiles by birth.

Celsus, a learned Pagan, who wrote at large against the Christians, has strongly, though undesignedly, borne ample witness

† Ten Sermons, p. 166.

‡ Lardner's Testimonies of the Heathen, chap. 8.

¶ Acts xviii. 2.

to the birth of our Saviour, the miraculous incarnation, his flight into Egypt, his divinity, the worship of Jesus, as the Son of God, the doctrine of the Father, Son, and Holy Spirit, the crucifixion of our Saviour, his death, resurrection, appearance to the disciples afterwards, the darkness, and the earthquake at his decease.\*

In short, Dr. Priestley, when speaking of the folly and extravagance of Volney, Deputy to the National Assembly in 1789, in denying the existence of Jesus Christ, as a human being, and asserting that Christianity is only a particular modification of the worship of the Sun,† very justly says:—"Serious as the subject is, it is not possible to forbear smiling at such palpable ignorance. I shall expect that the same Writer will soon attempt to allegorize the history of Julius Cæsar, and maintain that no such person ever existed. For there is not an hundredth part of the evidence for the existence of Julius Cæsar, that there is for that of Jesus Christ." †

II. The Birth of Christ was clearly predicted in the Scriptures of the Old Testament, and is the faithful accomplishment of ancient prophecy.

The Books of Moses, which are the most antient records of mankind extant, inform us, that God promised to our great progenitors, Adam and Eve, that he would send a Person, in human flesh, to visit and bless mankind. During the antediluvian ages, this precious promise was handed down from father to son, by oral tradition. This was the peculiar mode of instruction, on this subject, in that early period of the world, and might be relied on as sufficiently authentic, while mankind lived to the advanced age of six, eight, or nine hundred years. But when the life of man was so considerably abridged, as it was after the general deluge, tradition would have been a very uncertain mode of conveying information on such an important topic. God, therefore, provided that his benevolent purpose, respecting man's salvation, should be committed to writing; and Moses, the son of Amram, born in Egypt, in the year of the world 2483, was the first person commissioned to detail to the world this astonishing expression of Divine Love. Other men, however, were raised up in succeeding ages, for the same purpose, whose verbal testimony, or written documents, published this truth. *For the prophecy came not, in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*

From the prophetic records we learn, not only that Christ was to be born of a woman, but that he would descend from

\* Bryant's Authenticity of the Scriptures, &c. p. 130, 140.

† "Christianisme ou culte allegorique du Soleil, sous les noms cabalistiques de Christen, or Yes-us, or Jesus!!!"

‡ Letters to a Philosophical Unbeliever, vol. II. p. 159.

Abraham, denominated the *Father of the Faithful*. When God called him from Ur of the Chaldees, to go into the land of Canaan, he entered into a covenant with him, enjoining the rite of circumcision, and declaring, that the Messiah should spring from his loins. *I will make of thee a great nation, said he, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.* The plain meaning of which promise is, that there should be one peculiarly eminent descendant from Abraham, who should bring blessings to all nations. This St. Paul, who well understood the Old Testament, explains and applies to Christ. *Now to Abraham, and his Seed, were the promises made. He saith not, And to Seeds, as of many; but as of one, and to thy Seed, which is Christ.*

It was also foretold, in the prophetic Scriptures, that the Messiah should be of the tribe of Judah, and of the family of David. This was generally allowed among the Jews. The Pharisees owned it, when Jesus asked them, *What think ye of Christ? Whose Son is he?* They answered, *the Son of David.*—Two poor blind men applied to him under this title, *Thou Son of David, have mercy on us.* And Christ says of himself, *I am the Root and Offspring of David.* Accordingly, when the fulness of the time was come for his appearing in the flesh, a Virgin of that family, named Mary, was fixed on to be the happy mother of the promised Seed. And Joseph, to whom she was espoused, was thus addressed by the angel Gabriel, *Thou Son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost.*

The Evangelists, Matthew and Luke, both give the genealogy of Christ. As St. Matthew wrote for the Jews, he contents himself with deducing the genealogy of Christ from Abraham, from whom he brings it down, through David, and his royal race, to shew Christ's title to the kingdom of Israel. St. Luke, who wrote for the use of the Gentile converts, traces it up to Adam, the natural head of all mankind. Matthew, in his calculation, deduces our Saviour's pedigree through the Kings of Judah, in the line of Solomon: Luke traces it up, through his natural ancestors, in the line of Nathan. David, having had four sons by Bathsheba, of whom Solomon was the eldest, and Nathan the second, Joseph, our Lord's reputed father, descended from David, in the line of Solomon. Mary, his real mother, descended from David also, but in the line of Nathan.—Nathan's line came into the possession of the royal dignity, on the captivity of Jeconias, and on his want of issue; for God said, *Write ye this man childless.* Then, I say, the princely dominion

came into the line of Nathan, in the person of Salathiel, who was of that line; from Salathiel it descended to Pedaiah; from him to the famous Zerubbabel. This Zerubbabel had two sons, Abiud and Rhesa; Joseph was lineally descended from Abiud, the elder, and Mary from Rhesa, the younger. It was the custom of the Jews not to reckon the woman by name, in her pedigree, but the husband in right of his wife; for which reason, Joseph is twice reckoned in our Saviour's genealogy; first, in his own right, by Matthew; and then, in Mary's right, by Luke. In Luke, it is said, *Joseph, which was the son of Heli*, or Eli. It is certain, that Mary was the daughter of Heli, and Joseph the son of Jacob, but Joseph is said to be the son of Heli, in his wife's right; that is, his son-in-law. Indeed, in the original, it is only τοῦ Ἠλίου of Eli.

The Spirit of Prophecy, in God's ancient servants, not only enabled them to foretell the incarnation of the Messiah, and the glory that should follow thereupon, but also to signify the very time when he should appear. The prophet Daniel, fixed upon *seventy* prophetic weeks, or weeks of years; and as seventy weeks of days make four hundred and ninety days; so seventy weeks of years make four hundred and ninety years. This long period of time, the Prophet divided into three parts; *first, seven weeks* of years, wherein the building of Jerusalem was completed: *secondly, sixty-two weeks* of years, comprehending the period of time between the finishing of the city and Christ's baptism: *thirdly, one week*, in the middle of which, Christ was put to death. As to the time of the commencement of these prophetic weeks, there is some difference among interpreters; but, in the general, we may affirm, that they began at the end of the 70 years captivity in Babylon, or when *the commandment came forth*, or edict, to *restore and build Jerusalem*. But, because there were four edicts, we must examine which of these may, with greatest probability, be fixed on as the period from which these weeks take their beginning. The *first* edict is that of Cyrus, the first Emperour of the second Monarchy; namely, the Medo-Persian, in the first year of his reign in Babylon, for he had reigned thirty years before in Persia. The *second* was that of Darius Hystaspis, in the second year of his reign. The *third* was that of Artaxerxes Longimanus, in the 7th year of his reign; and the *fourth* was in the 20th year of Artaxerxes Longimanus, when he gave a commission to Nehemiah to repair and build Jerusalem; and this is the edict from which we date the commencement of these seventy weeks of years; for till this fourth edict was issued, no commission was given to *repair and build Jerusalem*, but only to build the Temple; and we find these seventy weeks were to take their beginning from the edict that enjoined the building of Jerusalem. Now, these seventy weeks, as we compute, ended in Christ's death, or rather three years and an half after, viz. at

the close of that last week from the 20th year of Artaxerxes Longimanus, when the gospel, being rejected by the Jews, was first offered to and received by the Gentiles.

The Prophet Micah points out the identical place where the Messiah would be born; namely, *Bethlehem Ephrata*, an obscure country village. It is called *Bethlehem of Judea*, by St. Matthew, to distinguish it from another Bethlehem, in the tribe of Zebulun. This Bethlehem, where Christ was born, was situate six miles from Jerusalem, to the south-west. There is a seeming difference between the Prophet Micah, and the Evangelist Matthew, in four things. The Prophet calls the place, *Bethlehem Ephrata*; the Evangelist, *Bethlehem of Judea*: the Prophet calls it *little or least among the thousands of Judah*; the Evangelist says, *thou art not the least among the Princes of Juda*: the Prophet speaks of *thousands of Judah*; the Evangelist of *the Princes of Juda*: the Prophet calls the Messiah *a Ruler*; the Evangelist, *a Governour*. There is, indeed, a verbal difference between the Prophet and the Evangelist, but no real one. For, 1. Bethlehem Ephrata, and Bethlehem of Judea, were the same: it is called Bethlehem Ephrata, from the fruitfulness of the soil, where it was situated; and Bethlehem of Judea, from the tribe to which it belonged.— 2. Bethlehem was indeed *little*, considered in itself, a small village, or country town; but as it was the place of Christ's birth, it was not the least, herein it had the pre-eminence above all the cities of Israel. 3. Bethlehem's honour lay, not in the multitude of the people, but in the magnificence of the Princes it produced. 4. *Ruler* and *Governour* are the same. The modern Jews affirm, that the prophecy of Micah has no relation to Christ, but either to David, or Zerubbabel: as to the former, he was dead many years before the prophecy was delivered; and as to the latter, he was born in Babylon: nor could these words of the Prophet, *whose goings forth have been from of old, even from everlasting*, agree either to the one, or the other.

These prophecies, and many others, received an exact accomplishment, by the Messiah's coming into the world, as evidently appears from the New Testament history of Christ. The fulfilment of these prophecies, is a proof of the Divine authority of the Scriptures; for who can foretel future events but God? And are a ground of faith and hope also, that all the rest of the prophecies shall be accomplished in their season. Our Saviour said to his disciples, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me*. A late Author says, the whole body of prophecy, taken together, is of vast magnitude; and, in point of evidence, decisive for the truth of the Mosaic and Christian dispensations. It darts a ray of light through the darkness of time,

and

and shews us, by evidence the most indisputable, that the administration of the world is entirely under the direction and control of its Creator. By the help of prophecy, past ages are connected with future, and time with eternity. The leading design of the heavenly gift, is, to bear witness to the person, kingdom, and fortunes of the Messiah: for *the testimony of Jesus is the Spirit of prophecy.*

This external evidence of the truth of Divine Revelation, should be well considered by persons who are in danger from the attacks of infidels. Attention to the whole scheme of prophecy, in its vast extent, encreasing perspicuity, perfect harmony, exact accomplishment, and beneficial design, will not only give a person the most complete satisfaction, that the Scriptures are of divine inspiration, but assist him with arguments to refute the insidious reasonings of the Deists. This is necessary in the present day; for there are many unbelievers, whose *minds the god of this world has blinded, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them*; and they are industrious in attempting to prevail with others to renounce the Christian faith.

[ To be continued. ]

### The TRUTH of GOD DEFENDED.

REMARKS ON a SERMON, preached by the Rev. T. LE MESURIER, M. A. at the Visitation of the ARCHDEACON of Bucks, at Stoney-Stratford, on May 2, 1806.

IT has lately become quite the fashion for the Preachers of Visitation Sermons to give a test of their orthodoxy, by abusing the Methodists. But we have still to complain, that the greatest number of those men know very little of the Methodists, and are grossly ignorant of the doctrines contained in the Articles and Homilies of their own Church.

The Rev. T. Le Mesurier, the Author of the Visitation Sermon above-mentioned, tells us, in a short Preface, that his Sermon is published at the desire of *some of the Clergy*, who heard it. Hence it follows, that *some of them* did not desire the publication of it. We know, indeed, that there are many sensible, pious Clergymen, in Buckinghamshire, who, for the credit of the Preacher, would not have advised the publication of the Sermon, if their opinion had been asked on the subject. Mr. Le Mesurier, also tells us, in his Preface, that he has not even subjoined any Notes to the Sermon, "as he once had it in contemplation."—'Tis pity, however, that some of the Clergy, who desired him to

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publish his Sermon, or the Vice-Chancellor, when he gave his *Imprimatur*, did not subjoin some Notes for him, or take the trouble of making some corrections in the Sermon itself. But we admit that Notes could not have been added, "without, in some degree, altering the nature of the THING, (i. e. the Sermon), and bestowing more time and attention (on the thing, i. e. the Sermon,) than could at present be spared. It is hoped, however, that, standing as it (the thing) now does, it (the thing), will be found to contain sufficient matter to answer the purpose principally intended; namely, that of awakening the minds of men, and recalling them to a more sober consideration of topics, the most interesting and important."\* We are sure, that, if this purpose be obtained, by the publication of this Sermon, it will be a very good thing.

Our Readers will observe, that we have taken the liberty to add to the Preface a few explanatory Notes, in parentheses; and we might easily have gone through the Sermon, to shew various instances of bad writing, and of Mr. Le Mesurier's want of knowledge, even of the common rules of syntax. But we will not waste our time in verbal criticisms. Our business is with truth and facts; and if Mr. Le Mesurier had not thought proper to say, that the Methodist Preachers have "no kind of learning," we should not have said a word on his learning. But, judging of his learning, from the composition of the Sermon before us, we can assure him, that it is far below the learning of scores of the Methodist Preachers, whose names we could easily mention to him. On this topic, Mr. Le Mesurier ought to have held his peace, until he knew his own talents, and those of the Methodist Preachers, much better than he knows them at present.

Mr. Le Mesurier chuses, for his text, Mark xiii. 97. *What I say unto you, I say unto all, Watch*; and in the beginning of his Sermon, he speaks of the necessity of watchfulness, and of "maintaining the true faith, and preserving that purity of doctrine, which is our surest, and indeed only guide to innocence of life, and holiness of conversation." † He, then, directs the attention of his hearers "to the *situation* of the Church; as well to the attacks with which it, (the situation), is or may be threatened, as to the means by which they, (the attacks), may be repelled; and by which it, (the situation), may be preserved and maintained, in its original purity, both of doctrine and government." ‡ We presume that, when Mr. Le Mesurier speaks of the original purity of the doctrine and government of the *situation* of the Church, he means, by what he says, to exhort

\* Preface, p. 4.

† Sermon, p. 9.

‡ Sermon, p. 10.

his brethren, the Clergy of Buckinghamshire, to contend for the doctrines contained in the Articles and Homilies of the Church; and we shall rejoice to hear that, in future, he himself preaches those doctrines, constantly and clearly, at Newnton-Longville.

Many of the most excellent of the Clergy, as well as Laity, of the Church of England, are deeply sensible, that there has long been a lamentable dereliction of the doctrines of the Church. But, from the first revival of evangelical truth by the Methodists, there has been a gradual increase of divine Light among both the Clergy and Laity; and, within the last seven years, particularly, many of the Clergy have begun to preach new sermons, on evangelical subjects, and have discarded their old, *thread-bare* sermons, which many of their parishioners knew by rote, and which contained no precise ideas of the grand doctrines of the gospel, but were rather essays on the Popish doctrine of merit, engrafted on heathen morality. Such sermons have not been the means of changing any man's heart, or conduct; and we have seen, that mere theories of morals, without the grace and influence of God's Spirit, have done no more good in the Christian than in the Heathen world. The corruption of human nature sets at defiance all such theories. It is high time, therefore, that we should return to the experimental influence of Christian doctrines on our hearts, and that men should be convinced, that they must be made true Christians, in order that they may understand and practise true morality.

We remember that Persius, in one of his Satires, says of certain persons, whom he characterizes, *Virtutem videant, intabescantque relicta*: Let them see virtue, and lament that they have forsaken her. Of several of the Clergy of the Church of England, we would say, Let them look at the doctrines of the Church, and not only lament that they ever forsook them, but let them return to them, without delay. Let them no longer copy the Arian Sermons of Dr. Samuel Clarke, or the more stumpy, fashionable essays, called Sermons, of Dr. Blair; but, if they cannot compose sermons for themselves, let them take the assistance which is offered to them by the Rev. Mr. Simeon's "Helps to Composition;" or, if they cannot fill up those *Helps*, let them copy the excellent sermons, lately published by the Rev. Mr. Gisborne.

In enumerating the adversaries of the Church, Mr. Le Mesurier says, that he shall not find it "very easy," nor be allowed "very quietly," to distinguish the friends from the foes of our Establishment.\* We are glad that he shews some diffidence

\* Sermon, p. 11.

of his own judgment in this work. He might, probably, be aware that, if he mistook the friends of the Church for her enemies, he might be reprehended for his want of information, and not be allowed, *very quietly*, and without contradiction, to publish his misrepresentations to the world. He determines, however, in the first place, to hold up to notice, as *foes* of the Establishment, a certain number of his brethren, the regular ordained Clergy; who, he contends, have revived doctrines which "lay dormant, and "were considered by most persons as obsolete, or exploded:"—"I believe," says he, "for near a century, reckoning from about "fifty years back."

This "certain number of his brethren," we shall call the *Evangelical Clergy*, as the shortest method of designating them.—These Clergy, Mr. Le Mesurier says, join with avowed sectaries, in representing "nineteen out of twenty of the Clergy, as "negligent, and as not doing the work of the Lord, or doing it "deceitfully."\* If this be a late representation of the Clergy, we think that there is a great inaccuracy in it; but Mr. Le Mesurier gives us no authority for it; and it appears to be a random *diktum* of his own. We know that the number of faithful Ministers in the Church has lately greatly increased; and we hope that, in a few years, no man will be able to say that one in ten of the Clergy is negligent, or does the work of the Lord deceitfully.

But now comes his charge against the Methodists. "These "sectaries, (I speak now of the persons, commonly known as "Methodists,) are both violent and general in their attack: they "no more spare the Church itself, than they do the Clergy." † We would here observe, that when the Methodists are attacked by an ignorant Clergyman, who charges them with holding opinions which they abhor; they sometimes think it necessary to vindicate themselves; but they always distinguish between a man, who knows not the doctrines of the Church, and the Church herself, as they know that he has no authority to identify himself with the Church. The Methodists constantly preach and vindicate the grand doctrines of the Church, contained in the 9th Article, *Of Original, or Birth Sin*;—in the 11th Article, *Of the Justification of Man*;—and, in the 12th Article, *Of Good Works*. Let Mr. Le Mesurier say, whether he does the same. Has he not been sparing, as he calls it, in setting forth those doctrines? We see no impropriety in informing such Clergymen as do not preach the doctrines contained in the Articles and the Homilies, that they have left the faith, and are not true Churchmen, but are treacherous schismatics, who subscribe one doctrine, and preach

\* Sermon, p. 12.

† Sermon, p. 18.

another, and drive hundreds and thousands of persons from the Church. The doctrines which "contribute most powerfully to the *thinning* of our congregations\*" in the Church, are such as are preached by the Clergy, who know not the doctrines of the Articles and Homilies of the Church.

Mr. Le Mesurier then adds, that an agreement in doctrine subsists between all the parties of whom he has been speaking, viz. the Evangelical Clergy, and the Methodists. "They all hold," says he, "the high supralapsarian tenets, and upon that ground principally rest their dissent from, or disapprobation of us." †

When Mr. Le Mesurier asserts, that all the Evangelical Clergy are Calvinists, or hold the high supralapsarian tenets, we know that he cannot prove the truth of what he says, because we know that several of the Evangelical Clergy are Arminians; but when he states, that all the Methodists, also, hold *high supralapsarian tenets*, we are utterly astonished at his ignorance. The Supralapsarians believe that God, *supra lapsum*, before the fall of man, decreed the eternal salvation of a certain number of Adam's posterity, and the eternal damnation of the rest, without any regard to their good or evil conduct. Now the Methodists no more believe any doctrine of this sort than they believe in the *Metempsychosis*, ‡ and that the soul of Mr. Le Mesurier shall hereafter dwell in an ox, or an ass, as a punishment for making an assertion, which has no foundation in truth. The tenets of the Methodists are in direct and positive opposition to supralapsarianism, and are clearly stated in the Sermons of the Rev. John Wesley, and in his "Predestination Calmly Considered;" in the various writings of the Rev. John Fletcher, against Calvinism; in the Rev. Walter Sellon's Arguments on General Redemption, his Vindication of the Church of England from the charge of absolute Predestination, and in his Answer to Elihu Coles, on God's Sovereignty; in the Life of Mr. Wesley, by Dr. Coke and Mr. Moore; and in Mr. Benson's Life of Mr. Fletcher; and in almost numberless other publications, which are sold at the Methodist Chapels in town and country. If, indeed, Mr. Le Mesurier had applied to any of those persons who are to be met with in "country villages," and whom he has noticed, "as peculiarly bearing the name of Methodists," § they would have informed him, that they hold no such doctrines as he states.

But Mr. Le Mesurier is delighted with the subject of Supralapsarianism, or Calvinism, and returns to it again and again.—

\* Sermon, p. 23.

† Sermon, p. 14.

‡ The transmigration of souls.

§ Sermon, p. 20.

*Vide* pages 17 and 23. "This other sect," says he, meaning the Methodists, "deny to man any liberty of acting whatsoever;" and say, "that, before the foundation of the world, the Almighty did so irrevocably and absolutely decree who *they should be that should be saved*, or that should be damned, and did so, likewise, "predestine every man's actions, and the thoughts of his heart, "that all that we can do, can in no way place us nearer to him, "or farther from him." We can assure Mr. Le Mesurier, that, if the Methodists believed any such doctrine as this, they would give themselves no farther trouble to warn the wicked of the error of their way, as it would be labour lost. We know the Methodist Preachers, in Buckinghamshire, and Mr. Le Mesurier, may find their names in the Minutes of the last Methodist Conference, or in the Methodist Magazine for September last; and we can answer for them, that they utterly disclaim all such doctrines.

Lord Bacon somewhere says, that some men have a great taste for fictitious history, and that the common affairs of the world do not fill or satisfy their minds. Of this taste, Mr. Le Mesurier certainly possesses a great portion; and as plain facts, of which he may have the plainest evidence that can possibly be produced, do not satisfy his mind, he indulges in fictitious history, as more suited to his creative fancy, and as most likely to arrest the attention of his Readers.

[ *To be concluded in our next.* ]

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## THE WORD OF GOD ILLUSTRATED.

*Of the Eastern Methods of doing Persons Honour.*

**S**UCH as are prejudiced against the Sacred History, and unacquainted with Eastern customs, may be ready, from the donations to the Prophets, to imagine they were a mercenary set of people, and rudely to rank them with cunning-men and fortune-tellers, who will not, from principles of benevolence, reveal those secrets, or foretell those future events, of the perfect knowledge of which they are supposed to be possessed; but demand of the anxious enquirer, a large reward. This, however, will make impressions on none but those who know not the oriental usages, which Maundrell long since applied, with such clearness and force, to one of the most exceptionable passages of the Old Testament, that he has sufficiently satisfied the mind upon this point. "Thursday, March 11. This day," says he, "we all dined at Consul Hastings's house; and after dinner went to wait upon Ostan, the Bassa of Tripoli, having first sent

our present, as the manner is among the Turks, to procure a propitious reception."

*It is counted uncivil to visit in this country, without an offering in hand. All great men expect it, as a kind of tribute due to their character and authority; and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect, to the person visited; the Turks, in this point, keeping up the ancient oriental custom hinted 1 Sam. ix. 7. If we go (says Saul) what shall we bring the Man of God? There is not a Present, &c. which words are, questionless, to be understood in conformity to this Eastern custom, as relating to a token of respect, and not a price of divination.*

Maundrell doth not tell us what the Present was which they made Ostan. It will be more entirely satisfying, then, to the mind to observe, that, in the East, they not only universally send before them a Present, or carry one with them, especially when they visit superiors, either civil or ecclesiastical; but that this Present is frequently a piece of money, and that of no very great value. So Dr. Pococke tells us, that he presented an Arab Sheik, of an illustrious descent, on whom he waited, and who attended him to the ancient Hierapolis, with a piece of money, which, he was told, he expected. A trifling present of money to a person of distinction amongst us, would be an affront; it is not so, however, it seems, in the East. Agreeably to this account of Pococke, we are told, in the Travels of Egmont and Heyman, that the Well of Joseph, in the Castle of Cairo, is not to be seen without leave from the Commandant; which, having obtained, they, in return, presented him with a sequin. These instances are curious exemplifications of Mr. Maundrell's account of the nature of some of the Eastern presents.

How much happier was the cultivation of Mr. Maundrell's genius than of St. Jerome's! Though this father lived so many years in the East, and might have advantageously applied the remains of their ancient customs to the elucidation of Scripture, to which, if he was a stranger, he must have been an egregiously negligent observer; yet we find him, in his comment on Micah, iii. 11, roundly declaring, that, by a Prophet's receiving money, his prophesying became divination. And when he afterwards mentions this case of Saul's application to Samuel, as what he foresaw might be objected to him, he endeavours to avoid the difficulty, by saying, We do not find that Samuel accepted it, or that they even ventured to offer it; or, if it *must* be supposed that he received it, that it was rather to be considered as money

presented

presented to the tabernacle, than the rewards of prophesings. How embarrassed was this Father, by a circumstance capable of the most clear explanation! Fond of allegorizing, he neglected the surest methods of interpretation, for which he had peculiar advantages. Before I quit this observation, I cannot forbear remarking, that there are other things presented in the East, besides money, which appear to us extremely low and mean, unworthy the quality of those that offer them, or of those to whom they are presented; and, consequently, that we must be extremely unqualified to judge of those oriental compliments. In what light might an European Wit place the Present of a Governor of an Egyptian village, who sent to a British Consul fifty eggs, as a mark of respect, and that in a country where they are so cheap as to be sold at the rate of ten for a penny.

HARMER'S OBSERVATIONS.

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The WORKS of GOD DISPLAYED.

ON EARTHQUAKES.

**B**EFORE we proceed to speak of *Metals, Plants, and Animals*, we shall occupy a few pages of our Miscellany with some observations on Earthquakes.

An *Earthquake*, in natural history, is a sudden and violent concussion of the earth, generally attended with strange noises under ground, or in the air; often destroying whole cities at once, throwing down rocks, altering the course of rivers, and producing the most terrible devastations. Though there is hardly any country known in which shocks of an Earthquake have not, at some time or other, been felt, yet there are some much more subject to them than others. It hath been observed, that northern countries, in general, are less subject to Earthquakes than those situated near the Equator, or in the southern latitudes; but this does not hold universally. The Islands of Japan, which are situated pretty far north, are, nevertheless, exceedingly liable to these destructive phenomena. Islands, in general, are also more subject to Earthquakes than Continents; but neither does this hold, without exceptions. Some particular parts of Continents, and some particular Islands, are more subject to them than others lying in the neighbourhood, and differing very little from them in external appearance. Thus, Portugal is more subject to Earthquakes than Spain, and the latter much more than France; Mexico and Peru, more than the other countries of America, and Jamaica more than the other Carribee Islands. Earthquakes are frequent, though not often violent, in Italy; but, in Sicily, they

they are often terribly destructive. Asia Minor has been remarkably subject to them, from the remotest antiquity; and the city of Antioch, in particular, hath suffered more from Earthquakes than any other in that country. The same phenomena are said also to occur very frequently in the north-eastern extremities of Asia, even in the very high latitudes.

Though there are no phenomena in nature more calculated to impress the human mind with terror, and, consequently, to be well remembered and taken notice of, than Earthquakes; yet the philosophy of them is but lately arrived at any degree of perfection; and even, at this day, the history of Earthquakes is very incomplete. The destruction occasioned by them engrosses the mind too much to admit of philosophical speculations at the time they happen: the same thing prevents the attentive consideration of the alterations that take place in the atmosphere, after the Earthquake is over, and which might probably throw some light on the causes which produced it; and the suddenness of its coming on, prevents an exact attention to those slight appearances in the earth, or air; which, if carefully observed, might serve as warnings to avoid the destruction. From what observations have been made, however, the following phenomena may be deduced, and reckoned pretty certain:—

1. Where there are any Volcanoes, or burning mountains, Earthquakes may reasonably be expected more frequently than in other countries.

2. If the Volcano hath been for a long time quiet, a violent Earthquake is to be feared, *et vice versa*. But to this there are many exceptions.

3. Earthquakes are generally preceded by long droughts; but they do not always come on as soon as the drought ceases.

4. They are also preceded by electrical appearances in the air; such as the *Aurora Borealis*, *falling stars*, &c. but this does not hold universally.

5. A short time before the shock, the sea swells up, and makes a great noise; fountains are troubled, and send forth muddy water; and the beasts seem frightened, as if sensible of an approaching calamity.

6. The air, at the time of the shock, is generally calm and serene; but afterwards commonly becomes obscure and cloudy.

7. The shock comes on with a rumbling noise, sometimes like that of carriages; sometimes a rushing noise, like wind; and sometimes explosions, like the firing of cannon, are heard.— Sometimes the ground heaves perpendicularly upwards, and



sometimes rolls from side to side. Sometimes the shock begins with a perpendicular heave, after which the other kind of motion commences. A single shock is but of very short duration, the longest scarcely lasting a minute; but they frequently succeed each other, at short intervals, for a considerable length of time.

8. During the shock, chasms are made in the earth, from which sometimes flames, but oftener great quantities of water, are discharged. Flame and smoke are also emitted from places of the earth, where no chasms can be perceived. Sometimes these chasms are but small; but, in violent Earthquakes, they are frequently so large, that whole cities sink down into them at once.

9. The water of the ocean is affected, even more than the dry land. The sea swells to a prodigious height; much more than we could suppose it raised by the mere elevation of its bottom by the shock. Sometimes it is divided to a considerable depth; and great quantities of air, flames, and smoke, are discharged from it. The like irregular agitations happen to the waters of ponds, lakes, and even rivers.

10. The shock is felt at sea, as well as on land. Ships are affected by a sudden stroke, as if they had run a-ground, or struck upon a rock.

11. The effects of Earthquakes are not confined to one particular district or country, but often extend to very distant regions; though no Earthquake hath yet been known extensive enough to affect the whole globe at one time. In those places, also, where the shock is not felt on dry land, the irregular agitation of the waters above-mentioned, is perceived very remarkably.

( To be continued. )

## The PROVIDENCE of GOD ASSERTED.

To the EDITOR.

Dear Sir,

THE following Anecdote fell in my way, at a place where it is well known. Should you think it will, in any way, tend to promote the good of that part of the Redeemer's Church, which is involved in affliction and poverty, you are at perfect liberty to make it public.

Wirksworth, May 9, 1806.

J. PINDER.

*Industry, Piety, Contentment, and Confidence in GOD.*

RECENTLY, at Horsely-Woodhouse, lived George Crofts; by business he was a Stocking-Weaver; and occasionally a Prowler,

in the General Baptist connection. He was poor, but industrious, honest, and truly pious. He earned his bread in the six days appointed for labour, and on the Sabbath preached the everlasting gospel of Jesus Christ; until a weight of years, with a burden of affliction, rendered him incapable of walking to his frame.\*— Possessing an independent spirit, he still determined his own hands should minister to his necessities; therefore, when he could no longer walk, he was carried to his seat where he worked: But growing years, and increasing infirmities, in a while, rendered him quite incapable of further efforts to procure the necessaries of life. He was then supported by the benevolence of his friends. At one time, however, his store of provision was reduced so low, that his wife announced, they had nothing for dinner. “Nothing!” said he, “No, nothing;” replied she. “Nothing!” returned the good man, with a tone of surprize. “No;” the affectionate woman again replied, “Nothing, excepting a turnip, and a small piece of butter.”—“Well!” rejoined the venerable Sufferer, “Prepare that. It is quite sufficient. The Lord will send us more, when it is necessary. He knows that I continued at my labour, as long as I could; therefore, he will not suffer me to starve now my strength faileth!” That evening, Mr. T. G. Baptist Minister, near Ilkston, was passing on a road, he had frequently travelled, and which he knew well; nevertheless, to his great surprize, he missed his way, and soon found himself in a small village he did not know. Enquiring the name of the place, he was told it was Horsely-Woodhouse. This he knew was the place of residence of G. Crofts. He enquired where he lived, called upon him, and amply supplied all his wants. Some time after this, Death made his final attack. The worthy Veteran encountered this his last enemy, in the Name and Faith of Jesus, through whose blood he was more than conqueror. Thus lived and died G. C. being a faithful servant of the Lord Jesus, and a favoured witness of the truth of that infallible promise, “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”

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*The Poor, Generous WIDOW, in Prosperity.*

ABOUT eight years ago the Methodists, in Mansfield, losing their Chapel by forcible, and, I think, unjust measures, were obliged to worship in a private room. Their number, at that time, being small, this room for a season was large enough to contain such as inclined to assemble in it; but their congregations increasing, they were under the necessity of thinking of erecting a larger place. But this, to a small number of poor people, such

as they were, was an arduous undertaking. A few of them, however, engaged in it with spirit, and solicited the help of others who might be able and willing to assist them. Several came forward with willing minds, subscribing according to their ability. Among these was a widow, whom death had lately deprived of a husband, and her two children of a father. With the tenderness of a mother she had endeavoured to provide for them, by serving various families as a washer-woman and in doing other domestic work. A kind Providence had smiled on the united efforts of herself and husband, while he was living, and at his death, she found herself in possession of eleven pounds; but the wants of her little family, during the scarcity and dearth of provisions, had called for seven of them; and to preserve, if possible, the other four, she put them into the hands of a friend of mine, a resident tradesman in Mansfield. Still, however, her wants were urgent, and she was obliged to keep drawing on her Banker, until she had reduced her principal to forty-seven shillings. This was the state of her affairs when the New-Chapel was in contemplation. She had been wont to worship the Author of her being in the above mentioned chapel before the Society was deprived of it; and earnestly desiring to contribute something towards another, she called on her friend for five shillings more; informing him, the "widow's mite" should not be wanting for the furtherance of that gospel which offers consolation to "the fatherless and widow." Being a prudent man, and knowing that age was bringing her to a period when she would not be able to earn her own bread, he remonstrated with her on the impropriety of taking so large a sum from the few shillings she had left, and said, "Mary, if you are determined to give something, *one* shilling will be quite sufficient for *you*." But Mary, steady to her purpose, was not to be diverted from her intention; therefore, she replied, "Master, my money is waiting, it is true, and soon may be all gone.—But I have only a little time to live: perhaps I may not want it; or if I should, it will only be going to the Work-house two weeks sooner. Do permit me to subscribe what I propose." Conquered by her intreaties, he reluctantly yielded, and gave her the sum she requested.

Mr. B——, who was then one of the Preachers in the Nottingham Circuit, knowing of this generous act, said, "Well Mary, so I find you *would* give five shillings to the chapel: have you not repented of giving so much?"\* To this she answered, "No Sir, I have not repented." "Not repented!" replied Mr. B. "Why how could you spare so much?" "O Sir," says Mary with increasing delight, "since then, the Lord hath made it up to me abundantly. Soon after I gave those five shillings, a change took place

\* My friend and Mr. B. had agreed to return the money as a present if Mary should ever want it.

in my affairs; and four pounds a year have been left me for life."\* This fact removed all the scruples of her cautious friends; and, recollecting the following assertion of the God of Truth, they held their peace. "Trust in the Lord, and be doing good, so shalt thou dwell in the land, and verily thou shalt be fed." Pf. xxxvii. 3.

T. PINDER.

*BOLSOVER, Feb. 19, 1806.*

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### The GRACE of GOD MANIFESTED.

MEMOIRS of the late MRS. ROBERTS of BRISTOL.

"**B**RISTOL, April 15, [1804.] died Mrs. Roberts, Wife of Thomas Roberts, Esq. and daughter of the late Wm. Randolph, Esq. of this city: A lady in whom every amiable quality was supported by real piety and sound understanding, sincerely beloved in life, and most deeply regretted in death." Such was the brief account furnished by the provincial papers. But never did any person in private life, manifest higher claims than Mrs. Roberts, on the duties owed to society by the editor of a religious obituary. Your Magazine will receive additional honour, if it subjoins to the above justly-merited eulogy, a few traits which, alas! now lost to the church and to society, were eminently conspicuous in her character, and obtained for her, the esteem of all who had the pleasure of witnessing them.

But in delineating the character of Mrs. Roberts, the only difficulty is to make a proper selection from the many excellencies which, without the least exaggeration, may be said to have belonged to her. Before her entire devotedness to God, she was considered a most amiable character. Possessing naturally a sweet temper, a mind luminous and elegant, and, at the same time, exhibiting the most undisguised ingenuousness of heart; warm and faithful in her friendship, and cheerful and pleasing in her conversation, never, perhaps, did any person share a more lively and affectionate interest in the esteem of all who had the pleasure of her acquaintance. And never, perhaps, was there a person who enjoyed, with more satisfaction, and even delight, the regard of those she loved. Such a natural disposition, though a charming soil for the reception of the incorruptible seed of divine truth, has

\* This annuity was from a donation left for the relief of the industrious deserving Poor.

been known, in many instances, to be, in some sort, prejudicial, when, through grace, the heart has been disposed to the things of God, by a flexibility injurious to religious principle. There was an exception in the present case; though Mrs. Roberts did not abandon her sweetness when she embraced religion. She renounced, but was not soured by the world. After coming out from among them, she was not contemned by those who refused to admit her views. She was still the object of their love and esteem; and she still felt the fervor of friendship, and estimated, by the highest standard of benignity, whatsoever was lovely or of good report in them. With her mind of the purest delicacy of sentiment,—with her heart of the finest texture of feeling,—she had, in extremely trying and tender points, to practise the first and indispensable precept of the Redeemer. She began, therefore, where genuine christianity commences, with self-denial. Forbearing to consult with flesh and blood, she had to fix her eye singly on the Lord, and sacrifice every feeling of her soul, at the command of his Word and Spirit, and in compliance with the dictates of her enlightened conscience.

This she did: not with a cold prudence allied to indifference, nor with a momentary warmth of zeal, oftentimes too nearly allied to imprudence; but with simplicity and godly sincerity, which willingly and determinately followed the light of truth, as it continued to dawn upon her mind. And being thus led from the beginning, she steadily and consistently persevered to the end, advancing in the same perspicuous and uniform path, which may truly be said to have been like the shining light, that shineth more and more unto the perfect day.

Of the work of the Spirit upon her mind, we are possessed of the particulars, for she kept a regular diary of her daily experience. She never shewed it to any person. What she wrote, therefore, was the genuine and unaffected state of her soul: her hopes and fears, her distresses and delights. She noted down where and how she spent the day; and if she had heard preaching, generally penned a sketch, or inserted the most prominent parts of the sermon, with remarks on those particulars which she deemed suitable to her own condition.

Her mind, from her youth up, was under a blessed degree of moral influence, continually correcting or impelling her conduct. Oftentimes, after she became the subject of higher principles of action, she mentioned this, with thankfulness to the Father of light. As far as she was acquainted with it, she highly honoured and venerated religion, treating with profound respect and deference, all whom she knew to be pious and devout. The late Rev. Sir James Stonhouse, who much admired her, used to say to her, "You want nothing but true religion to make you perfect."

The first effectual dispensation of providence that sickened her heart to the pleasures of the gay world, was the death of a dear friend. But this stroke was presently succeeded by one much heavier, a domestic calamity, which entirely dislodged her heart from all the world calls great or gay. This trial was blest, likewise, to her dear mother, who found, in the means of grace, and in a devotedness to God, the only but certain solace for the mind, when bowed down under the pressure of anguish and sorrow.

Notwithstanding many prejudices, which to others might have seemed insurmountable, were in the way of the daughter's seeking comfort, in the same manner, and in the use of the same means at the same place, where the mother had happily found help in the time of need,—yet our late friend, with a heart that obstinately refused to be comforted by the world, resolved, if possible, to obtain that peace and consolation, by which, to her astonishment, she beheld her mother's mind supported. With a soul, sick of folly, and inwardly sighing after peace, she went, at the request of a friend, to hear Mr. Roberts preach, in Guinea-street Chapel. At first her mind, ever fond of intellectual pleasures, was merely entertained; by and by the word of God pierced to the dividing asunder of soul and spirit. She perceived the inward source of all her mental anguish, by being convinced of sin, which she now began to view in its radical nature, heinousness, and demerit. Conviction having fast hold, the divine Spirit, by farther illuminations, gave her distinctly to know the plague of her own heart, the necessity of being pardoned through faith in the atonement, and of being renewed and sanctified by the grace of God.

Her attachment to the ministry of him whose instrumentality the Lord had used for her awakening, as is known in many similar instances, became very great. This is particularly mentioned, because, by a series of providential circumstances, it was afterwards the chief ingredient of, perhaps, as much conjugal felicity as ever fell to the lot of a couple, since marriage was instituted in Paradise.

It was towards the end of 1791, when she was thus awakened to serious concern; and, amidst much darkness, yet following the drawings of the Father, she felt after the Lord, if she might find him; the darkness passing away as the true light continued to shine with increasing lustre. This is perceptible in the following extracts from her diary.

“ Sunday, Jan. 1, 1792. Merciful God, I desire to thank thee for the mercies which thou hast vouchsafed thy poor unworthy creature. Without thee I am nothing. Oh! give me the knowledge of thyself, whom to know is life everlasting. Look

down upon me in tender compassion, and make me *all* that I am capable of being. Thou hast sorely afflicted me this year; yet I dare not complain. I lowly bend beneath thy correcting hand; thou chastisest in mercy: I see the rod, and who hath appointed it. Oh, my God, may I learn wisdom by this heavy affliction, for it has a voice that has penetrated my inmost soul. But have mercy upon me. Leave me not comfortless. Give me that peace which the world can neither give nor take away, and which passeth all understanding. Brighten my horizon, and bless me this year with the light of thy blissful countenance. Do thou turn my heart, which is desperately wicked and deceitful above all things. I know it not."

"Friday, Feb. 3. Heard Mr. R— at Chapel, from Mark v. 7, 'What have I to do with thee, Jesus thou Son of the most High God?' Methinks if I were to hear such doctrine often, I should be wiser than I am; nay more, I should be better, though I can be pious without being a Methodist, or going to chapel; yet during the long winter evenings, I will hear Mr. R— sometimes, indeed whenever I have opportunity. This is a wonderful unravelling of the meaning of Scripture; but quite new to me.

"Sunday 5. Heard Mr. R— from Phil. iii. 8, 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.' O my heart! what is religion? alas! thou dost not know. There must be something more in it than I know any thing of. Lord teach me what true religion is!

"Friday 24. Heard Mr. R— at Guinea-street Chapel, from 1. John iii. 23, 24. May I know the text and sermon by blessed experience. Oh! that the living God would abide in me, then should I feel the power of true religion, then would its divine influences change my heart. Never, till this day, did I know that my heart was so desperately wicked. How little do I know of myself! What have I lived for? What will become of me? My heart is torn with anguish! I am very ill. I hate life, but I dread death!"

Soon after this time, we find her thus expressing herself,—  
 "Monday, April 30. This is my birth-day. Alas, how many have I passed unprofitably! Lord, grant that the future may be sanctified by thy grace! I dedicate my future days to thy service! May I grow in wisdom, and be snatched as a brand from the fire! Make me, I humbly beseech thee, to *feel* my own *weakness* and thy *power*, which is able to save my poor benighted soul! Thou hast graciously promised to receive all who come unto thee. Lord, I come, heavy laden with sin, poor, wretched, and friendless,

but

but thou art able and willing. I do not depend on my own worthiness, for I am become loathsome to myself. All that I have is thine. Without thee, I am a very worm, and the out-cast of the people. Let the light of thy countenance shine full on my soul, and make me sensible of the necessity of regeneration, which I beg through the mediation of my Lord and Saviour, who was delivered for my offences, and was raised again for my justification."

We find her frequently longing to be freed from every worldly entanglement. "Sunday 20. Would to God, I could be quietly set down in some spot, unknowing and unknown, and there devote myself to God." And again, "Ah, gracious Lord! how often have I lately wished that my situation in life had been less elevated. I then should be free from the numberless trials of which many can form no idea, but which constantly beset me, and which I cannot always overcome!" "The preacher proved, in the clearest light, the necessity of regeneration, or *the new birth*, which the world laughs at so much, but I am so convinced of its *absolute necessity*, that I pray I may know it, and be able to speak of it experimentally, for without it, I am lost indeed. We may hope in the mercies of God, but we should have just grounds to go upon. Religion and morality are two distinct things."

Nearly in this frame she went on, following her convictions, till the Spring of 1793, having previously united herself in close connection with the religious Society, to which she was cordially attached till her death; and was watched over, and helped on by Miss C—, whose usefulness in the church is well known. Nor did our late friend fail to use, willingly and earnestly, all the means of grace, public and private, looking out and longing for the joys of salvation; which having, at length, obtained, she continued to walk in glorious liberty till her pilgrimage was completed. Of her experience up to this period, she has given a brief narrative in the following letter.

" Nov. 12, 1793.

" THE first moment of returning ease and health, I will devote in thanking you, my very dear friend, for your letter. It said, what is very interesting to me, that, though absent, you are not unmindful of me. I am much obliged by your expressions of concern on my account. I was unwell when I left you, though I did not complain much. I looked upon it as a blessing in one sense; had my spirits been in their usual flow, I should have felt more at parting with you and my dear Elen; but my indisposition served to keep the balance of my mind even. Thus it is that I see the goodness of God to me in every thing, and, therefore, sickness or health, life or death, are welcome, as coming from the



same gracious hand. Human nature, it is true, shrinks from suffering; but grace triumphs in resignation. I believe I shall have reason to bless God in eternity, for having known you in time; and sure I am, it will increase my happiness, to meet you among "the spirits of the just made perfect."

"My heart feels the power of religion, but I have no head knowledge. I had the advantage of a very moral education, my connections in life were among the great and the gay; and I, having the power, indulged myself in every fashionable dissipation; till, about four years ago, the death of several very dear friends, made me reflect for a while. I was occasionally thrown into the Rev. Mr. [now Dr.] Haweis's company. The subject of his conversation was, generally, religion, to which I was very attentive. I attended his preaching three times a week for many months, and could, at the same time, have gone to a ball, play, or concert, without any scruple, but for Mr. V——'s death, which kept Mrs. V. at home, who was one object of my idolatry. When Mr. V. died, I almost destroyed my health by fretting, still I could not see the hand of God, which I can now trace through several years of my life, and which has been displayed in a wonderful manner in my behalf. Not long after, I determined to withdraw from the world, and began to establish my own righteousness, by doing all that I could.

"Soon after the London Conference, we removed to Bristol, and my mother attended Guinea-street Chapel. I piqued myself on being free from prejudice, saying that it was to my mother what a ball or play was to us, it soothed her care and diverted her attention. Indeed I was often staggered by the comfort she received; and said, if I could feel as much as she did from hearing, I would go too. I heard you the beginning of last year,—was pleased, at first, with your preaching, and, at my return, told them, though I never meant to be a Methodist, I would hear you whenever you preached. I did, and was often deeply affected. Yet I yielded to temptation the following April, and again took a peep into the world. But it no longer charmed me; and, after spending some days in gaiety, in which my heart bore no share, I returned home, again attended your ministry, and received particular comfort from the following texts, which you preached from: Col. i. 27. John iv. 10. Zech. ix. 11. 1 Pet. ii. 19. Luke xii. 32. 2 Cor. xiii. 14. 1 Kings xix. 11, 12. Your departure almost broke my heart. I could not hear any one else, and now thought, I never should get to heaven, and almost determined never to go to Chapel again. I had no serious friend to open my mind to at this time, for I did not know Miss C. But an idea arose in my mind, that I wanted a single eye; therefore, I now went to the preaching in the spirit of sacrifice. God was my only friend. My one desire and prayer, night and day, was,

Lord

'Lord shew me the way;' and, as the light shined, I followed it. Great was my simplicity; and many and sweet, were the consolations my Saviour condescended to bestow on me, for he was my only teacher.

"In October I was providentially, and, in a very extraordinary way, enabled to introduce myself to Miss C.; and, in an agony, related all that I have written you. She entered fully into my feelings, and gave me your letter to her, which I carried home and read, till its contents were written in indelible characters on my heart. She introduced me to the Preachers, and my mother permitted my asking them, at all times, to our house, which I considered as a great privilege. Last February I felt myself called to join in connection, and received a note of admission. The want of my soul now was, to know my sins forgiven, to look to God as my reconciled Father; I wanted the witness in myself.

"The month of May, was entirely spent on the sofa, in such a state of languor from pain, as to render me incapable of the least exertion; even speaking was painful. But all this time, my soul was stayed upon God; my desires increased, and my mind was kept in a sweet praying frame, a going out of myself, as it were, and taking shelter in Him. Every breath I drew, ended in a prayer. I felt myself helpless as an infant, dependant upon God for all things. I was in a constant, daily expectation of receiving all I wanted; and, on Friday, May 31, under Mr. Rutherford's Sermon, though entirely independant of it, (for I could not give any account of what he had been preaching about,) I was given to feel that God was waiting to be gracious to me; the spirit of prayer and supplication was given me, and such an assurance that I was accepted in the Beloved, as I cannot describe, but which I shall never forget.

"When I prayed that I might not deceive myself, I had given me a clear view of sweet and precious promises, which I claimed when I returned to my chamber, particularly, 'I will receive thee graciously, and love thee freely,' 'By grace ye are saved, through faith,' 'Be faithful unto death, and I will give thee a crown of life.' I could doubt no longer; my heart replied, 'It is enough, Lord: mine eyes have seen thy salvation!' I thought my heart would burst with gratitude; and though I felt myself the most unworthy of God's creatures; yet the consideration of the dignity conferred upon me, seeing that I was born of God, made me very considerate how I acted. These were golden hours, never to be forgotten.

"I have now given you, my dear friend, the strongest proof of affection that I can give, with the hope that you will admonish, reprove, and correct me, as you see fit.

M. L. R."  
From

From this period, she advanced, with increasing knowledge, holiness, and comfort, in the good ways of God. Having obtained the vital, operative, and purifying faith of the gospel, she lived by faith, she walked by faith, and her victory over the world, by faith, was constant and complete. The love that fully possessed her heart, was a perennial fountain of felicity; and, from this delightful season, all fear that hath torment was entirely cast out, particularly the fear of death, to which she had been in bondage, to a most dreadful degree, from her earliest infancy. Assiduous in the use of the means of grace; employed in the continued act of doing or receiving good, her great proficiency in the life of piety, devotion, and benevolence, appeared to all. The following extracts from a few of her Letters, written about this time, will enable the reader to form some judgment of the state of her mind.

“ I FEEL much satisfaction in the idea of my visit to Bath. With what a different spirit will it be undertaken, and how changed my views, from every visit I have yet paid to that place! I pray God to sanctify it to the good of my soul, which is indeed, at this time, in a blessed state; like a weaned child, looking to my heavenly Father for all things,—pining for closer communion with Him, and praying for entire devotedness. Who shall dare say, they have suffered in vain? The *band of Omnipotence* has indeed been signally seen in my favour: nothing less could strip me of idols, which were close twisted in the very fibres of my heart. I can truly say, that *none* need despair.”

At another time she writes,

“ THE conclusion of your very kind letter, my dear friend, is the occasion of this speedy reply. I can, not only bear, but am very thankful to you for the strongest proof you can give of a friendship, that will, I trust, be matured in eternity. Your letter is indeed a valuable treasure, just what I seem to need. I felt my soul refreshed and strengthened while I read it. At present, I have most humiliating views of my utter helplessness, and of the deceit of that heart which I once thought so pure. I see much before me, and feeling my own weakness, I should be utterly cast down, did I not look to “One mighty to save to the uttermost all who come unto him.” People of less active minds know nothing of what we have to combat, and thus it is, I believe, God cannot trust me with health. You, like a skilful Pilot, have kindly warned me against those rocks on which so many have made shipwreck of this faith and a good conscience. The path you have pointed out is the most excellent way. The Bible, twelve months ago, was a sealed book to me: through mercy, it now imparts light and life; I derive instruction and comfort from the truths it contains. Truly God has been very jealous of me, by taking away all my idols, and shewing me the insufficiency of

all created good, so that I have often suffered much from a fear of loving my mother too well, who seemed to be all that I had left, *my world of happiness.*"

At another time,

"SOMETIMES I can rejoice in hope of that day, when 'this corruptible body shall put on incorruption, and this mortal, immortality.' Then I go out of myself, and take shelter in God. But the moment I take my eye off God, and think only of my corrupt nature, I feel littleness of faith, and see myself surrounded by so many dangers, that I am led to wish the time of my discharge near, that no man may take my crown from me. But this is all wrong I know."

At another time,

"WERE I to confine my views to myself, I should quite despair of entering into that *Reiz* (perfect love) which I so much long to possess; but when I look back, and see how much my heavenly Father has done for me in a little time, my faith gains a glorious lift: all the difficulties vanish, and I see that "all things are possible to him that believeth." My fears disperse, my soul is comforted, and 'a heaven opens in the wild.' There is a blessed reality in Religion, even in the taste I have of it, that those attached to the most refined pleasures of the world, with every thing that affluent elegance can bestow, can never conceive,—this I can testify:—And O! to live above, while in the world, is truly great. I pant for a deeper communion with God, and for a deeper conformity to the divine will; indeed I wish to be *all* given up to God. I see much before me, and my eager soul gasps after an unpossessed good."

At another time,

"I Believe that I shall soon emerge from my solitude, with increasing aspirations after more of that life which is hid with Christ in God. Indeed, my soul is on the full stretch for all the blessings purchased for me by the death of Jesus. Yes! I will 'press toward the mark for the prize of my high calling of God in Christ Jesus.'"

At another time,

"OH! for a more intimate acquaintance with him!—for a closer walk! This is what my soul pants after most earnestly; to feel more of that mind which was in Jesus. Old things are indeed done away, and all things become new to me, yet I feel a great fear of yielding too much to creature happiness. However, that text of Scripture is most comfortable, 'My grace is sufficient for thee.' I am now happy in His love, who hath loved *me*, and given himself for *me*, and I am convinced that *all* is mine, because I am his. I am, at this time, lost in wonder, love, and praise. My heart is ready to burst with gratitude!"

In the year 1796, a new scene presented itself. Providence most frequently mysterious in the execution of its plans, though ever wise and just in their design, pointed her way to the connection which, of all others, appeared least objectionable to her. Mr. Roberts had experienced the greatest of domestic trials, and it had been the ardent wish of his first wife, that her beloved friend, Miss Randolph, should succeed to that situation from which the Lord was to remove her. In the view of this new and important circumstance, the sentiments of our late friend may be appreciated from her own words.

“IN recalling the past scenes of my life to remembrance, and comparing them with my present comforts, my soul was constrained to acknowledge the boundless love of God extended towards me, a helpless worm, in a very wonderful manner. I take encouragement by the review, and am determined, through grace, to set out anew, if haply I may find all that for which I am apprehended of God in Christ Jesus. You are, deservedly, the distinguished object of my tenderest regard, for though it was thro' grace I listened to the sound of glad tidings, yet yours was the voice which conveyed them to my heart. And how does this consideration bind my soul to yours in indissoluble chains, which not even the icy hand of death shall destroy. Well! if I was to die this day, I am thankful for the affection you have bestowed upon me; above all, for the gratitude I feel towards God for his inestimable gift, in blessing me with a friend, in whose love I find every thing I have renounced, who will be my pilot to guide and guard me through life's uncertain sea. Let it be your province to tell me of my numberless failings and imperfections, if you would have me to be what you think I am.

“I am utterly astonished at the forbearance of my Father and God; but he knows my desire, and sees that ‘my heart is toward him, without a voice.’ I would fain be *altogether* a christian. *Then*, and not till *then*, I shall count myself worthy of the distinguished blessing of being united to you by the most sacred of all ties. I cannot, for an instant, doubt that the Lord has sanctioned our growing love, and I firmly believe our mutual attachment is in the order of Providence. If I did not think so, I never would see your face again, though my death should be the consequence of such a sacrifice. But I feel my heart expand with a pleasing foreboding that tells of happiness to come. ‘I see from far a gladdening ray,’ that seems to shoot its bright beams toward us. This is such a stretch of divine bounty, that I am ready to exclaim, Lord, what am I, that thou shouldst deal thus graciously with me? But the Lord knows how to manage my heart, and mold it to his purpose, by thus wooing me to Himself. Oh! that I may be faithful.”

This prognostication was amply fulfilled. While the Lord was pleased to continue this union, she was, in all the relations she filled, an exemplary pattern of propriety. Not foregoing her former obligations, she continued a most loving and dutiful child, and affectionate sister, while she exemplified all the excellencies of the wife and the mother. And she still walked with God, maintaining a sweet communion with him, loving his temple, his ordinances, his word, his ministers, his people.

Her communion with God, and love to his ordinances, and, indeed, her whole christian course, was more vigorous, refined, and elevated than ever, during the last twelve, and still more particularly, during the last eight months of her life. Her mind had been previously bowed down, for the Lord had been teaching her the last lesson his disciples learn perfectly, at least disciples of her social and friendly texture of spirit,—“to cease from man.” Having been initiated, she sunk completely into God. Now she rose even superior to her former self. The joy of the Lord was her strength. Her friends and correspondents felt the influence, and rejoiced in beholding her anointed with fresh oil, and her cup running over. She lived in eternity, she sat in heavenly places.

But this special elevation, perceived with pleasure by others, who hoped long to participate in the blessing, was strongly connected, in Mrs. Roberts's apprehension, with the probability, not to say certainty, of her speedy removal from time. This was not the effect of mental or superstitious imbecility. Mrs. Roberts was the last to whom an imputation of the kind could, with the shadow of propriety, be attributed. She associated with this idea, the sober recollection of the danger in which she was, in a former lying-in, together with other circumstances. But, though she frequently introduced her sentiments on this subject, and spoke with perfect composure, and acquiescence in the divine disposal, and was almost daily expressing her desires in what manner she wished Mr. Roberts to act, should she be taken from him; yet he always declined hearing the subject, apprehending an idea of the probability might be influential in producing the event he dreaded. He had his fears, while he beheld, with thankfulness to the Lord, her very close walk with God, evidently perceiving that, with deep and uniform recollection of spirit, she kept eternity in view every moment.

It was now peculiarly seen, though it had been evident in the whole course of her religious experience, from the period of her conversion to God, how just were her views of the gospel, as a gracious system of privileges, and how influential it is in producing holiness and happiness,—all the inward kingdom of righteousness, peace, and joy. Her faith in the atonement, not only preserved her from all sense of condemnation, but introduced her, by Jesus Christ, into the state of grace wherein she stood immovably,

ably, and, in which state of delightful assurance, she ceased not to rejoice in the prospect of future glory. There was no fear of her abusing grace to licentious purposes, for it was to obtain deliverance from sin, that she fled for refuge, to lay hold on the hope of the gospel; and having obtained mercy, she walked in the light of truth, nor knew any thing of the timid spirit of bondage. She loved, and sought holiness: obtaining it as a privilege, she admired the principles that could effectuate what the weakness of the flesh had in vain attempted; and with perfect freedom from its inferior, painful, and unavailing servility, maintained, by practical faith, the delightful art of living and walking in the liberty of the gospel. She used to say, "I see nothing in the religion of Christ, as perfected in the dispensation of the Holy Ghost, but faith and sight. To a real believer, to live is Christ, to die is gain. Death is only to be absent from the body, and present with the Lord. What then are all the appendages of dying, with which so many frighten themselves? Mere circumstances, that may, or may not happen. The New Testament knows nothing of them, nor I neither since I knew the Lord; though, till then, no creature was in more deplorable bondage to the dreadful apprehension of it all." "A believer, (she sometimes remarked) stands on Mount Pisgah, and sees the land of promise before him. It is true, Jordan flows along through the valley beneath him, but faith overlooks the intervening valley. Faith, standing on the Mount of Vision, beholds nothing but the land of beatific enjoyment. Faith and sight is all I perceive in the gospel."

When she was taken ill, Mr. Roberts enquired, how she felt the state of her mind? She replied, "Calm and tranquil. I have no painful apprehension as to consequences, be they what they may. I am in the hands of the Lord; he will do all things well!" He was pleased to favour her with a dismissal, in those circumstances, precisely, which she had in prospect. She merely exchanged faith for sight. The same solemn and tranquil views, before noticed, appear in the following parts of letters, which were intended for two dear friends, and were written thus far, one of them not twenty-four hours before she took her flight to Abraham's bosom.

"My dear Friend,

"THOUGH silent, we have often thought of you, and more than once, previous to my receiving your very kind letter, I meditated writing you. But a variety of circumstances, some pleasing, and many painful, have prevented that intercourse with my friends that I would ever wish to maintain. My confinement last year ended as usual, though attended with peculiar mercies, which I trust never to lose sight of, for the Lord has been good and gracious to me; and though he has scourged, yet it has been

in measure. My heart has needed it all, and I sometimes fear will need it till the mortal story is ended."

" My dear Friend,

" I JUST scrawl you a line, because it seems necessary, and if I do not write, no one else can to-day. I was thankful for your last kind letter, and pleased at the idea of again embracing you in time; but every thing with me just now is very uncertain, I am in the Lord's hands, and what he is about to do with me, I know not. Yet, blessed be God, amidst hurry, my mind is kept in peace, free from anxiety, which I consider as a very peculiar blessing and mercy."

Indeed, throughout the whole course of her Christian pilgrimage, as her outward deportment held forth the word of life, so the inward power of that life continually animated her mind; and it is believed by those who had an uninterrupted acquaintance with her spiritual exercises, that, at no period, from her first tasting the goodness of the Lord, was her heart insensible of the evidence of personal interest in the Redeemer. During her trying labour, she repeatedly told her attendants, that she should die. Her soul was engaged in one incessant act,—looking to the Lord, and confiding in him; and he did not fail to fulfil, in an eminent manner, the utmost import of his gracious promise; for when her heart and flesh failed, he was indeed the strength of her heart; and from the best, from Scriptural evidence, presented both by living and dying, we conclude, unhesitatingly, that he is her precious portion for ever! For the description of the closing scene, which, however merciful to her, was unspeakably afflictive to her family, we refer the reader to *Genesis xxxv. 16, 17, 18.*

Her character may be thus defined in few words. She possessed a clear, cultivated understanding, the sweetest tempers, an ingenuous heart. In religion, she embraced, genuinely and ardently, the whole of christianity; experiencing in her mind, the power and purity of the gospel, and displaying in her life the sanctity and perfection of its precepts. None more rejoiced in the prosperity of religion, none more lamented, with sorrow of heart, when the love of any waxed cold, and they declined from the good way, especially those with whom she had been in habits of intimacy, as christian friends. In like manner, while nothing more disgusted and grieved her than high hypocritical professions, she exceedingly loved and respected those who excel in virtue, and who walk humbly with their God; binding to her bosom, and prizing all who had learnt of their Master to be meek and lowly in heart; the lesson she had, through his divine aid, most sedulously transcribed into her own. Kind and courteous, there



was no person who did not love and esteem her, in proportion as they became better acquainted with her. To her immediate friends, she was attached by feelings not more ingenuous than inviolable, for with her, feelings were principles; not coruscations of the fancy, but the genial glow of the soul. Her husband possessed her most unqualified love and esteem. The spiritual welfare of her relations was the object of her heart's warmest wishes, and the subject of her daily prayers. In her family, she loved punctuality and decorum among her domestics, and watched over them conscientiously as one who must give account, desiring, above all things, that her house might witness nothing incompatible with serious godliness. Her benevolence and charity, like the other traits of her character, did not court the light; she did not sound a trumpet. But as, before her marriage, she devoted the whole of her income to God, so afterwards, her heart was only bounded by her ability. Knowing all the world could bestow, she resolutely renounced it, for the cross of Christ, which was, not her shame, but her glory. Steady and uniform in her christian course, inwardly enjoying the blessedness of religion, and outwardly exemplifying its excellencies, she lived generally beloved, and died universally regretted.

Her funeral was attended by those who sincerely lamented so much departed excellence. Eight ministers bore the pall; and Mr. Pawson, in a very solemn and impressive manner performed the service. On the Lord's-day morning the 29th of July, the Rev. Mr. Philipps of Clapham, preached the funeral sermon in Portland-Chapel, improving the circumstance by a very interesting discourse, from St. Matthew xxiv. 44, "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh," and in the evening, Mr. Pawson also improved the providential dispensation, by an affecting and useful sermon, delivered in King-street Chapel. In both discourses, justice was done to the christian character of the deceased, which was ably, affectionately, and evangelically recommended to the imitation of survivors.

A mural monument to her memory, erected in Portland-Chapel, has the following inscription:

Inscribed to the memory of  
**MARY LITTLE ROBERTS,**  
 Late Wife of  
**THOMAS ROBERTS,**  
 And Daughter of **W. RANDOLPH, Esq.** deceased.  
 In whom were united,  
 An enlightened understanding,

The most endearing dispositions,  
And the most amiable manners.

To these *human* excellencies,

(Admired by all who witnessed them,)

Divine Grace added all the *christian* virtues;

And they were uniformly displayed

In all the duties which she owed

To her family, to the church, and to society.

After having walked

In the fear of the Lord,

And in the comfort of the Holy Ghost,

She early finished her course, entering into life,

April 15, 1804.

And her remains are deposited underneath,

With those of six infant children.

OBITUARY.

[Continued from Vol. XXIX.  
p. 621.]

OCTOBER 22, 1805, died HUGH ANTEOBUS, at Shrewsbury, the place of his nativity, in hope of a glorious immortality. He had been a peaceful member of the Methodist Society more than seven years, and could say, with David, "It is good for me that I have been afflicted." Like his Divine Master, he was "made perfect through sufferings;" but he had learned, in whatsoever state he was therewith to be content.—As a *servant*, his industry, integrity, and obliging deportment, rendered him useful, and procured him respect. As a *son*, he was a pattern of duty and affection; and, from his slender earnings, he largely contributed to the support of an aged and afflicted father, who had once known better days; so that it might be truly said, "The father found a parent in the child," whom he survived only one month. As a *friend*, he was constant, faithful, and affectionate.

His spare moments he gladly employed in visiting the sick and the distressed, and relieved them as he had ability. As a *member* of a religious society, he kept the unity of the Spirit in the bond of peace, and in righteousness of life; possessing, probably, as large a share of that blessing, "Great peace have all they that love thy law, and nothing shall offend them," as is generally enjoyed by Christians. He died, as he had lived, in favour with God, and all good men. A sermon was preached by Mr. Kingston, on the occasion of his death, the Sunday evening following, from Phil. i. 21, to a very large congregation of his friends and neighbours. JOHN KINGSTON.

In the same month died ALEX. REID, of Aberdeen, in the 78th year of his age. After living many years a stranger to the comforts of true religion, and under the power of prejudice, he was brought to hear and experience, for himself, that the gospel of Christ is "the power of God unto

salvation to those that believe." After having been many years a steady member of the Methodist Society, and a sincere follower of Christ, he left this vale of tears to enter into the joy of his Lord.

W. WELBORNE.

Nov. 27, 1805, died MARY REID, aged 24. She was born near Inverury, in Aberdeenshire. When she was about six years of age, she began to manifest a desire after divine things. Her regard for the Sacred Writings was so great, that a permission from her parents to read them was, at all times, gratifying unto her. This desire after God, accompanied with a good degree of restraining grace, she retained to riper years. Her parents being removed by the Providence of God from the place of her nativity to Mounie, near Old Meldrum, she there became an hearer of the Methodist Preachers, and the Word became a light unto her feet, in the way to the kingdom. Many people in the neighbourhood being excited to seek salvation by Jesus Christ, she united herself to them in church fellowship, and found the meetings appointed for social prayer and religious instruction, to be much blessed to her. In speaking of her attainments in the divine life, she used great modesty, having very humbling views of herself. In the 21st year of her age, the Lord laid upon her his afflicting hand. In the beginning of her affliction, she had fresh and painful discoveries of the heinous nature of sin, accompanied with great temptations. But the Lord Jesus graciously shewed her the virtue of his cleansing blood.— Her suffering during the last stages of her disorder, was very great, and the pain she endured of an excruciating nature. But she

was powerfully convinced, that her affliction was sent by an all-wise and gracious God, and that it would be sanctified to her eternal advantage. In the month of October, when Mr. Welborne visited her, she said, "I have no desire to recover: I see nothing worth living for: I have no doubt of my acceptance with God."— And in the month of November, when he saw her again, her words were, "My dependance is upon Jesus: I have not a doubt of being with him." Though brought very low, she seemed to antedate the joys of heaven. The day before she died, on being informed that a neighbour had left this vale of tears, she intimated, that the next day she should also depart hence, which came to pass accordingly.

About the month of November, 1805, died at Buckingham, ELIZ. WORTON. She had known the power of saving grace for some years, and was a pattern of industry, cleanliness, piety, and zeal for the glory of God:—"Not slothful in business; fervent in Spirit, serving the Lord." During her last illness, she was kept by divine grace in a triumphant state of mind, and had no doubt of her future felicity.

Nov. 26, 1805, died ZILPHA DICKINS, near Buckingham. She was made the happy subject of renewing grace about 12 years before her death, and from the time of her conversion, was a steady member of the Methodist Society. She even had the word of life preached in her house, which she thought no small privilege. During her last illness, which was long and severe, she enjoyed an uncommon degree of the supporting and reviving presence of her gracious Lord.

State before her death, she expressed a strong hope, that the Lord would bring all her ten children to himself. At present, however, there is very little appearance of it. Many visited the dying bed of this happy woman with delight and profit. "All is well!—All is well!" was the last sentence she was distinctly heard to utter.

B. LEGGATT.

RELIGIOUS INTELLIGENCE.

*Fleet-Street, Nov. 27, 1806.*

To the Editor of the *Methodist Magazine*.

Dear Sir,

OUR venerable and highly-esteemed friend, Mr. George Cuffons, a few days since, shewed me a letter, which he received from America in the year 1769. Comparing it with the accounts, lately received, of the present prosperous state of religion in that country, as published in pages 524 and 525 of your Magazine for this month, I could not but be astonished at what God has wrought in America, since the time our Brother Cuffons received this letter from his friend. I could not also but be struck with the consideration of the wonderful answer now given to the prayers of a few obscure, poor, but pious souls; who were ardently longing to see the salvation of God, in a country, at that time, so uncultivated and wild. As this remarkable instance of what God can do, in answer to prayer, may encourage others to live in the spirit of faith and prayer, whose lot may be cast in dark places of the earth; and as the letter may be profitable to many of your Readers, I intreated our Brother Cuffons to allow me to take the following Copy of it for the Magazine. I am, dear Sir,

Your affectionate Friend,

J. B.

*Very dear and affectionate Brother,*

"I TAKE shame to myself in my negligence in writing to thee, but I hope that thou wilt excuse me. When I left thee, I went down to the north with Brother Simson, and came up to London again with him. When I came there, I went on board of a vessel bound for New-York, to stay in America. We had a very rough passage. We were eleven weeks from London to New-York. We had Mr. Whitaker, a Presbyterian Minister, on board, that came to England with the Indian Preacher: he was a great satisfaction to me, for we had prayers two times a day, while he was on board of the vessel. When I came to New-York, I found that our business was not very plentiful for strangers. Though there is a good deal of business in the town, it is entirely overstocked with trades-people; but what added most to my satisfaction was, I found a few of the dear people of God in it. There is one Mr. Emmerly, one of our Preachers, that came from Ireland nine years ago. Lately, there were two that came from Dublin. They have met together, and their number has increased; and they have built a large new house, which cost them £600. sterling. They are very poor in this world. They expect assistance from England; but I often used to tell them they need not; for many of the people of England were very poor themselves; and they, that had of this world's goods, did not care to part with them. There is another of our Preachers, which was a Captain in the army: he was convinced of the truth before he left England: his name is Mr. Webb: God has been pleased to open his mouth. So, the Lord carries on a very great work by

these two men. They were, however, sore put to it in building their house: they made several collections about the town for it; and they went to Philadelphia, and they got part of the money there. I wrought upon it six days.

“New-York is a large place: it has three places of worship of the Church of England in it, two of the Church of Scotland, three of the Dutch Church, one Baptist Meeting, one Moravian Chapel, one Quakers’ Meeting, one Jews’ Synagogue, and one French Reformed Chapel. Amongst all these, there are very few that like the Methodists. The Dutch Calvinist has preached against them. Many of the people of America have been stirred up to seek the Lord, by Mr. Whitefield; but what his reason could be, for not forming them into classes, I do not know.

“In all the places of America, where I have been, there is as much need of the Methodist Preachers, as in any town of England. Mr. Wesley says, the first message of the Preachers is, to the lost sheep of the Church of England: And are there none in America? They have strayed from England into the wild woods here; and they are running wild after this world. They are drinking their wine in bowls; and are jumping and dancing, and serving the devil in the groves, and under the green trees. And are not these lost sheep, and will none of the Preachers come here? Where is Mr. Brownfield? Where is John Pawson? Where is Nicholas Manners? Are they living, and will they not come? No: they’ll not come! *Well! But I shall never give over crying, ‘Oh! my Saviour, send them, or some, who are not ashamed of thy gospel; that they may go into the highways and hedges, and compel them to come in, that thy house may be filled.’*

“But my business would not suit me to stay in York; and I was obliged to leave these few happy people. I was there one-quarter of a year: when I wrought, I had sometimes 6s. sometimes 8s. York money, per day: one shilling is 7d. sterling. So I came to Charlestown, South-Carolina.— Here I have 31s. per day, or 20s. and my victuals: one shilling sterling is seven shillings Carolina money. Charlestown is a place of great trade, especially in the winter time: the shipping comes from England for the rice; but my work lies mostly in the country. The work here is chiefly done by Negroes. Any man that can afford it, buys Negroes, and works none himself. Nay, they will not go to church, but they must have a horse and chair, and a Negro to attend them.

“This town stands on a sandy bay, with Ashley River on the one side, and Cooper River on the other, upon low land. There are two Chapels of the Church of England, one of the Church of Scotland, one Independent Meeting, two Baptist Meetings, one Dutch Church, and one French Reformed Chapel; but, amongst all these, I cannot find the gospel preached as my conscience dictates to me. *O! I often think, if our Preachers would only come, what a harvest there might be in this place, and many other places of America. May the Lord, in his own good time, lay it before them!* So, my dear Brother, farewell: pray send me an answer. Direct for me, to the care of Mr. Bishop, living on the Bay, Charlestown, South-Carolina.— Remember my love to Samuel Rodgerston, and all that family; to Brother Brown; to all enquiring friends.

THOMAS BELL.

Charlestown, South-Carolina,

May 1, 1769.

To Mr. George Cuffens,

To the MEMORY of a BELOVED  
WIFE.

"Yet once more I trust to have  
Full sight of her in heav'n, without  
refrain."

MILTON, SONNET.

DEATH's gloomy vale again I dars-  
ling tread,

Again attempt, with trembling tongue,  
Some plaintive lay, some elegiac song,  
To balm with holy verse Maria dead!

My weeping woes may well inspire,  
Attune to sorrowing sounds the lyre,  
Such as, might heavenly minds com-  
plain,

The blest ethereal pow'rs would not  
disdain.

—Hark!—from Maria's recent tomb,  
Breaking on the midnight gloom,  
An angel voice demands the votive  
strain!

And (—all a husband's kindred soul  
can pay!—)

Affection's fervid lay,  
Shall yield the tributary theme,  
With mild respect attemper'd, and with  
due esteem.

For, O Maria! in thy breast,  
Benevolent and pure,  
Like cherubs in their heavenly rest,  
E'er happy and secure,

Did not, enamour'd of their sacred  
shrine,

The Virtues, deckt in beauty, all com-  
bine?—

But how may my mean numbers, dull  
and faint,

No longer charm'd by thee, divinest  
objects paint?

Presumptuous! where they greatly live,  
What bold unhallow'd hand will give,  
With supernumerary gleams,  
To Heav'n's own beauties borrow'd  
beams?

Who bids the brilliant sun-born bow,  
A more than tnat ethereal shew?

Yet, leaning from thy lucid sphere,  
Bright Angel! thou wilt deign to hear,  
Awhile forgo seraphic flights,  
Sweet airs, which float on yon Cereusan  
heights,

And list, with no impatient ear,  
Associate angels will regard,

Though mean my numbers be,  
And not condemn the due reward  
Of goodness and of thee.

For not a venal strain,  
In adulation vain,

On Flattery's pinion idly soars;  
At Virtue's simple shrine,

The weeping Muse Divine,  
Departed excellence deploras.

Heav'n's portraiture was my Maria's  
heart,

Replete with tenderness, with truth,  
with love;

The touch of skill divine did grace exert,  
And drew the adornings of the Holy  
Dove.

Distinguish'd mark of Heav'n's peculiar  
care,

His forming hand her dussile pow'rs  
express'd;

Kindness angelic gave her pleasing air,  
And Goodness lov'd to dwell within  
her breast.

No cloud envelop'd her illurmin'd mind,  
There blank inanity was never seen;

The free researches of a soul refin'd,  
Enlighten God-like Reason's placid  
mien.

Yet soft Maria's sentiment; the beam  
Vivific warm'd, but not inflam'd our  
souls;

Impertinent the blab of shallow streams,  
Serenely mild the deeper river rolls.

Deep, deep indeed her mighty tide of  
thought,

Though, dropping from "the purple  
wings of Even,"

Not pregnant dews, with life ambrosial  
fraught,

E'er issued purer from their parent  
Heav'n.

Ah me! where now Death's dismal  
glooms extend,

What living thought, what bright ex-  
pression shone!

There spoke—the wife, the mother,  
daughter, friend,

For all the duteous feelings were her  
own.

But what avails the animated form?  
The sentimental smile?—the speaking  
eye?

"Like blossom'd trees o'erturn'd by  
vernal storm,

"Lovely in death the beauteous ruins  
lie!"

Oh, my fond soul! why gaze thee to  
espy

The peerless object of thy late delight?  
I gaze,—but rolls unbless'd mine aching  
eye;—

No Maria glads my sight!  
Which sick'ning turns away,  
Loathing the tinfell'd glare of day,  
For these congenial glooms, and kindred  
shades of night.

Yet do I live to languish and deplore?—  
I live—Great God!—to own Thee, to  
adore!

My bounteous blessings from thy bosom  
came,

Benignant beams of Love's eternal  
flame;

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The perfect gifts bespoke their prime  
abode,  
To earth descended from the throne of  
God!

O! for a Seraph's lyre,  
From yonder hymning choir!  
• e harp, by angel tun'd, of celebrated  
string!  
Hear, lend me thine; Maria!—from on  
high,  
Among the highest,—there thou  
didst arise!—  
Charm'd by the sweetest music of  
the sky,  
My soul shall emulate the grace I sing.

The grace I sing! To share his grace  
was thine,  
You bleeding Lamb that fills the throne  
divine.  
He view'd complacent, on thy faithful  
breast,  
His Holy Image perfectly impress;  
In all thine intercourse with God and  
men,  
Behold his own resplendent walk agen,  
To thee, when dawn'd the light of  
gospel day,  
The world in vain its phantoms did  
display;  
In vain presented, pleasing to the eyes,  
And much to be desir'd to make our  
wife,  
The fruit of disobedience; short the  
strife,  
Seen was prefer'd th' immortal Tree of  
Life:  
The broken cisterns, hewn in Folly's  
dream,  
Awake, were left for Life's perennial  
stream;  
And thy whole heart, from vanity set  
free,  
Was giv'n to him, who gave himself  
for thee.

Hence all beheld, harmoniously com-  
bin'd,  
Whate'er adorns and dignifies the mind,  
Which Vice might envy, Virtue must  
admire,  
Concenter'd, brighten'd, perfected, en-  
tire.  
Meek, humble, lowly, she was ever seen,  
Yet how magnanimous her equal mien,  
That Calumny's envenom'd lip defy'd,  
Alike remote from meanness and from  
pride.  
Her's, faithful to perform the perfect  
part,  
The willing hand concurrent with the  
heart,  
Admiring saints beheld, with pure ap-  
plause,  
Sublime accession to Immanuel's cause.

HE view'd, not undelighted, view'd  
e'en here,  
In this cold clime, in this defective  
sphere,  
The transcript of his own all-perfect mind,  
And, or to punish negligent mankind,  
Or, haply, to improve, by skill profound,  
His Angels' pleasures, who his Throne  
surround,  
He bade them bear the Heav'n-born  
Saint on high,  
To give new glories to her native sky.

Nor may, nor will I, Lord, complain,  
Because of thy decree;  
Nor beg the blessing back again,  
Imparted once by Thee;  
Not, when thy Seraphim obtain  
Their added bliss by me:  
I kiss the hand my gourd destroy'd,  
And thank Thee—that I have enjoy'd!

Awhile, by Heav'n transmitted, forth  
sweet rays  
Were pour'd upon my life's uneven  
ways;  
Sweet emanations, from the seat supreme,  
This bosom visited with lovely beam:  
But when these glances may no more  
illumine,  
When his own gifts God's righteous  
hands resume,  
To his Almighty mandate will I bow,  
And, humbly bending, will his right  
allow.  
His patent paths are pure "unfalsified  
light,  
Whate'er he does, Essential Love is  
right.  
Shall forward Feeling press a poor pre-  
tence,  
And Sentiment enslave in chains of  
sense?  
Shall panting Passion seize the slacken'd  
rein,  
While captiv'd Reason importunes in  
vain?  
Shall wayward Nature urge the weary  
chase,  
While the clouds vanish in the vex'd  
embrace?  
Mercy and Truth, by erring man dis-  
join'd,  
Or, when united, partially combin'd,  
Shall soon elucidate his perfect plan,  
"And justify the ways of God to man;"  
When his own hand my blessing shall  
restore,  
Refin'd, exalted, to be lost no more!  
So, when the Patriarch view'd his alter'd  
state,  
Astonish'd ord the hoary sage, elate,  
"Enough; its purpose Heav'n reveals  
at last:  
"Adieu to former woe, by present bliss  
surpass'd!"







MR. ISAAC TURTON,  
*Preacher of the Gospel?*

THE  
METHODIST MAGAZINE,

FOR FEBRUARY, 1807:

BIOGRAPHY.

*An Account of Mr. THOMAS SYMONS.*

[ *Concluded from page 9.* ]

**M**R. SYMONS's last illness, which was occasioned by a cold he caught, on the 3d of December, 1805, was not attended by any alarming symptoms, for more than a fortnight after his seizure; nor were his friends at all apprehensive that the weary wheels of life were soon to stand still. He was now seriously ill for almost the first time in his life; and this illness, as might be expected, considering his very advanced age, soon terminated in his death. The following particulars, relative to the state of his mind, during a few of his last days, are such as I either witnessed myself, or had from his pious nieces, and other friends who attended him. Of his nieces, I may be allowed to say, their affectionate attention to him was unceasing, and highly exemplary. Concerning these, he said to me, a few days before his death, "As I lost my own children, I took these to bring them up. I took care of them, when they could not take care of themselves, and see how God recompenses me. They take care of me now, that I am unable to care for myself." Thus, *he that lendeth to the Lord, it shall be paid unto him again; and, Blessed is the man who provides for the poor and needy, for God will deliver him in the time of trouble.*

In consequence of the cold which Mr. S. caught, as before mentioned, he continued increasingly indisposed, though generally able to attend less or more to his business, till the 30th of January, when his cough became very troublesome, and prevented his getting any regular sleep. Friday, January 31, finding himself much worse, and being apprehensive that the time of his departure was not very distant, he went into the Dye-House; and, calling all the men together, began to exhort them, in a very affectionate and impressive manner, to avoid sin, and to give themselves

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to God through Christ, and live for eternity. In the evening of this day, I called on him, and found him sitting in his chair, though much debilitated. We spoke together, for some time, on the things of God, and he was greatly revived. His mind was calm, and his confidence in the mercy of his Maker steady; but he expressed great earnestness to be fully renewed in the image of God, observing, "Nothing less than the whole image of God, stamp'd upon my heart, can satisfy me."

Saturday, February 1, he was considerably worse; so much so, that his family thought him dying. Having recovered a little strength, he began to exhort all around him to cleave to the Lord; and to his relatives, he said, with great fervour, "Take the advice of a dying man, and never leave the fold of Christ."

Sunday, Feb. 2, I visited him again. He appeared to be considerably harrassed with temptations, respecting his experience in divine things. He said, "Though I have not doubted of the goodness of God to me for 50 years, yet I have not had that strong assurance, and rapturous joy, which many others have been favoured with." We then joined in prayer to God, that he would satisfy his mind in this respect, and afterwards he appeared contented and easy.

Tuesday, Feb. 4, he took wholly to his bed, and was exercised with strong pain. I have already remarked, that Mr. S. had enjoyed uninterrupted health for more than 90 years: consequently, not knowing what sickness and pain are, he was wholly inexperienced in that state of suffering to which the Providence of God had now called him. Indeed, the state seemed so new to him, that he appeared in the situation of a man suddenly and unexpectedly beset with enemies, from whom he found it impossible to flee, and against whom he saw it vain to contend. Hence he used many expressions, which I could easily discern were the result of inexperience in the school of affliction; but, which to others, who knew not his state, might have indicated a degree of reprehensible impatience, and a want of due resignation to the Divine will. But this really was not the case. His mountain stood strong; but, not having been inured to pain, he had now that whole lesson of suffering to learn, in a few days, which most others acquire gradually, through the whole course of their lives.

Many pray for an exemption from suffering. Such persons know not what they ask. It is better to carry a heavy burthen, by separate parcels, while our strength is comparatively unbroken, than to be obliged to stoop under the whole load at once, when the keepers of the house tremble, and the natural force is abated. However, what God does is well done. Mr. S. in this untried state, was upheld by the power of that God, in whom he had

trusted. His strength was proportioned to the burthen he was called to bear. As this was a day of great conflict, so it was a day of considerable consolation. The wounding and the healing power were alternately evident. Every pang his body felt, and he felt many, appeared to be accompanied either by some very consolatory promise, or some act of resignation to the Divine will. A few of his expressions, in illustration of the above observation, it may not be improper to record. Being in a great agony, he cried, "O! that my time were come, and my thread of life cut; but thy will be done. Lord Jesus, cut the thread of life, and take me to thy arms, or give me patience to bear my afflictions. Lord, this is more than flesh and blood can bear. God of Mercy, I know not what to do: direct me, for thou shalt be my Guide." Addressing himself to his nieces, he said: "Pray to the Lord to take me, for I long to be gone: but heavenly language is heavenly love. I am afraid I offend my God, by wishing to be gone."— At another time he exclaimed, five times successively, "Now, my Lord, I am ready." Being asked, if he would take any refreshment, he said, "I want no food but heavenly food; but I wish to go to heaven to see my wife and dear little children." There was so much of the affectionate parent and tender husband, in these expressions, that I wish them to be particularly noticed.— To those who have never been blest with these relations, and who, consequently, can know little of the charities of human life, they may appear misplaced; but whoever has been a husband and a parent, in the order of the Divine Providence, and has been called to carry the body of the wife of his youth to the grave, and bury the hopes of his family with the children, in whose stead he would have gladly given up his own life, will do honour to the principle by which Mr. S. was actuated; and rejoice in the consideration, that these endearing ties, which, under God, are the balm of life, though partially dissolved for a time here, shall, in that state of endless life and perfection, be found reconnected, in a bond of indissoluble duration.

He appeared now to be exceedingly weak, and scarcely able to breathe; yet he continued in prayer; and, as his strength would permit, exhorted all that were about him. He said, "I have many, many promises, but have not strength to relate them;" and then, addressing himself to his nieces, whom he always considered as his own children, he said, "The Lord bless you, my dear children, and let not the foot of pride come against you, and may he keep you all in the narrow way, for Jesus Christ's sake." Tho', with the violence of the pain he endured, the sweat dropped off his face, and his whole frame was agitated; yet his resignation to the Divine will was unshaken, and the expressions of it uncommonly strong. "I would be satisfied," said he, "were I to

suffer ten times more; or were he even to send me to hell, I think I should praise him, for I know he cannot do wrong. Lord, deliver me in which way thou seekest best." He then prayed for his family, friends, servants, and enemies, and all mankind; and concluded with saying, "O! Lord! I commit my body, soul, and all my concerns into thy hands. Do with me as seemeth good in thy sight, and I shall praise thee to all eternity." It is worthy of remark, that, several times, during his illness, he requested to be left alone, that he might commune with God in private; and, at one time, requested particularly a handkerchief to cover his face. A friend coming to see him, said, "Sir, I had a particular desire to see you: I trust you have a hope full of immortality." He replied, "Yes, I have; but I cannot converse much, because of my great weakness."

It is also worthy of remark, that all who visited, and prayed with him, found great enlargement of heart, and every time of prayer was *a time of refreshing*, coming from the presence of the Lord. Indeed, there was so much of God's goodness manifested to him, and so much affection and humility displayed by him, that no friend left his bedside, without considerable reluctance. For those who visited him, he often prayed in a particular manner, and for their families, usually saying, "The Lord of heaven and earth bless you and your's, and grant that not a hoof of your families may be left behind: no, not one hoof." One morning he said to his niece, "When will the service of the Church begin?" and then repeated some of the prayers, which were applicable to his own state; adding, "I think, these words are in the service:— 'Thou shalt guide me by thy counsel, and afterwards receive me into glory.'" To a friend, he observed, "I shall be like Sampson, do more in my death, than I have done during life." Finding his life drawing near a close, he desired that Mr. Colling, his leader, should be sent for, that he might give him an account of the state of his mind. In the mean time, he related his happy experience to his niece, and his man James, and said, "Should I die before Mr. Colling comes, he may be perfectly satisfied respecting the state of my soul."—Being asked, if he would take a little wine, he said, "No more wine, till I drink it new, in the kingdom of God."

"Some time after, as his lips appeared to move, it was thought he was desirous of saying something; but, on his niece coming up to him, she found him repeating his favourite Hymn: "I'll praise my Maker while I've breath," &c.

Some days before he died, he requested the attendants, who had sat up with him all night, to join with him in prayer. This was early in the morning; and he joined so earnestly himself, especially in singing those words:—

“ My Jesus to know, And feel his blood flow,  
 ’Tis life everlasting, ’Tis heaven below,”

That he was heard above one pair of stairs: on which one of the family, supposing him to be dying, rose up, came down stairs, and said, “ I am come to rejoice with you.”—“ Oh !” said he, “ We have had a comfortable time in prayer: what a blessing it is to have such attendants, at such a time as this: I was very ill just now, but am rather recovered again: my dear; go to rest: the Lord bless you !”

On seeing a relative standing by his bed side, he looked up, and, with great confidence, said, “ My Jesus to know,” &c. and added,

“ Weary of this world below,  
 I would to my Jesus go:  
 Help me, Jesus; give me wings,  
 To fly away from earthly things.”

During the whole of his illness, he was remarkably sensible and recollected, and answered every question with great propriety and pertinence; so that many were astonished, considering his advanced age.

Thursday, Feb. 6. After a very restless night, he desired to be helped to a little weak tea, which, having received, he earnestly craved the blessing of God upon it; and, when he had drank, devoutly returned hearty thanks to the Fountain of all good.— Soon after, a friend coming in, he said, “ I am unable to speak to you now, but I shall soon converse with angels. Come, Lord Jesus, send thy angels to carry me to Abraham’s bosom.” During the following week, he had very little respite from pain, and was worn to almost a mere skeleton. It was really surprizing to see life, and a sound mind, remaining so long in a body so emaciated. The thread of his life was spun out to the smallest conceivable fineness.

The evening before he died, I visited him, for the last time, and found him on the confines of eternity. He could discern no object, but was perfectly sensible. I exhorted him to hold fast his confidence in God, and to continue looking unto Jesus: on which he grasped my hand with his, I may truly say, skeleton fingers; and squeezing me, with a force which I thought his exhausted nature could not have possibly exerted, he said, “ I will endeavour to hold him, as I now hold you.” He spoke but little more, as his feeble body was rapidly sinking under the pressure of his infirmities; but continued to breathe shorter and shorter, till his blessed spirit silently escaped to the mansions of eternal joy.— This was on the morning of February 13, 1806, in the ninety-second year of his age.

I have already remarked, that Mr. S. occupied no situation, either in civil or religious society, that could render him very conspicuous to public view; but the Church of God knew him well, and held him in high estimation. For the prosperity of the work of God, he laboured ardently, and his heart and hand were in every good work. He was one of the first Trustees of the Chapel, in the City-Road, and subscribed considerably towards the building of it. The year in which a large debt on it was to be discharged, he exerted all his power in the work, persuading the people, who frequently attended, and bore no part of the expence, to take seat tickets, and even offered to carry them about himself. When the unfortunate law-suit took place, between the Trustees and the Society, he saw it his duty to espouse the cause of the latter, which he did in the most steady, yet temperate manner, labouring to the utmost of his power to promote peace. Those from whom he differed, and against whom he voted in the whole of that business, were among the foremost to acknowledge, that he was a man that endeavoured to follow peace with all men.

He was a warm friend to the poor. I have the fullest authority to say, he rose early, and took rest late, and often denied himself and family what might have been deemed even needful, that he might be the better able to supply the wants of the indigent. Of him, it might be truly said, he never turned his face away from any poor man. He was a pattern of diligence and frugality: he was always employed. He considered that man as highly criminal, in the sight of God, who idled away his time on the six days, as he who did his ordinary work on the seventh. He not only laboured, that he might be able to provide things honest in the sight of all men, but he *toiled* that he might have something to bestow on the work of God, and on the poor. In his dealings, he acted as one who always felt himself in the presence of God, and knew he must give an account of all his actions. Therefore, he never knowingly wronged any man of a shilling, and never took the advantage of another's necessity.

His affectionate attachment to, and constant attendance on the means of grace, were truly exemplary. He was scarcely ever absent from the Sabbath and week-day preachings; and, for 40 years, he regularly attended, at five o'clock in the morning, first at the Foundery, and afterwards at the City-Road. When more than fourscore years of age, the coldest or wettest morning in the depth of winter, never prevented him from offering his early sacrifice in the Temple of his God. I have no doubt this very circumstance greatly contributed to his regular health, and very protracted old age. Would to God that our Valetudinarian youth would lay this to heart. Through effeminacy, and needless self-indulgence, they

they are incapable of those exertions, which would be honourable to them, as members of civil and religious society; and, when only at the meridian of life, are often older in constitution than Mr. S. was at fourscore years and ten. But what arguments can persuade a lover of his bed, that it is useful, healthy, and praiseworthy to rise betimes? Mr. S. however, experienced the happy effects of it, both in body and mind. When, by his last affliction, he was necessarily detained from the ordinances of God, he had not the bitterness of reflecting, that he had neglected them in the time of health. How many make sad work for compunction of spirit, on a death-bed, by neglecting the ordinances of God, when in health and vigour. May God give the Reader that portion of Divine wisdom, by which alone Time can be duly appreciated, and properly redeemed!

On a review of the whole of Mr. Symons's character, I feel no hesitation to propose him as a model of steady, affectionate piety, unimpeachable integrity, and successful industry; and can say to the Reader, who wishes to honour his Maker, to do good among men, redeem his time, and save his soul, "Go thou, and do likewise."

LONDON, *May 12, 1806.*

A. C.

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 DIVINITY.

A SERMON on LUKE II. 10, 11.

[Continued from page 17.]

III. **T**HE wonderful Constitution of the Person of Christ, he being *God*, as well as *Man*, is a profound Mystery, which our Faith should receive, and our Piety adore.

That Christ had a human body, no person of modesty and integrity can deny. When the time appointed in the councils of heaven, and foretold by the Prophets, for the manifestation of the promised Messiah, was come, *God sent forth his Son, made of a woman* that was a virgin: his conception was under the immediate influence of the Holy Ghost, by which his human nature was preserved immaculate, and free from the natural depravity of mankind, as fallen in Adam. His body began to exist, was quickened, was born, received proper nourishment, and increased in stature. Though he was an entire stranger to our sinful propensities, yet he shared our innocent infirmities: he *was hungry, thirsty, weary*; was strengthened with meat, refreshed with drink, and invigorated with sleep; and, at last, bled, languished, and died.

He had also a human soul. As he assumed our flesh, he certainly would not omit the nobler part of our nature; a part, with-



out which he could not have been a perfect man. Wisdom, we know, belongeth not to the flesh, nor can the knowledge of God, which is infinite, admit of the least increase. And, therefore, he whose knowledge did improve, together with his years, must have a subject proper for it, which could be no other than a human soul. *He increased in wisdom, as well as in stature.* His soul was the seat of his finite understanding, and resigned will, distinct from that of his Father, and consequently from the Divine Essence, as appears from that well-known submission, *Not my will, but thine be done.* This was the subject of those passions and affections, which manifestly appeared in him, on different occasions, while he tabernacled on earth; and when, just previous to his last sufferings, he said, *My soul is exceeding sorrowful, even unto death.* And this it was that, before its departure out of the body, while he was yet upon the cross, he recommended to his Father, saying, "Father, into thy hands I commend my spirit; and having thus said, he gave up the ghost."

But had Christ no existence, as the Socinians contend, till this his birth of a woman? To cut off his pre-existence, the Socinian interpretation of the beginning of the first chapter of John's gospel, which interpretation was never heard of in the world for fifteen hundred years after Christ, is to this effect:—"In the beginning of the gospel, was the man, Christ Jesus, otherwise called the Word. He was with God, having been taken up into heaven before he entered on his ministry. And he was God, having the office, honour, and title of a God conferred upon him, after his resurrection. The same was in the beginning of the gospel with God. All things belonging to the gospel-state were reformed and renewed by him; and without him was there not any thing reformed or renewed." Any person, of sober judgment and honest enquiry, I think, must see, at once, that this interpretation carries its own refutation along with it. That Christ existed, as to his Divine nature, before he appeared in our flesh, is evident from the word of God. Christ was David's *Lord*, as well as David's *Son*; the *Root*, as well as the *Off-spring* of that illustrious King. The Israelites *tempted Christ* in the wilderness, and *were destroyed of serpents.* He was *before Abraham.* He *preached by the Spirit in the days of Noah*, before the flood. He was in being *when the foundations of the earth were laid*, and *when the morning-stars sang together*, and *all the sons of God shouted for joy.* He is *before all things*, says St. Paul, and *by him all things consist.* He *came out from God, came forth from the Father, with whom he had glory before the world was.* Hence the Socinian scheme has no foundation in the Sacred Scriptures.

As Christ existed before he appeared in our nature, and before the worlds were made, he was either created, or uncreated, a  
creature,

creature, or the Creator. That he was a creature, is contended by the Arians, but without authority from the Sacred Writings. The Arian interpretation of St. John, which was never openly propagated till the beginning of the fourth century, is as follows: "In the beginning of all things, before the earth or the world was made, there existed a very glorious and excellent creature, since called the Word, the Oracle of God, and Revealer of his will.— That excellent person, the first whom God of his own good pleasure and free choice gave being to, was with God the Father; and he was God, another God, an inferior God, infinitely inferior; but yet God, as being partaker of Divine glory then, and fore-ordained to have true dominion and authority, in God's own time. God employed him as an instrument, or under agent, in framing and fashioning the world of inferior creatures; and approved of his services so well as to do nothing without him."— This interpretation comes nearer to the truth, than that of the Socinians does, and is, therefore, more plausible and dangerous. But the design of St. John, in writing his gospel, sets aside both interpretations, as false and heretical. Irenæus, who was the disciple of Polycarp, the scholar of St. John, and by him made bishop of Smyrna, A. D. 82, says, "St. John, the disciple of our Lord, designing to extirpate that error, which had been sowed by Cerinthus, and a great while before by the Nicolaitans, who are a branch of that heresy, which is falsely called KNOWLEDGE, that he might confound them, and persuade, that there is one God, who made all things by his WORD; and that the Creator of the universe, and the Father of our Lord, were not, as they pretended, distinct beings, wrote his gospel."\* St. John received his doctrine from Christ, Polycarp from St. John, and Irenæus from Polycarp. This is a testimony in favour of Christ's Divinity, so strong and conclusive, that, with unprejudiced minds, it will be received next to the word of God.

The doctrine of the Holy Trinity, though unknown in the religion of nature, which many in our day have been endeavouring to represent as sufficient to man's happiness, is, nevertheless, most clearly revealed in the Sacred Scriptures; and, without it, they cannot be understood. We read there, of three glorious Subsistences, (to use the Apostle's expression, Heb. i. 3.) under the names of *Father, Son, and Holy Ghost*; that each of these is distinct from the others, distinct personal properties and actions being ascribed to each, although the Divine Essence belongs to all the Three. A Trinity in Unity is the clear and uniform doctrine of the Oracles of God. This leading article of revealed religion is,

\* Adv. Hæreses, l. 3. c. 11. L. 1. c. 26. Euseb. Eccl. His. l. 6. c. 14.

indeed, mysterious, and so must every thing that concerns the nature of God be to us. It would be weakness and vanity, in the extreme, to pretend to explain the mode of it, because that is not revealed, and consequently is inexplicable; only this we are certain of, that, though this mystery be above the comprehension of reason, it is not contrary thereto. For Revelation nowhere asserts, that the Father, Son, and Holy Ghost are One, in the same sense they are Three, nor Three in the same sense they are One. The Unity, therefore, may be acknowledged, while a distinction of Subsistences is maintained.

Hence the proper and Supreme Deity of the Son of God follows of course. The Scriptures give his character in such terms, as render the opposers of his Godhead inexcusable. The names of God, in the properest and highest sense, are often given him. He bears the incommunicable title of *Jehovah*, and is frequently styled *God*, without any limitation, and in the absolute sense. *This*, says John, *is the true God, and eternal Life*; not a nominal, delegated, inferior God. The incommunicable perfections of the Divine Nature are ascribed to him; such as *necessary existence, eternity, immensity, omniscience, omnipotence*. He is declared to be the *Creator* and *Upholder* of the world, and held forth as the Object of the Supreme Adoration of angels and men. But not to enlarge, there is one passage, which alone is sufficient to establish the proper Deity of Christ. *In him dwelleth all the fulness of the Godhead bodily. In him*; that is, in his Person, *dwelleth*, that is, resides, and perpetually continues, *the Godhead*; not communicated power and honour, as his adversaries speak, but the very *Godhead*,  $\theta\epsilon\omicron\tau\eta\varsigma$ , which is more than  $\theta\epsilon\omicron\iota\sigma\tau\eta\varsigma$ , not a Divinity, but a Supreme Godhead; yea, to leave his Deity, in the properest and highest sense, without any dispute, it is *all the fulness of the Godhead*; that rich abundance of incomprehensible perfections, of which the Divine Nature is full, *all the fulness of the Godhead dwells in him*; and then, lest any should object his humanity to this, it is added, that this infinite fulness dwells in him *bodily*. Here is a plain revelation of Christ's proper Deity, and of the mysterious constitution of his person, that he is *Immanuel, God with us*, or that there are two distinct natures in his person, and these in everlasting union. Let the adversaries of Christ's glory try, whether they can find words, which can more fully express the essential perfection, and highest dignity of the Divine Nature of Christ, and what we are to believe concerning his person.

IV. The Divine appointment of the Son of God to the work of man's redemption and salvation, clearly supposes the absolute need we have of such a Saviour.

To imagine God would appoint, and send us a person of infinite dignity, in this important character, when, at the same time,

mankind are not in circumstances that require the presence and aid of such a person, would be a dishonourable reflection upon the Divine Wisdom. In God's government of the world, it is usual with him to ordain proper means to accomplish certain ends: but if we suppose the human race to be neither miserable, nor helpless, and yet allow that he sent his Son to be their Saviour, we, in effect, say, that means are established to afford them the relief which is not needed. Such a conduct would be incompatible with reason, and never can be charged on him, *whose ways are perfect.*

Indeed, we learn, even from the natural and moral world, that man has offended his Maker, whose vindictive justice pursues him as a delinquent. The elements, commissioned to pass their proper bounds, are frequently instruments of terror and destruction to him. The seasons oftentimes stop the progress of vegetation, or, when the fruits of the earth are nearly ripe, as if the ministers of the Divine wrath to its inhabitants, injure or destroy them.—Animals, in some parts, are fierce and terrible, and forbid the approach of man. The human body, however admirable its construction and organization, is nevertheless weak, infirm, sickly, and mortal. The soul is dark in its understanding, erroneous in its judgment, obstinate and rebellious in its will, unkind and unlovely in its tempers. And can this view of things be reconciled to the perfect nature and moral government of God, unless we conclude man to be a fallen creature, a sinner, and in a state of penal suffering?

The Heathen acknowledged the existence of moral and physical evil in the world, but how to account for its introduction they were utterly at a loss. They saw and felt the effect, but were ignorant of the cause. This led them to many bold, absurd, and fanciful conjectures concerning it. Some fixed the whole blame on matter; as if its union with the mind gave the latter a pernicious bias. Others imagined, that the spirits of men had lived in a pre-existent state, and presumed that the evil inclinations that manifest themselves in various ways, in this world, were previously contracted in another. Several established two principles; the one, the Author of all good; and the other, the Author of all evil. Thus were the wisest of the Heathen Sages nonplussed to find out the original cause of the depravation of the human will, and its natural and strong propensity to evil.—'Tis true, some broken fragments of truth were scattered among the Heathen, but they understood very little concerning them. Man's original innocence, purity, and happiness, in all probability, gave rise to the Poets' fiction of the Golden Age; and the story of Adam and Eve, of the tree and the serpent, was known among the Indians long since; and, as travellers inform us, is

still preserved among the Brachmans, and the inhabitants of Peru. In the old Greek mysteries, the people used to carry a serpent, and were instructed to cry 'Eua, whereby the devil seemed to exult, as it were, over the unhappy fall of our first mother.

The Mosaic account of the introduction of evil into this world, is the only one that is either authentic, or satisfactory.— Without the light of Scripture, we should wander in labyrinths of error; and, while we bewailed the disease of sin, should know nothing how the infection of it had been introduced among us. Man, according to his original constitution, was made a free agent, endued with understanding, liberty, and choice, able to stand in his paradisiacal state, yet free to fall therefrom. Had God, to prevent this; taken away the freedom of his will, he would thereby have changed his nature, totally destroyed the foundation of virtue and moral obligation, and governed him, not as a free, but necessary agent, devoid of all responsibility.

The account given by Moses, is confirmed by St. Paul:— “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” God made Adam a public person, the federal head of all mankind, entered into a covenant with him as such; and, in him, with all his posterity; so that they were to stand or fall with him. Now when he sinned, all his natural posterity sinned in him, being feminally in his loins, and became liable to death. Sin and death, these two enormous mischiefs, one the greatest moral, and the other the greatest natural evil, Adam brought into the world, and entailed on all mankind. “In the day that thou eatest of the tree of knowledge of good and evil, thou shalt surely die;” which death is inclusive of all misery. It is three-fold;—the soul’s alienation from God, which is spiritual death; the separation of body and soul, which is temporal death; and the punishment of hell, both of *sense* and *loss*, which is eternal death.

Having established the necessity of a Saviour for the human race, his character and work follow of course to be considered.— As Adam was a public person, and representative of his posterity, and the fountain of sin and death to them, so herein he was a type and figure of Christ, appointed to come, who is also a public person, and the fountain of life and righteousness to all his seed. The resemblance holds in this, that as Adam merited death and wrath for all his posterity, so Christ, as another federal head, merited life and salvation for all sincere believers, who are called his *seed*, in Scripture. As in Adam all sinned and died, so in Christ all have suffered, representatively; for he bled and expired in their place and stead. And thus, by his obedience and death, may all men be saved from the guilt and punishment of Adam’s

sin;

sin:—"For as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life."

But, it must be observed, that it is not sufficient that we be saved by Christ, from the punishment due to Adam's sin. We derive from him a depraved nature, which is the fruitful stock that produces all the branches of outward wickedness! 'Tis true, we are restored, by the covenant of grace, to the liberty of moral agents, and are addressed, as such, throughout the Scriptures.—And there is a certain period in every man's life, when reason is so matured, and conscience possessed of such energy, that, from that time, he is accountable to God for all his thoughts, words, and actions. Yet it is natural for man to sin, and the force of evil example, ensnaring objects, and the temptations of Satan, call forth the latent depravity into action; so that he soon voluntarily pollutes his conscience with guilt, and brings his soul under condemnation. These sins he is charged with, even under the dispensation of grace, and for these he must repent, and obtain pardon, or suffer the vengeance of everlasting fire. His nature also must be sanctified throughout, and the body of sin destroyed, otherwise he cannot enter into the Paradise of God; for "without holiness no man shall see the Lord." Thus we see, "that as sin hath reigned unto death, even so must grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." And to complete our recovery, the body must be raised from death, and rendered immortal and glorious.

The name given to our Saviour, not by private fancy, as parents give names to their children; not by Mary, his mother; not by Joseph, his reputed father; but by an angel, at the command of God, deserves particular attention, as it is expressive of complete salvation. An angel appeared to Joseph in a dream, and said concerning Mary, his wife, "She shall bring forth a Son, and thou shalt call his name JESUS." This is our Saviour's personal, proper name; and though it is Greek, it is of Hebrew extraction. Joshua, in the Hebrew, and Jesus, in the Greek, are of the same import, both signifying a Saviour. There were two Joshuas under the Old Testament, who were illustrious types of our Jesus; Joshua, the son of Nun, Israel's Captain, at their first settlement in Canaan; and Joshua, the son of Josedek, that was their High-Priest, at their return from the Babylonian captivity. The former of these Joshuas is twice, in the New Testament, called Jesus.\* His first name was Hoshea, which signifies, a Saviour: but Moses changed it to *Joshua*, or *Jehoshua*. He shall

\* Acts vii. 45. and Heb. iv. 9.

*save*, to assure the Israelites, that God by him would bring them into Canaan, and would give them victory over the Canaanites. Bishop Pearson, indeed, labours to prove, that the first syllable of the word Jehovah, was added by Moses to his name, and that it properly means, Jehovah shall save by Hoshea, or Jehovah shall be with Hoshea, to save you. Jehoshua, by contraction, is Joshua, and with the Greek termination, Jesus.\*

The reason assigned by the angel, for giving the Messiah this name, we have in these words: *for he shall save his people from their sins.* Princes have derived names from their predecessors, or the countries, or people, governed by them. Generals have acquired distinction by martial exploits, and their formidable names have associated with them, ideas of the invasion of countries, the destruction of towns and cities, and the blood, misery, and death of the people. The angel Gabriel, in his salutation to Mary, said, concerning Jesus, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." But he assumes a Name, derived from the people he saves, and it has no blood associated with it, unless his own, shed to accomplish the salvation it imports. "The blood of Jesus Christ, the Son of God, cleanseth us from all sin," is the noble testimony of the beloved apostle, John. By his *blood* he merited salvation, by his *word* he proclaims it to the world, and by his *Spirit*, he applies it to the soul; a salvation from the power, guilt, pollution, and consequences of sin; and to the enjoyment of peace, love, holiness, and heaven. And the plain way to obtain all this, is by *repentance towards God*, for the sins already committed, and *faith towards our Lord Jesus Christ*, in whom all the precious promises of the gospel are *Yea, and Amen, unto the glory of God.*

V. The humble circumstances of our Saviour's birth, evidently shew that his kingdom is not of this world.

His stooping so low as to take our nature upon him, is a most marvellous instance of condescension. The *grace of our Lord Jesus Christ* was such, *that, THOUGH HE WAS RICH, in all the infinite perfections and glories of Godhead, yet for our sakes he became poor*, covering his Divinity with our frail humanity, "that *we through his poverty might be rich.*"—"Will God, indeed, dwell upon the earth?"—was the astonished enquiry of Solomon. This could never have entered the heart of man, if God himself had not revealed it. It is an event, that fills the angelic hosts

\* See Pearson on the Creed, and also Dr. Grosvenor's Sermon on the Name Jesus

with wonder, and leads them to bend their exalted minds to the study of the facts and doctrines of Christianity.

But if he take upon him our frail nature, if his Majesty stoop to our meanness, surely, says human reason, he will be born of a female, of the most exquisite beauty, extraordinary accomplishments, and first eminence and rank of all her sex. No: he passed by all the splendid and fashionable circles of the rich and great; descended to the humble walks of life, and there made choice of a poor, but pious virgin, to be his mother after the flesh. Hence the words of this holy woman, on this great occasion:—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden: for behold, from henceforth, all generations shall call me blessed. For he that is mighty, hath done to me great things, and holy is his Name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm: he hath scattered the proud, in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away."

But will he not then make his first appearance in **ROME**, the city of greatest note and splendour, the residence of the rich and noble, and seat of universal empire? Or, if not in a place so full of idolatry and superstition, will he not first shew himself at Jerusalem, the capital of Judea, the city where David dwelt, where the Temple of God stood, and where the Jews had worshipped for so many ages? No: he makes his entrance into our world in an obscure country village, of small repute;—in Bethlehem, of Judea, said to be little among the thousands of Judah; little in wealth, figure, and number of its inhabitants.—But, if so, is not the first house in Bethlehem set apart, and commodiously fitted up, for the accommodation of the heavenly Visitant, the *Desire of all Nations*? No: The place of his birth is a stable, and his bed a manger.

"Where now his illustrious and Royal descent?" says an elegant Writer: "Patriarchs, Prophets, Heroes, Philosophers, Kings, and Conquerors, crowd his sacred genealogy; yet all his lineal dignity and glories afford him but a stable for a chamber, but a manger for a bed of state. But what the dignity of his ancestors, compared with his own? Surely his excellencies need no additional circumstance to enhance them! How astonishing, then, his condescension! How vast the transition! From the bosom of his FATHER, to a station with the herds in the STALL. Who can view the mean circumstances of our Saviour's birth, and



not learn how to estimate worldly things? What a contrast between earth and heaven! To be good, says a pious Author, is more than to be great. To despise the world, is more than to conquer it with arms. To subdue the flesh, is more than to carefs it with all the flattery of luxury and greatness. To know God, and obey his will, is greater honour than to command the titles and fortunes of mankind."

Though our Saviour appeared in such circumstances of poverty and meanness, and met with such general neglect from the natives and strangers in Bethlehem, yet he was visited by holy angels, innocent shepherds, and wise men from the east.—The conduct of the angels, on this occasion, forms a striking contrast with that of men. Living in ignorance, or lost in the busy crowd of noise and dissipation, they let the infant Saviour, not only dwell with oxen, but leave the town, without paying him the least attention or respect. Holy angels, natives of heaven, who better knew his character, his dignity, and benevolent design in coming into the world, on receiving from their court a commission to attend him, flew with raptures of joy into his presence, thought themselves exalted in the capacity of attendants, and graced his birth with songs of praise. "When God bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Who return their responsive praises, saying, "Glory to God in the highest, and on earth peace, good-will towards men." He never commanded the angels to receive religious adoration, but he enjoined all the angels to worship Christ. This is a proof, not only of his infinite superiority to the angels, but of his essential Deity; for the Divine Nature is the only object of religious worship.

Some shepherds, men of plain manners, and simplicity of mind, who were watching their flocks by night, in the vicinity of Bethlehem, were favoured with the revelation of the Saviour's birth. The angel of the Lord, dispatched from the celestial courts, appeared in a visible form, in the air, and announced to them the birth of the long-expected Messiah. Some may think it strange, that God should give the first notice of the birth of his Son, to a company of poor, illiterate shepherds; and may ask, why the Divine communication was not made to men of rank, learning, and science? I answer, God saw these shepherds to be the most proper persons to whom he should make known this great event. Their harmless simplicity, joined with a meek and teachable disposition, prepared them for this high and extraordinary honour. The pride of a learned Rabbín, or the self-sufficiency of a conceited Pharisee, would scarcely have submitted to seek the promised Messiah in a stable and a manger. But, to

sooner had the angel said, "Behold, I bring you good tidings of great joy, which shall be to all people: For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord;" than they believed the report, and immediately resolved to go and visit the heavenly stranger. Their faith influenced their hearts; for they left their flocks, and made haste to Bethlehem. And if our faith be of the right sort, we shall imitate these shepherds. Leaving all at the command of God, and led by the light of grace, in the use of appointed means, we shall hasten to see Jesus. When the faith of the shepherds was confirmed by the evidence of sense, they published abroad the saying which was told them by the angel concerning Jesus. In this they acted properly; for it was a matter of universal concern, and of the greatest importance for all to know. Christ is the Saviour of all, intentionally and provisionally, but actually and effectually only of them that believe. Those, therefore, that have found Christ themselves, should recommend him to others; and endeavour to promote faith in the world, and thereby the glory of God, and the salvation of men.

There came also wise-men from the east, conducted by a miraculous star, which went before them, till it came and stood over where the young Child was. The word, in the Greek, signifies Magi, or Magicians; but may be taken in a good sense, for men given to science, and excelling others in knowledge and wisdom. Whatever they were besides, it is certain they were Gentiles, and the first-fruits of Gentile converts to Christianity. From what part of the world, whether Chaldea, Arabia, or Persia, they came, is uncertain: the most are of opinion that they came from Persia, which abounded with the most famous Philosophers and Astronomers. When arrived at the metropolis of Judea, they ask, "Where is he that is born King of the Jews?" This was a bold enquiry, considering that Herod was invested with Supreme Authority, and exercised it in the most arbitrary and cruel manner. Whether they understood Christ to be a merely secular, or a spiritual King, is doubtful; but it is not likely that they would have put themselves to the trouble and expence of so long a journey, to see one whom they judged to be a mere man, and only a King of the Jews. The reason they gave for this enquiry was, "that they had seen his star in the east, and were come to worship him." These wise-men were probably Astronomers, and knew that this was a new and extraordinary star, and that it signified some great event of Providence. Perhaps they might be acquainted with Balaam's prophecy, concerning the "STAR that should come out of Jacob, and the SCEPTRE that should rise out of Israel:" or God might have revealed to them the birth of the

Messiah, and shewn them that this star was to conduct them to the place of his Nativity.

“When these wise-men were come into the house,” we are informed, “they saw the young Child, with Mary his mother,” and were so far from being scandalized at his mean appearance, “that they fell down, and worshipped him.” They fell down, to shew their humility and reverence, and worshipped him, it seems, with that religious, divine worship, which was due to him, as the Son of God, and Saviour of the world. For if they had not been persuaded, that he was more than a mere creature, they would hardly have prostrated themselves before him, considering the unfavourable circumstances of his present condition. “And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”—“Gold,” says Origin, “as an ensign of his Kingly power; myrrh, (wont to be used in embalming dead bodies), because he was to die for mankind; and frankincense, as to a God.” Irenæus and Tertullian, two others of the ancient Fathers of the Christian Church, agree in opinion with Origin. These were undoubtedly products of their country, and were offered to Christ to express still further the homage they paid him. We should learn of these wise-men to shew ourselves wise, in diligently enquiring and seeking after Christ, in being humble and devout worshippers of the Lord Jesus, and in honouring him with our substance.

VI. Having noticed the certainty, time, and place of Christ's birth;—viewed it as the accomplishment of prophecy;—shewed the complex nature of his person, as divine and human;—proved that mankind, being depraved, miserable, and helpless, need such a Saviour;—and marked the attention and worship paid to him by holy Angels, innocent Shepherds, and Wise-men from the East;—we shall add a brief improvement of the whole.

And, 1. We learn the truth of the Christian religion. In a matter of such importance, which involves our dearest interests, we cannot investigate too closely. Christianity does not require implicit faith, and blind submission; but invites the most diligent research; which, being contrary to the dark designs of imposture, is one genuine characteristic of truth. Paganism and Mahometanism can never be reconciled to the sober dictates of reason; and, on a comparison between Judaism and Christianity, the latter will rise superior in the scale of excellence; or rather, it is a system matured, of which the other contains only the rudiments. The coming of Christ into the world, being so clearly the accomplishment of the Divine predictions, proves most conclusively, that he came by appointment from heaven; a fact, which serves to illustrate his character as the Saviour of sinners; and a right

knowledge of human nature, in its lapsed estate, shews the necessity of his interference and salvation. Deists may boast of the sufficiency of natural light, and endeavour to persuade themselves, that supernatural revelation is unnecessary and false; but, by renouncing Christ, they remain sinners without a Saviour, diseased without a remedy, guilty without the prospect of forgiveness, and unholy without "a Fountain opened for sin and uncleanness." Jesus had his name given him, from the nature of the work which he had to perform; and he "saves his people from their sins. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

2. Next to *Deists*, rank *Socinians*. These take away from Christ his essential Divinity and sufficient Atonement; and, not only belie human nature, in denying original sin, but refuse it all divine aid, in setting aside the saving influences of the Holy Spirit. "They cannot go further, unless they join the Deists, and consequently renounce the Christian system altogether. They exalt human nature, to lower the dignity of Christ. Were they to view man as he really is, and hold fast their religious creed, they would perceive the remedy to be inadequate to the disease. And admitting the proper Divinity of Christ, and his efficacious Atonement, they would see him to be equal to the condition and wants of mankind. We say, with Socinians, that "Christ left us an example, that we should follow his steps;" but, with the Apostle, we add, "who his ownself bare our sins in his own body on the tree, that we, being dead to sin, shou'd live unto righteousness: by whose stripes we are healed." The Divinity and Atonement of Christ are as fully stated in the Sacred Scriptures, as any other doctrine; and they are essential points in the faith of a Christian; for without these he would have no foundation on which he could securely rest, neither could he obtain any solid peace of mind.

3. When the real character of Christ is well understood, his coming into the world to visit and redeem the human race, appears to be what it really is, *good tidings of great joy*, which, says the angelic messenger, *shall be to all people*. According to the benevolent design of God, the unsearchable riches of Christ are intended to enrich an impoverished world. The grace reaches to all that are unworthy, the mercy to all that are miserable, the salvation to all that are lost. A Son of David, and heir of the promises, he hath a Royal birth, says a late Author; as Saviour, a Sovereign goodness; as Christ, the fulness of God's Spirit, and of the sacerdotal and prophetic unction; and as the Lord, a

Divine power. What ought we not to expect from such a Saviour? The birth of Christ is the joy of all that believe in him throughout the world; but, alas! Men in general know it not.— They adhere to vain and criminal joys, and thereby become unworthy to have any part in the joy of our blessed Saviour's nativity. This is what happens every day: men have their hearts shut to heavenly things, in proportion as they keep them open to earthly pleasures and desires. If men are not made partakers of the benefits of Christ, their exclusion originates with themselves. He who came to seek and to save that which was lost, affirms, concerning such persons, *Ye will not come to me that ye might have life.* The manger of our blessed Saviour, as well as his cross, is to the Jews a stumbling-block, and to the Gentiles foolishness; his infancy, as well as his death, is the rock against which human pride is wont to split; but these things are the power and wisdom of God, for the salvation of those who believe.

4. Lastly, as the Son of God hath assumed our nature, let us take care that we admit him into our hearts. In his adorable Person, the divine and human natures are united; not only that the latter might suffer as a sacrifice for the sins of the world, but also that the former might be brought into us. The blood of Christ, when efficaciously applied, cleanseth us from all sin; but his Spirit's operation upon the heart, maketh us partakers of a divine nature. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ, sitting on the throne of the believer's heart, maketh all things new. An admirable compendium of true faith and experimental piety, we meet with in the case of St. Paul: he says, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This state of salvation is freely offered to all; for Christ saith, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—"Christ dwells in the heart by faith;" and *Christ in us*, is the only sure, great, and blessed Foundation of *the hope of everlasting glory*. Let us then, above all things, seek a union to Christ by faith, "who of God is made unto believers wisdom, and righteousness, and sanctification, and redemption;" that we may join the "multitude of the heavenly host, praising God, and saying, *Glory to God in the highest, and on earth peace, goodwill towards men.*"

The

## The TRUTH of GOD DEFENDED.

## REMARKS ON MR. LE MESURIER'S SERMON.

[Concluded from page 22.]

WE shall now only make a few Remarks on two or three passages, selected from the *bodge-podge* of truth and error, contained in the remaining part of the Sermon.

The Methodists beg leave to inform Mr. Le Mesurier, that they hold no such doctrines, as leave "nothing for ourselves to do in the work of salvation." They constantly warn their hearers to repent of sin, and to forsake it; to work out their own salvation with fear and trembling; but, at the same time, to pray that God may work in them both to will and to do, of his good pleasure.\* But Mr. Le Mesurier says, that, among those doctrines which have "*such currency*," he particularly includes "that doctrine of sudden conversion, according to which the most wicked of sinners is, in an instant, to be transformed into a child of God." †

We will explain ourselves, in a few words, on this subject.—The Methodists constantly assert, that *conversion* includes an abhorrence of sin, and the forsaking of sin, and also a turning to God, by repentance towards God, and faith in our Lord Jesus Christ.—If, then, a man, who has been living in sin, *suddenly* begins to hate sin, and *suddenly* forsakes it; and if he *turn now* from his evil way, and amend his doings, † why should Mr. Le Mesurier quarrel with him on that account? Will Mr. Le Mesurier say to his congregation, You must not *suddenly* hate evil, or *suddenly* give up drunkenness, lying, sabbath-breaking, &c.?—The Methodists call upon all their hearers to forsake all sin from the present moment, lest sin should prove their everlasting destruction. Will Mr. Le Mesurier say to such persons in his congregation, as already repent, and are willing to forsake sin, You must not expect to be converted, or turned to God, to day, or to be saved from the guilt or power of sin *now*: You must remain under the dominion of sin some time longer? The Methodists say to the persons who *truly* repent, You may all be saved to day, and be made the children of God to day, by faith in Christ Jesus. "Now is the accepted time, and now is the day of salvation. § Believe on the Lord Jesus Christ, and thou shalt be saved." ||

We know that Christ hath said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of

\* Phil. ii. 12, 13.  
§ 2 Corinth. vi. 2.

† Sermon, p. 22.  
|| Acts xvi. 31.

‡ Jerem. xxxv. 15.

heaven;\* and, therefore, the sooner men are converted the better, lest they should die before they are converted, and be cast into hell. Convinced of the necessity of present conversion to God, the Methodists most heartily sing and pray, in the following words of one of their Hymns:

The sinners suddenly convince,  
O'erwhelm'd beneath their load of sins;  
To-day, while it is call'd to-day,  
Awake, and stir them up to pray:  
Their dire captivity to own,  
And from the iron furnace groan.

Then, then acknowledge and set free,  
The people bought, O Lord! by thee;  
The sheep for whom their Shepherd bled,  
For whom we in thy Spirit plead;  
Let all in thee redemption find,  
And not an hoof be left behind.

The Spirit of God is promised to convince the world of sin, as well as of righteousness and judgment; and we have known many persons, who have been suddenly convinced, and many thousands, who have been gradually convinced of sin. This conviction is the beginning of conversion. Such persons are pricked in their hearts,† by a consciousness of their guilt; the remembrance of their sins is grievous unto them, and the burden of them is intolerable.‡ It is no wonder, then, if many of them remember the day of salvation, or even the hour when God, by his Holy Spirit, first enabled them to draw consolation from Scriptural views of the atonement which Christ hath made for sin. And we know that all, who believe in Christ Jesus with their hearts, receive the forgiveness of sin, and are saved, not by works of righteousness which they have done, but by the washing of regeneration, and the renewing of the Holy Ghost.§ They are transformed by the renewing of their minds.|| They shew their faith by their works, and by patient continuance in well doing, put to silence the ignorance of foolish men. They are the children of God; and because they are his children, God has sent forth the Spirit of his Son into their hearts, crying, Abba, Father.\*\*

It is evident, the Compilers of our Liturgy were sensible of the necessity of a present salvation, otherwise they would not have taught us to pray, "O God! make speed to save us. O Lord! make haste to help us." If these words do not mean, that we

\* Matt. xviii. 3.

† Titus iii. 5.

‡ Acts ii. 37.

|| Romans xii. 2.

‡ Communion Service.

\*\* Gal. iv. 6.

Should be saved *now*; then they must mean, O God, make speed to save us to-morrow, or the next week, or the next year, which would be nonsense. The state of unconverted sinners is dangerous beyond conception; and, therefore, the Church of England teaches the Priest to pray, O God! make speed; and then the People to pray, O Lord! make haste; and if, when Mr. Le Mesurier, and his congregation, are praying thus, God should, in answer to their prayers, make speed or make haste, and suddenly convert and save their souls, it would be a great mercy indeed.

Such are the blessings which every real Christian is called to enjoy; but when Mr. Le Mesurier speaks of a doctrine, which teaches men to date from "the very hour when they were re-generated, the full assurance of that election, which makes it impossible for them to fall away from grace," he knows not what he says, nor whereof he affirms. The Methodists believe no such doctrine. They believe, on the contrary, that he that committeth sin is of the devil, and that he is fallen from grace; and that it is necessary, that he should repent, and do his first works.

In conclusion, Mr. Le Mesurier reverts to the false, but favourite doctrine of *merit*, and says, that, "if there be" those to whom the Lord has vouchsafed an assurance of salvation, "it can only be to such as have merited that happiness, by a long and uniform course of piety and virtue."\*

Here we would observe, that the Methodists have always believed, and preached, with every true Church of England man, that, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not by our own works, or deservings."† They expect the pardon of sin, the assurance of God's favour, and the eternal salvation of their souls, through the merit of Jesus Christ, and not through any merit in "piety and virtue." The merit of Jesus Christ is the foundation and procuring cause of their happiness here, and hereafter, and not their own works, or deservings. Lord, weigh not our merits, but pardon our offences, is their constant prayer.

"That we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."‡—But then comes the stale objection to this doctrine, If we are justified, or saved, by the merit of another, why may we not live, as we list; and do not those who speak so much of the merit of Christ, despise morality? We will answer in the words of the judicious Hooker; "a man,

\* Sermon, p. 25.

† 11th Article of the Church.

‡ 11th Article of the Church.



whom all true Churchmen reverence:—"It is a childish cavil, wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians, but faith, because we teach that faith alone justifieth; whereas, by this speech, we never meant to exclude either hope or charity from being always joined, as inseparable mates with faith, in the man that is justified; or works from being added, as necessary duties, required at the hands of every justified man, but to shew that faith is the only hand which putteth on Christ unto justification."\*

The Methodist Preachers can, with confidence, say, with Bishop Hall, "Heaven and earth shall witness, that we have taught you there is no less necessity of good works than if you should be saved by them; and that, though you cannot be saved by them, as the meritorious cause of your glory, yet you cannot be saved without them, as the necessary effect of that grace which brings glory."

On the doctrine of the assurance of hope,† Hooker speaks as clearly as on the doctrine of justification by faith. "I know in whom I have believed. I am not ignorant whose precious blood has been shed for me: I have a Shepherd full of kindness, full of care, and full of power: Unto him, I commit myself. His own finger hath engraven this sentence on the tables of my heart, *Satan hath desired to winnow thee, as wheat, but I have prayed that thy faith fail not.* Therefore, the assurance of my hope I will labour to keep, as a jewel, unto the end; and by labour, through the gracious mediation of his prayer, I shall keep it."‡

Of this assurance, Hooker was in the happy possession, at the hour of his death, when he said, "God hath heard my daily petitions, for I am at peace with all men; and he is at peace with me; and from which blessed assurance, I feel that inward joy, which this world can neither give nor take from me."—*Isaac Walton's Life of Hooker.*

These are the doctrines of the Church of England, and these are the doctrines which the Methodists teach; and which, we hope, they will continue to teach, so long as the world endureth.

\* Sermon on Justification, &c. generally bound up with the "Ecclesiastical Polity."  
† Heb. vi. 11.

‡ Sermon of the Certainty and Perpetuity of Faith in the Elect.—On the Peculiarities of Calvinism, contained in Hooker's Writings, it is beside our purpose to say any thing at present.

## The WORD of GOD ILLUSTRATED.

*Of the Eastern Salutations.*

**M**ANY passages of the Holy Scriptures will receive considerable illustration, by observing the Eastern modes of salutation.—These, indeed, differ much, according to the difference of rank of the persons whom they salute. The common salutation, Sandys says, is laying the right-hand on the bosom, and a little declining their bodies; but when they salute a person of great rank, they bow almost to the ground, and kiss the hem of his garment. Egmont and Hayman tell us, agreeably to this, that two Greek Noblemen, that introduced them to the exiled Chan of Tartary, who resided at Schio, *kissed his robe* at their entrance, and that they took their leave of him with the same ceremonies; and Dr. Pococke says, when he attended the English Consul, on a visit of ceremony which he made, the Pacha of Tripoli, the two Dragomen (or Interpreters of the Consul), *kissed the Pacha's garment*, and put it to their foreheads, as soon as he was seated, when he granted a request that was made, and when they went away.

Here we may remark, then, that when some Commentators tell us, *the ten men's taking hold of the skirt of him that was a Jew*, Zech. viii. 23, is to be considered as a gesture of intreating friendly assistance, they seem to be mistaken. It is rather to be understood as an application of a *most submissive* kind, to be taken under his protection, or received among his dependants. Such an explanation of this gesture perfectly suits the interpretation of those, who suppose these words point out those accessions to the Jewish Church and Nation, under the Asmonæan Princes, when several tribes of the Gentile world submitted to be circumcised, and were incorporated with the Jews. Of these, the Idumæans were the most celebrated; but there were others that thus united themselves with the Jewish nation. Isaiah iii. 6, and iv. 1, are to be explained after the same manner.

Shaw's account of the Arab compliment, *Peace be unto you*, or common salutation, agrees with what has been mentioned; but he farther tells us, that inferiors, out of deference and respect, *kiss the feet, the knees, or the garments, of their superiors*; he might have added, or the *hands*; for d'Arvieux tells us, that, though the Arab Emir, he visited, withdrew his hand, when he offered to kiss it, he frequently offered it to people to kiss, when he had a mind to oblige them to do him that homage. They are not, however, expressions of equal submission; the kissing of the *hand* being evidently less lowly than that of the *feet*.

Dr. Shaw observes, that, in these respects, the Arabs were just the same two or three thousand years ago, as they are now; and ceremonies of the like kind, we may believe, were used anciently among the neighbouring people too, as they are at this time. So our Lord represents a servant as falling down at his master's feet, when he had a favour to beg; and an inferior servant, as paying the same compliment to the first, who was, it seems, a servant of an higher class, Matt. xviii. 26, 29. In like manner, the Evangelist Luke, tells us, that Jairus fell down at our Lord's feet, when he begged he would go, and heal his daughter, chap. viii. 41; that St. Peter fell at the knees of Jesus, after the present Arab mode, chap. v. 8. The other inhabitants of that country, we find, used the same ceremonies. So the Syro-Phenician woman fell at our Lord's feet, Mark vii. 25, 26; not to mention the instances of remoter antiquity in the Old Testament.

It is agreed, that there is something very graceful and noble in the forms of Eastern salutation; some of them, however, have appeared too low, and expressive of too much disproportion. The natives of the West, therefore, even when they have been in those Eastern countries, have not been wont to adopt these profound expressions of respect. So Conon, the Athenian, on account of that kind of adoration the Kings of Persia exacted of every one that came into their presence, which the next citation will explain, declined personal converse with that Prince, and chose to transact his business with him by writing; not, he said, that he was himself unwilling to pay any kind of honour to the King, but because he thought it might be a disgrace to the state to which he belonged, if he should rather observe, on this occasion, the usage of those they called barbarians, than the forms of his countrymen. They, however, sometimes, seem to have thought these expressions of reverence too great for mortals; at least, they sometimes spoke of them in that strain; so Curtius tells us, that Alexander thought the habit and manners of the Macedonian Kings unequal to his greatness, after the conquest of Asia, and was for being treated according to the modes of Persia, where Kings were revered after the manner of the Gods: he, therefore, suffered the people, in token of their respect, to lie upon the ground before him, &c.

This was enough to lead St. Peter to say to Cornelius, a Roman, who received him with a reverence, esteemed the lowest and most submissive even in the ceremonious East, and which the Romans were wont to speak of as too solemn to be paid to mere men: "Stand up, I myself also am a man," Acts x. 26; though Cornelius intended nothing idolatrous, nor did St. Peter suppose he did. In truth, there was something extraordinary in this prostration of Cornelius, but without any thing of idolatry. He was a person of rank. St. Peter made no figure in civil life, yet

Cornelius received him, not only with respect, but as his superior; not only as his superior, but with the greatest degree of reverence; not only with the greatest degree of reverence, according to the usages of his own nation, but with an expression of veneration, which, though common in the country where Cornelius then resided, his countrymen were ready to say ought only to be appropriated to those that were more than men; but, it seems, he felt the greatest degree of reverence and awe at the sight of the Apostle, and those emotions threw him into the attitude he had frequently seen the inhabitants of Syria put themselves in, when they would express the greatest respect, the rather as the Apostle was a native of that country.

The case of St. John's throwing himself at the feet of the Angel, is to be viewed in a somewhat different light. St. John did nothing at all but what was *conformable to the usages of his own country*, when the people of it designed *innocently* to express great reverence and gratitude. It is astonishing, then, that so many learned men should have looked upon it as an idolatrous prostration. Nothing, however, is more certain than this fact; and it has been thus understood, not only by controversial writers, when disputing with heat against their antagonists; but by the more cool and dispassionate Commentators. That they should not at all consider the Eastern usages, is no wonder; those usages have been in common most unhappily neglected; but the attempt of the Apostle to repeat the prostration, (for he would have done it a second time), sufficiently shewed, one would imagine, that the Apostle did not think the Angel rejected it as an *idolatrous piece of respect*. What a strange interpretation must that be, which supposes St. John, a Jew by descent, a mortal enemy, in consequence, by birth to all idolatry; a zealous Preacher against it, through a very long life; who finished one of his epistles with these very words, "Little children, keep yourselves from idols," as desirous to have this perpetually fixed on their memories, whatever else they forgot; that St. John, I say, should, when *suffering in Patmos for the Lord Jesus*; and when *blessed with the influences of the prophetic Spirit*; attempt to do an idolatrous action, and to repeat that attempt, in opposition to the checks of his *Celestial Teacher*. Nothing, sure, can be more inconceivable. At the same time, nothing is easier than the true interpretation. Smit with veneration for his Angelic Instructor, and full of gratitude towards him for what he had shewn him, he fell, according to the custom of his nation, at his feet, to do him reverence: "See thou do it not," said the Angel; *it is not to me these thanks are due; I have in this been only fulfilling the orders of him, who is my Lord, as well as thine; "Worship God," therefore, to whom in justice you ought to ascribe these illuminations.*

HARMER'S OBSERVATIONS.

## The WORKS of GOD DISPLAYED.

## OF EARTHQUAKES.

[ Continued from page 26. ]

THE positions laid down in our last Number, are verified by the accounts of those Earthquakes, which have been particularly described by witnesses of the best character. Those of our Readers, who are in possession of the XVIIth Volume of the Methodist Magazine, (viz. for 1794), may see an awful and most interesting account of this kind, given by Sir William Hamilton, concerning the Earthquakes in Calabria, in 1783. We will here lay before them some accounts, of a similar nature, equally affecting. In 1692, an Earthquake happened in Jamaica, attended with almost all the terrible circumstances above-mentioned. In two minutes, it destroyed the town of Port Royal, at that time the capital of the Island; and sunk the houses in a gulf forty fathoms deep. It was attended with a hollow rumbling noise, like that of thunder: the streets rose like the waves of the sea: first lifting up the houses, and then immediately throwing them down into the deep pits. All the wells discharged their waters, with the most violent agitation. The sea burst over its bounds, and deluged all that stood in its way. The fissures of the earth were, in some places, so great, that one of the streets appeared twice as broad as formerly. In many places it opened, and closed again; and continued this agitation for some time. Of these openings, great numbers might be seen at once. In some of them, the people were swallowed up at once; in others, the earth caught them by the middle, and crushed them to death: while others were swallowed up in one chasm, and thrown out alive by another. Other chasms were large enough to swallow up whole streets; and others, still more formidable, spouted up immense quantities of water, drowning such as the Earthquake had spared. The whole was attended with stenches, and offensive smells, the noise of falling mountains at a distance, &c.; and the sky, in a minute's time, was turned dull and reddish, like a glowing oven. Yet, as great a sufferer as Port-Royal was, more houses were left standing therein than on the whole Island besides. Scarce a planting-house, or sugar-house, was left standing in all Jamaica.— A great part of them were swallowed up; houses, people, trees, all in one gap: in lieu of which, afterwards appeared great pools of water; which, when dried up, left nothing but sand, without any mark that ever tree or plant had grown thereon. The shock was so violent, that it threw people down on their knees, or their faces, as they were running about for shelter. Several houses were shuffled some yards out of their places, and yet continued standing.

standing. One Hopkins had his plantation removed half a mile from the place where it stood, without any considerable alteration. All the wells in the Island, as well as those of Port-Royal, from one fathom to six or seven deep, threw their water out at the top, with great violence. About twelve miles from the sea, the earth gaped, and spouted out, with a prodigious force, vast quantities of water into the air; yet the greatest violence was among the mountains and rocks; and it is a general opinion, that the nearer the mountains, the greater the shock, and that the cause thereof lay among them. Most of the rivers were stopped up for twenty-four hours, by the falling of the mountains; till, swelling up, they made themselves new tracks and channels; tearing up, in their passage, trees, &c. After the great shock, those people who escaped got on board ships in the harbour, where many continued above two months: the shocks all that time being so violent, and coming so thick, sometimes two or three in an hour, accompanied with frightful noises, like a rushing wind, or a hollow rumbling thunder, with brimstone blasts, that they durst not come ashore.—The consequence of the Earthquake was a general sickness, from the noisome vapours belched forth, which swept away above 3000 persons.

A still more terrible account, if possible, is that given by Kircher, of the Earthquake which happened in Calabria, in the year 1638. This instance is an exception to the second general position above laid down. In Italy, there had been an eruption of Mount Vesuvius five years before; and, in Sicily, there had been an eruption of *Ætna* only two years before this Earthquake. The event, however, plainly showed, that the cause of the Earthquake, whatever it was, had a connexion not only with Mount *Ætna*, which lies in the neighbourhood, but also with the volcano of Stromboli, which is 60 miles distant.

“ On the 24th of March, (says Kircher), we launched (in a small boat), from the harbour of Messina, in Sicily, and arrived the same day at the promontory of Pelorus. Our destination was for the city of Euphemia, in Calabria; but, on account of the weather, we were obliged to continue three days at Pelorus. At length, wearied with the delay, we resolved to prosecute our voyage; and, although the sea seemed more than usually agitated, yet we ventured forward. The gulf of Charybdis, which we approached, seemed whirled round in such a manner as to form a vast hollow, verging to a point in the center. Proceeding onward, and turning my eyes to Mount *Ætna*, I saw it cast forth large volumes of smoke, of mountainous size, which entirely covered the Island, and blotted out even the shores from my view. This, together with the dreadful noise, and the sulphureous stench, which was strongly perceived, filled me with apprehensions that

some dreadful calamity was impending. The sea itself seemed to wear a very unusual aspect: those who have seen a lake, in a violent shower of rain, all covered with bubbles, will have some idea of its agitations. My surprize was still increased by the calmness and serenity of the weather; not a breeze, not a cloud, which might be supposed to put all nature thus in motion. I, therefore, warned my companions, that an Earthquake was approaching; and, after some time, making for the shore with all diligence, we landed at Tropæa. But we had scarce arrived at the Jesuit's college, in that city, when our ears were stunned with a horrid sound, resembling that of an infinite number of chariots, driven fiercely forward, the wheels rattling, and the thongs cracking. Soon after this, a most dreadful Earthquake ensued; so that the whole track upon which we stood seemed to vibrate, as if we were in the scale of a balance that continued waving. This, motion, however, soon grew more violent, and being no longer able to keep my legs, I was thrown prostrate upon the ground.— After some time, finding that I remained unhurt amidst the general concussion, I resolved to venture for safety; and, running as fast as I could, reached the shore. I did not search long here, till I found the boat from which I had landed, and my companions also. Leaving this seat of desolation, we prosecuted our voyage along the coast, and the next day came to Rochetta, where we landed, although the earth still continued in violent agitations. But we were scarce arrived at our inn, when we were once more obliged to return to our boat; and in about half an hour, we saw the greatest part of the town, and the inn at which we had set up, dashed to the ground, and burying all its inhabitants beneath its ruins.

“ Proceeding onward to our little vessel, we at length landed at Iopizium, a castle midway between Tropæa and Euphemia, the city to which we were bound. Here, wherever I turned my eyes, nothing but scenes of ruin and horror appeared; towns and castles levelled to the ground; Stromboli, though at sixty miles distance, belching forth flames in an unusual manner, and with a noise which I could distinctly hear. But my attention was quickly turned from more remote to contiguous danger. The rumbling sound of an approaching Earthquake, which by this time we were grown acquainted with, alarmed us for the consequences. It every moment seemed to grow louder, and to approach more near. The place on which we stood now began to shake most dreadfully; so that, being unable to stand, my companions and I caught hold of whatever shrub grew next us, and supported ourselves in that manner. After some time, the violent paroxysm ceasing, we again stood up, in order to prosecute our voyage to Euphemia, which lay within sight. In the mean time, while we were pre-

paring for this purpose, I turned my eyes towards the city; but could see only a frightful dark cloud, that seemed to rest upon the place. This the more surpris'd us, as the weather was so very serene. We waited, therefore, till the cloud was pass'd away; then, turning to look for the city, it was totally sunk, and nothing but a dismal and putrid lake was to be seen where it stood." How terrible are thy judgments, O God!

(To be continued.)

The PROVIDENCE of GOD ASSERTED.

TO THE EDITOR,

Sir,

**O**BSERVING in the Extract from Mr. Pennant's Tour, published in your Number for November last, the remarkable deliverance of Mr. Boys, at sea, I was reminded of a deliverance, not less remarkable, of my grandfather; and because it was a very signal answer to prayer, I transmit it to you for insertion in your Miscellany, that it may encourage others to call upon God in the time of their trouble, and to shew what encouragement there is to do it. The case was as I have recorded it.

Captain J—D—, my honoured grandfather, commanded the Hopewell, a Merchant ship, about the year 1699. On a Christmas Day, being in a violent storm at sea, with a lee-shore of rocks, which were very steep and high, and the wind blowing right on shore, there remained no hope of their being saved.

In this distressed situation the Captain called to his men, and told them plainly, that none but God could save them, and bade them follow his example, when he and his men kneeled down upon the deck, and called upon God to look in mercy upon them, in their calamitous situation. Soon after the wind changed, and blew them out to sea, away from the rocks, by which their lives were saved. This fact has been well authenticated to me, and I have been at the expence of a picture, to transmit this anecdote to posterity, to encourage my children's children to call upon the God of their Fathers. This excellent man lived to the age of 83, and to the day of his death kept Christmas Day a day of prayer and fasting, in commemoration of this event.

Surely we have to do with a prayer-hearing God, "Call upon me," says he, "in the time of trouble, and I will deliver thee, and thou shalt glorify me."

DEPTFORD-ROAD,  
Nov. 6, 1806.

Your constant Reader,

J. D.



## The LORD'S CARE for the POOR, who trust in Him.

TO THE EDITOR,

*Dear Sir,*

**I**F you think the following Anecdote worth your notice, you may depend on the truth of it, as I had it, partly from a friend, on whose veracity I can depend, and partly from the person's own mouth, who is the subject of it.

A poor, but pious man, whose name is John Hickling, of Breedon, near Ashby-de-la-Zouch, was, on the 10th of September, 1806, in great distress, on account of his owing a few shillings, which he knew not how he should be able to pay. His business, for some time, has been to go with an ass to fetch coals from the pit. The person to whom he owed the money, requested he would bring him a load of coals; perhaps, by way of payment; but that is not certain. John, however, wished it to be so, but had no money wherewith to purchase the coals. Nevertheless, he went to the pit, and, on his return, thought, "What must I do to pay what I owe? A few shillings would set me straight, but I know of no means by which I can obtain them." Immediately, said he, these words darted into my mind, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." He was so much affected by them, that he kneeled down, and prayed on the road; and thought he would not be anxiously careful, but hope that the Lord would, by some means, enable him to pay what he owed. And so it was; for, as he went on his way, singing part of a hymn, a Gentleman passed him a little way, and then stood still, and beckoned him to come forward. The Gentleman said, "You seem poorly, old friend;" and then gave him three shillings, and went forward a little further, and stopped again, and gave him four shillings and sixpence more. The poor man was, for some time, lost in astonishment, and filled with gratitude to God, and his benefactor. After he had recovered himself a little, he went and told his wife, and they both kneeled down to praise God. He then paid what he owed, and had a few shillings to spare, and was determined to live to God more than ever he had done before. From hence we may learn, that the poor are not forgotten of the Lord; and, by such interpositions of Divine Providence, they may be encouraged to put their trust in him, whose watchful care is over them, and who will not fail, although he try, yet in the end to provide for them.

I am, your's, affectionately,

ASHBY-DE-LA-ZOUCH,  
Nov. 9, 1806.

JOHN SIMPSON.

The GRACE of GOD MANIFESTED,

In a short Account of Miss FRANCES LYTH, of Thornton,  
near Pickering, Yorkshire.

TO THE EDITOR,

*Dear Sir,*

**I**N addition to the many pleasing and profitable Biographical Sketches, which you continually admit into your very extensively-circulated publication, I here present you with the following. It contains a singular display of Almighty Power and Love, and a triumphant exit from this present world's stage of confusion and distress, into the upper realms of our great Redeemer.

Your's, affectionately,

GEORGE SYKES.

MISS FRANCES LYTH, daughter of Mr. Robert Lyth, was born Dec. 6, 1786, in the parish of Ellerburn, near Thornton. She was remarkably sedate and obedient to her parents from a child; insomuch that her father has said, she never gave him any just cause to be displeased with her, in any one instance of her life.— Her parents were steady Members of the Established Church, and so much attached thereto, that perhaps they never heard a Methodist Preacher before the death of Mrs. Lyth, which mournful event happened the 5th day of April, 1796. After this, the bereft husband, and the subject of this Memoir, with the rest of the family, regularly attended the Methodist Chapel. After Miss Lyth had gained her 10th year, many good impressions were made on her mind, by the Divine Spirit; but mixing occasionally with young people, she did not make much progress in the way to life. Her deportment, however, was strictly regular and moral, and she generally attended the Methodist Chapel, or the Church, on the Lord's Day.

Miss Lyth, and her cousin, Eliz. Harrison, were together at Scarborough, in July, 1804, for the purpose of receiving benefit from bathing, and the sea air. Miss Lyth left her cousin at Scarborough, who had intended to prolong her stay there for a little time; but, in the space of three weeks after Miss Lyth's departure, Miss Harrison returned very ill, apparently near death.— She recovered a little, and continued about fourteen days in a very weak state. She then became deeply sensible of her want of a meetness for death and judgment; and began to seek earnestly that salvation, which the Redeemer offers to all, who are "weary and heavy laden." She did not seek in vain. She obtained peace of mind, and that rest which the people of God enjoy. Her

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conflicts were many, and great; but she overcame in them all, through the "blood of the Lamb." Her believing soul was made truly happy, several days before she took her last farewell, and said, "It is finished;" which happened on the 22d of August following.

Miss Lyth visited her dying relative, on the same day that the latter left this world. On her entrance into the room, her friend said, "I am dying! But, blessed be God, I am going to heaven!" which words affected Miss Lyth very much. Miss Harrison also spoke of being remarkably happy, and said she had no fear of death, but rather desired to depart, and be with Christ. Her Aunt replied, "You will soon be landed on a peaceful shore."—"Yes," said she, "I shall soon be landed on that shore, where sin, and sorrow, and death, no more exist; neither are any of the inhabitants any more sick." She continued to declare to all that came to see her, what the Lord had done for her soul, charging them to meet her in the heavenly regions. Thus, within a few hours of her death, she could talk and sing much better, and far more sweetly, than when in health and strength.

After the happy exit of her friend, Miss Lyth began to think much more deeply on the absolute necessity of a similar preparation for a better world, and for scenes of permanent happiness, and acknowledged, that hitherto she had trifled away many golden opportunities.

She now set her heart to seek the Lord, with all her might, and prayer became a pleasure to her. She was never so much pleased, as when some religious friends were in company with her, that would converse about the things of God, and pray with and for her. This, it should be observed, was about a month before her death, when her debility was become great, and a rapid decline was apprehended by all who beheld her. On the Wednesday, three weeks before her dissolution, she had a severe fit of sickness. Sensible this must be the harbinger of the ruthless tyrant, she became more vigorous in her efforts, and ceaseless in her importunities for mercy and salvation, determined not to rest satisfied, till she could feelingly appropriate the words of Job, "I know that my Redeemer liveth."

The Monday following, some friends came to visit her, who joined with her in prayer. This was a solemn season; and afterwards she found her mind more composed, and somewhat refreshed. She then addressed her father, saying, "You have been a kind and an affectionate parent to me; but do not grieve on my account. Though I shall not recover from this illness; yet I indulge an humble hope of going to heaven." On the Wednesday after, she had some painful conflicts with the enemy of her soul, and

and continued in very great distress for the space of an hour; after which she found a small degree of relief; but, in a few hours after, the temptation returned with greater violence, assaulting her for some time. But in about ten or fifteen minutes after she was carried to bed, she began to rejoice, and declare, in a wonderful manner, what the Lord had done for her soul.

She now thanked her father for his care over her, and the frequent instructions he had given her; and then began to sing Hymns, particularly

“Vital Spark of heavenly flame,” &c. &c.

And what made it more remarkable, she had never been known to sing before this time. Afterwards she spoke to her brother, and two younger sisters, in a very sweet and affectionate manner, exhorting and intreating them to set out in earnest to seek the Lord, while they were young; and not to trifle away their golden moments, as, she said, she had done; at the same time beseeching them to be dutiful and obedient to their father. She also faithfully warned her servant maid; saying, “I hope you will never forget what I have said to you.” She then, turning to her *praying friends*, (as she called them,) solicited them not to leave her that night; as she entertained a pleasing hope it would be her last in time. She was not, however, altogether without her fears of the bold Tempter’s return; therefore, she became the more desirous of prayer; frequently calling upon one, and then another, to pray with and for her; so that singing and prayer was continued nearly the whole night, excepting a little time during which she spoke concerning the order of her funeral; on which solemn subject she expressed herself with as much recollection and composure, as if she had been in perfect health, giving such directions as astonished every one present; and so disposing of some monies, as to occasion “the widow’s heart to sing for joy.”

She still continued to rejoice in God her Saviour, and the grand enemy was not permitted to assault or trouble her any more. The Sabbath following, some friends came to see her; and she spoke to one of them, who had not seen her in this happy state before, and told him of the great change she had experienced through the Name of the Lord Jesus, and by the Spirit of God, in consequence of which she said, she had an assurance of the Divine favour, on the one hand, and no fear of death on the other.

Many of her relations, and others of different ranks in the vicinity, hearing of her victory over the last enemy, came to see and hear for themselves; and no denial was given to those who came at seasonable hours; but they were rather encouraged, that some spiritual advantage and lasting good might be obtained by them, and the Lord Jesus be glorified thereby. With holy fear,

and devout reverence, she declared to all within hearing what the Lord had done for her soul; and scarce any left the apartment without being affected, and shedding tears. Indeed, she faithfully warned all, particularly the young people, against playing at cards, dancing, levity, unbecoming habits in dress, and other vain and sinful amusements.

She remained in this happy frame of mind as long as life continued; rejoicing much at the prospect of her dissolution being at hand; and frequently saying, or singing,

“ ’Tis almost done;—’tis almost o’er;—  
We’re joining those who are gone before;  
We then shall meet to part no more.”

Praying and singing were now her employ day and night, except the little time that she slept, which was but little indeed, and yet she thought that time lost. She repeatedly made mention of that expression of St. Paul:—“ I have a desire to depart, and to be with Christ.” Some of her sayings were,—“ Happy me!”—“ I bless God that he ever gave me a being.”—“ I would not take ten thousand worlds for that which I now enjoy, and what I see in a rising prospect before me.”—She desired her aunt to make her a cap, and to put it on, as soon as she became a corpse; which desire her aunt complied with; and, at her request, made it as she sat beside her. At the sight of this, Miss Lyth exclaimed, “ I never was so pleased to see any thing made in my life before.” At the same time, her father entering the room, she took it up, and said, “ Father, look here;—when this cap shall have covered my clay-cold head, my deathless spirit shall be sweetly filled, and happily employed in singing and rejoicing with all the glorified above.—Oh! how I long to be there!”—At this he was much affected. Perceiving it, she said to him, “ Father, don’t give way to sorrow, like those who have no hope: if you would do as I could wish, you would kneel down, and return God thanks that you have a child now in the suburbs of heaven, who soon will be a citizen of the New Jerusalem.” Indeed, nothing seemed to interrupt her present happiness, except her father’s over-much sorrow on her account. When she was asked, if there were any thing in this world, with which she could not freely part? She replied, “ No, no:—What’s this world!—What’s this world!—If I had ten thousand worlds, I could most cordially part with them all, for that superior happiness which I am going to enter upon and enjoy for ever and ever.”

“ What shall I do to make it known,  
What thou for all mankind hast done?”

With angelic expression, she said to her father:—“ O! what a pleasure it must be to hail each other on the shores of immor-

tality; where absence, parting, and death, are no more. If the Lord should give permission, how ready shall I be to open the doors of Paradise to you!"

On the Tuesday before she died, she said to her aunt and the nurse, "I am now more happy than ever." On the Wednesday, she desired all who were present to kneel down: she then prayed fervently for near an hour, for herself, for all her friends and relations, and then for all the world. On the Thursday, after slumbering a little, she seemed much engaged in prayer. She then spoke to all present, saying:—"God bless you:—I love you all:—I hope the Lord will bless you." In an instant she went into a convulsion fit, which nearly deprived her of speech. After which she was more happy, if possible, than before." She passed the greater part of the following night in gentle slumbers. About four o'clock on the Friday morning, she had another fit: her speech now seemed to be gone: this was succeeded by a third, which took place about eight o'clock: she survived this but a very little season. At the time of her departure, she was heard to say:—"Hallelujah!—Hallelujah!—Glory!—Glory!" &c. more than twenty times, until her struggling, but ravished spirit, took its happy flight into the arms of her great Redeemer; while the cold and silent remains which were left below, appeared to wear an heavenly smile. On the morning of July the 5th, 1805.

"Lovely in death the beauteous ruin lay." YOUNG.

"Precious in the sight of the Lord, is the death of his saints."  
Psaln cxvi. 15.

P. S. It was the request of the deceased, that Two Sermons should be preached on the occasion of her death. One at the Parish Church, from Psa. xxxiv. 4, "I sought the Lord, and he heard me, and delivered me from all my fears."

The other, at the Methodist Chapel, in Thornton, from Ecclef. xii. 1, "Remember now thy Creator in the days of thy youth."  
G. S.

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### MISCELLANEOUS.

#### REMARKS ON THE REPORT OF THE HIBERNIAN SOCIETY.

**WE** have lately seen the "Report of the Committee of the Hibernian Society, for the Diffusion of Religious Knowledge in Ireland," and are perfectly astonished at some parts of its contents. Speaking of "the Province of Connaught, which comprehends several counties in the west of Ireland," and observing, that "it seems to be the most destitute of religious instruction

struction of any part of Ireland;" the report states, that "only two Ministers, in all that extensive district, are reported as known to preach the gospel."—"The Province of Munster," it goes on to say, "which comprises several counties in the south, appears next to Connaught, the most destitute of religious knowledge.—In the counties of Waterford, Cork, Kerry, Limerick, Wexford, and Carlow, only seven persons are known to preach the gospel." "The proportion of Papists to Protestants, in these counties, is twenty to one. Scarcely any of the former, and but few of the latter, possess copies of the Scriptures.—The Province of Leinster stands next in order; which, though much more favourably circumstanced than the other Provinces already mentioned, is stated to be in some places destitute of all means of acquiring religious instruction." Such is a part of this Report, signed by J. MILLS, Treasurer, and J. CAMPBELL, Secretary.

What the Protestant Clergy of the Established Church, contained in these extensive Provinces, will say to this general aspersions of their character and ministry, we know not; nor can we take upon us to affirm, what number of them do or do not, properly speaking, preach the gospel; but we are much disposed to believe, that the representation is grossly erroneous, even if applied merely to them; and that a much greater number of them than is here mentioned, both preach and live according to the gospel. We are the more inclined to entertain this opinion, in consequence of having seen a Visitation Sermon, lately preached by Mr. Jebb, and published at the express desire of the Archbishop of Cashel, who resides in the Province of Munster, and the rest of the Clergy. We have good proof, too, that his Grace, the Archbishop is very desirous to encourage pious Clergymen, and to spread true religion. And, it appears to us extremely imprudent, and very contrary to the spirit and practice of him, who does not quench the smoking flax, thus to discourage the beginnings of good, and pour cold water on the kindling fire.

But, leaving the Clergy of these Provinces to answer for themselves, which, we doubt not, they are well able to do, the acting members of the Hibernian Society ought to know, that there are and long have been, many hundreds of Methodist Societies and Congregations in Ireland. The Rev. John and Charles Wesley visited that country as early as the summer of 1747, at which time there was a Methodist Society in Dublin, which had been raised by Preachers in Mr. Wesley's Connexion, of 280 in number. Mr. John Wesley visited Ireland again early in the spring of the next year, and went through a great part of the kingdom, calling sinners to repentance, and proclaiming the glad tidings of salvation wherever he went, preaching generally, as his custom was, two, three, or even four times a day, in different places, although  
often

often amidst much ill usage, and at the hazard of his life. He did the same in the spring of 1749, when he had the learned and pious Mr. Thomas Walsh, with several other eminent Preachers for his assistants. Mr. Charles Wesley also paid the country several visits. Societies were soon formed, and regular preaching established, not only in Dublin, and the parts adjacent, but also in *Cork, Waterford, Limerick, Castlebar*, and in various other places of the Provinces to which the Report refers, as well as in other parts of Ireland. New Congregations and Societies continued to be formed, and most of those already formed greatly increased from year to year, not only through Mr. Wesley's annual or biennial visits to that kingdom, but through the stated labours of the Preachers appointed at the Annual Methodist Conferences, to itinerate and preach in the different circuits into which the Island was even then divided. So that, as early as the year 1765, eight large and extensive circuits were formed, and 14 Preachers appointed to labour in Ireland. And, in a few years afterwards, the Methodists had no fewer than 26 chapels, in those six circuits of the Province of Munster, in which the Report signifies, that "only seven persons are known to preach the gospel;" which number of chapels is much increased since that time. And the Author of the Report must give us leave to say, that we well know both the doctrine and discipline established among these Preachers; and can affirm, on good authority, that they both preach the gospel, and adorn it by their conduct; yea, and have the satisfaction of seeing the work of the Lord prosper in their hands.

The number of members in the Methodist Societies, in Ireland, is now upwards of 25,000, and the stated hearers at the chapels, and other places of preaching, not less than 100,000. Between 90 and 100 Itinerant Preachers minister to these societies and congregations. And they are assisted by six times that number of what we call *local Preachers*; who, although they, in general, pursue their ordinary employments on the week days, yet, on the Lord's-Day, minister the word of life, and that often to numerous congregations. Add to this, that, as our Readers well know, we have, for several years, had Missionaries employed in preaching the gospel in all parts of Ireland; first *four*, afterwards *six*, and now *ten*; who, although chiefly occupied in preaching to the Roman Catholics in the Irish language, at the markets and fairs, in the open air; yet frequently address our stated congregations, in our sundry places of worship, in both languages. The congregations which attend the Ministry of these Missionaries, whether Papists or Protestants, are usually very large, and frequently very much affected. And many of the poor and ignorant Catholics have been effectually reclaimed from their errors, and the evil of their ways, and brought to genuine repentance, as the Letters of the



the Missionaries relate at large (some of which are, from time to time, inserted in this Miscellany), and as many pious friends in these parts fail not to testify. Now six of these Missionaries are generally employed in the very Provinces which the Report speaks of. Notwithstanding all this, (and much more might be advanced to the same purpose), the Authors of the Report assert, that "only two persons in the whole Province of Connaught," and "only seven in that of Munster, are known to preach the gospel!!!"

We hope these Gentlemen do not think, that it is essential to the character of a "Gospel Preacher," that he preach the Calvinistic doctrine of *absolute, unconditional* election and reprobation? If they do, we need not wonder that they judge the Methodist Preachers unworthy of the denomination of "Gospel Preachers." For, certainly, they neither preach nor believe any such doctrine; but, on the contrary, testify, that *God is loving to every man, and that his tender mercies are over all his works: that he willeth not the death of a sinner, but willeth all men to be saved, and come to the knowledge of the truth: that Christ, by his grace, hath tasted death for every man; and died for as many as are, or shall be dead, in Adam: that the grace of God, even, *in omnibus*, the saving grace, hath appeared to all men, teaching them to live soberly, righteously, and godly in this present world; and that without holiness no man shall see the Lord.* At the same time, however, they stand at as great a distance from the *Pelagian* and *Pbarisaic*, as they do from the *Predestinarian* and *Antinomian* error; continually bearing witness that, *by grace men are saved, through faith, and that not of themselves, it (their faith, as well as their salvation), is the gift of God: not (of the merit) of works, lest any man should boast: that, in particular, a man is justified by faith, without the deeds of the law preceding or meriting his justification; and born again, or regenerated, not of the will of the flesh, nor of the will of man, but of God, by his Spirit: and, in fine, that, while God has made it our indispensable duty to work out our own salvation with fear and trembling, he has taught us that our help must be derived from himself, who worketh in us to will, and to do, of his good pleasure.*

One thing more we beg leave just to touch upon. The Report states, that, in the Province of Munster, scarcely any of the Papists, and but few of the Protestants, possess copies of the Scriptures." The Methodists, who are pretty numerous in those parts, are Protestants, and of course are here included. Indeed, that they are included is evident from the declaration of a friend in town, of undoubted credit, whose testimony is now before us.— "I was in the company," says he, "of some of our good friends from Ireland, connected with the Hibernian Society, when they asserted, that multitudes of the Methodists there had no Bibles,

and insinuated that this was a general thing; and, of course, that the Methodists knew little more of the Bible than the poor Papists. I was utterly astonished at the assertion, as it was so much opposed to the knowledge I had of numbers of the Irish Methodists: I, therefore, wrote to an intelligent friend, in the interior of Ireland, who is intimately connected with most of the societies in every Province. This friend observes, in reply, "Messrs — spoke of matters with which they are unacquainted. I know the state of the Methodists, in Ireland, something better than they do, and I do not know a Methodist family without the Old or New Testament. Indeed, at this moment, I know not a family without both. Some years ago, it is true, Bibles were very scarce in Ireland; but since the Association Bibles have been circulated, our friends have all supplied themselves, or have been supplied."

Indeed, it may with propriety be observed, if the Methodists in general, in Ireland, had not Bibles in their houses, and if they did not make a pretty good use of them, it is very unlikely that they should either be so far acquainted with them, or should be persons of such piety and virtue as to be so generally preferred, as it is certain they are, as schoolmasters in the Parochial and Provincial schools, instituted in that part of the United Kingdom. A Correspondent writes from Dublin as follows: "A number of our friends have been appointed to the Parochial and Provincial schools. In the late nomination of the incorporated Society, the majority were chosen from our connexion, not because they were *Methodists*, but because their answers were the most satisfactory to the examining Committee, and their testimonials for exemplary conduct were the strongest. One of the gentlemen, a Rector in Dublin, had the candour to acknowledge that none of the others, who appeared before the Board, were equal to them."

In the meantime, while persons, who (some of them at least) do not profess what are termed *Evangelical principles*, manifest such candour, those ministers who, according to the Hibernian Report, are almost, if not altogether, the only "gospel preachers" in Ireland, are so contracted in their views, that, altho' they are very desirous of pious young men from the Methodist connexion, entering, as Teachers, into a school they are establishing, yet they expect, as a term of admission, that those young men should renounce or quit the people, by whom, as instruments, they have been brought to the saving knowledge of God! But, as the correspondent from Ireland, just quoted, observes, these ministers "are young men who have embraced a system without weighing it maturely. And they are so struck with the light that hath shone upon their minds, as to think that those, who have not

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“the same views, are in darkness.” We sincerely wish these young men success, so far as they testify the gospel of the grace of God in truth and uprightness, and thereby turn sinners from the error of their ways, and promote genuine, christian love among the true disciples of our common Lord. But as they have but just put on the harness, we would advise them not to be in so much haste to compliment themselves, or to countenance their friends in complimenting them, as the only zealous gospel preachers in all Ireland, whose exertions have been attended with success, while there are labouring in that country, some scores of veterans, who have long borne the burden and heat of the day, and whose labours God has owned to the bringing of thousands and tens of thousands in succession, from darkness to light, and from the power of Satan to God.

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### OBITUARY.

[Continued from page 45.]

**O**N Sunday morning, Dec. 1, 1805, Mrs. GRACE MAGOR, of Redruth, Cornwall, fell asleep in Jesus, in the 88th year of her age, after having adorned the doctrine of God, her Saviour, for more than half a century. She was one of the first persons who joined the Methodist Connexion in that part of the kingdom. Her attention to the means of grace was conscientious. She made a constant practice of rising very early to sing praises to God, and read his word; and in her experience, was exemplified the Poet's advice:—

“Present with God by recollection seem;

Yet present by your cheerfulness with men.”

That disgust and peevishness, which too frequently appear in aged people, were either subdued in her, or prevented by the grace of God, and the affectionate, animated manner in which she, from time to time, spoke of her

experience in divine things, was always instructive and encouraging to those, who met with her in class.

The Sunday previous to her death, she attended her class-meeting, as usual, at nine o'clock in the morning; but being a few minutes late, she could not forget that circumstance. On the following Saturday, when she was going to bed, she said, “I shall be up in good time to-morrow, to go to my class.” She rose at five in the morning, and went down stairs: her son, on hearing a noise, soon followed, and found her lying at the bottom of the stairs. She said, “I am dying: None but Jesus can do me good.” Medical assistance was immediately procured; but, in less than two hours, she calmly and confidently resigned her soul into the hands of him who gave it.

May her numerous offspring be excited, by this dispensation, to increase their diligence in following her, as she followed Christ!

J. BURGESS.

Dec. 9, 1805, died MATTHEW ALLISON, of Newbiggin, in the Barnard-

Barnard-Castle Circuit, aged 73. He had been a member of the Methodist Society about 54 years, and was acknowledged, by the very enemies of religion, to be an Israelite indeed. He became a subject of serious impressions in his early life, through hearing a Dissenting Minister, whose ministry he diligently attended for many years, though at the distance of 16 or 17 miles. But when Messrs. Hopper and Rowel entered the Dales Circuit, he embraced them as the servants of the Most High God, and followed them over the rugged mountains to learn more fully the way of salvation.

Religion in him was not a mere external profession. It influenced his whole spirit and conduct, and armed him with resignation and fortitude, under dispensations peculiarly distressing; and rendered him a pattern of disinterestedness in all his worldly transactions.— In his last conflict, his every grace was called to pass through the most fiery scrutiny. The Saturday before he departed, as I was in that part of the circuit where he resided, I called upon him, and found him struggling under a weight of affliction. As soon as I approached his bed, he caught me by the hand, saying, “Brother Claxton, 15 years ago, I was, to all human appearance, as near the eternal world as you behold me now. A raging fever seemed to be commissioned to remove me and all my family, into the eternal world, and two of my children died triumphing in the Lord. At that solemn time, my dear partner kneeled by my bed, and poured out her soul to God, in strong cries and tears, when it seemed as if an angel spoke, ‘I will add

to thy life 15 years.’ The time is now expired: I am ready to be offered up: my work is done.— Last night I had, by faith, such views of glory as are unutterable; and I have felt since such a deep sense of the presence and power of God, that I have no more doubt of glory, than if I were even now in it. I feel, in some measure, already, what it is to die; but my confidence in God is as a rock: it is too late for me to fear: God will not forsake me now.” The evening after I departed, a servant that had become pious, through his instrumentality, and had known him, as a man of God, for 30 years, desired him to take a little wine and water: after which he said, “I shall drink no more of the fruit of the vine. I know God will soon end my days of mourning, and wipe away all tears from my eyes.” Then, with all the strength he possessed, he exclaimed, in the words of his favourite Hymn:

“The Church, in her militant  
state,  
Is weary, and cannot forbear,  
&c.”

On Monday morning, he gathered up his feet in the presence of his brethren, giving a signal of victory over his last enemy, and departed in hope of a blessed immortality. Volumes have been written on characters less eminent for either genuine piety, or true morality; but his record is on high, and he shall be had in everlasting remembrance. May I, and every Reader, follow him, as he followed Christ!

M. CLAXTON.

Dec. 18, 1805, Mrs. CAYLEY,  
of Margate, in Canterbury Circuit  
M 2 departed

departed this life in full expectation of eternal life, through the merits of Christ Jesus.

When a child, her morals were attentively guarded by her parents; but it does not appear, she had any idea of the necessity of the love of God in the heart, as the *only* principle of true morality, till she attained her 20th year; when, hearing Mr. John Chapman, of Margate, preach from Luke vii. 41, she *saw* and *felt* a fountain of corruption within, and the *absolute* necessity of a *new* heart, in order to her leading a new and holy life.— This invaluable blessing she soon obtained, through faith in the crucified Saviour, and walked, for some years, in the light of God's countenance, rejoicing in his favour. Soon after she entered the marriage state; and, through a variety of cares and trials, her confidence in God was weakened, and her enjoyments greatly interrupted; yet it does not appear she ever lost her desire after or relish for divine things.

The affliction which terminated her life on earth was long and painful; and, no doubt, was necessary, as a mean of perfecting the work of grace in her soul.— To her husband, *anxiously* enquiring concerning the state of her soul, she answered, "I thank God, I know in whom I have believed, and am enabled to cast *all* my care upon him." I had several opportunities of visiting her, during her affliction, and was *edified* by observing the spiritual and serene state of her mind.— As she had been prevented from attending the house of God for a long season, and much desired to receive the tokens of her Saviour's

dying love once more, I accordingly administered that blessed ordinance to her; on which occasion, as she observed to her husband, she felt an overwhelming sense of the presence of God. After this, the "silver cord" was gradually loosed, and her soul quietly returned to God, in the 45th year of her age.

WILLIAM VIFOND.

MISSIONARY INTELLIGENCE.

ANTIGUA.

ALTHOUGH we, some time ago, informed our Readers of the death of Mr. Baxter, long employed as a Missionary in this Island, the following character of him, copied verbatim from the Antigua Gazette, dated St. John's, Nov. 14, 1805, will not be unacceptable to them.

"On Saturday last died the Rev, JOHN BAXTER, upwards of thirty years Methodist Missionary in the West-Indies (the greatest part of that time in this country), a department for which he was extremely well qualified, as he possessed piety, humility, and industry, which he evinced in his exertions to inculcate the truths of Christianity on all his auditors. Zealous in the cause wherein he had embarked, neither the apprehension of danger, nor the allurements of pleasure, tho' clothed with even the attractive name of Friendship, could deter or draw him from the performance of his duty. The person who now presents a feeble testimony of his merit, has often seen him leave an agreeable party of friends, in dark stormy nights, to visit the sick or afflicted, and by his counsel and prayers, he has  
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soothed

soothed a perturbed spirit, and, on various occasions, administered also to pecuniary distresses. As a husband, or friend, he was faithful and affectionate; an indulgent master to his servants; as a Pastor, he was vigilant in inspecting the conduct of all that were in his Society, but his admonitions were so judiciously conveyed, that, at the time he reproved the offence, the conscience and judgment of the offender acknowledged the error, and the affections of all were conciliated: he retained his senses almost to the last; resigned, *almost* wishing for immediate dissolution; surrounded by a circle of persons, who had been more particularly profited by his Ministry, the eventful period which terminated his existence, displayed the Christian's Triumph over Death, in a way, in a manner, so impressive, that, had sceptics been present, involuntarily they must have exclaimed, 'Let me die the death of the Righteous, and let my latter end be like his.'—A numerous company attended his funeral: the avenues to the Church-yard from the Chapel were crowded; all the Society were anxious to testify their respect for him, who was to them a Father in the Gospel; and here on earth chaunted those hallelujahs, which their hope is, in a joyful eternity, will be the portion of all who die in the Lord."

Extract of a Letter from Mr. JOHNSTONE, dated April 8, 1806.

"I AM happy to inform you, that we find the work of God, in this Island, much better than represented. There are many who enjoy a great degree of the life of God in their souls, and whose

conduct is exemplary. When the state of those Negroes, who are not taught by the gospel, is compared with that of those who have embraced it, we must acknowledge, *the Lord hath done excellent things*. By the gospel, he has made many of the slaves, who were bound in fetters of corruption, to experience the freedom which Christ imparts to his people. Many, who were in gross darkness, have their eyes opened to see the blaze of Gospel-day. And this is sufficient to encourage all, who are engaged in the Missionary cause. For my part, I am so far from being disheartened, that I find new motives to persevere in the good work; for, alas! what is wealth, or any thing else that this world can give, when put in the balance with the salvation of men! with the eternal life of the soul! I view the cause in the same light now, in which I viewed it before I left Scotland, and I thank God for my present situation. I have nothing to complain of, but myself."

Extract of a Letter from Mr. EDWARD TURNER, to the MISSIONARY COMMITTEE.

*Antigua, June 25, 1806.*

REV. & DEAR SIRS,

SEVERAL of our people have lately exchanged worlds. Some of whom have long adorned the doctrine of God our Saviour.— One, who died last week, has been a Member of our Society since Mr. Gilbert's time. She lived the life, and died the death of the righteous. I hope we are improving a little, both in temporal things and spiritual.

## ST. CHRISTOPHER'S:

Extract of a Letter from Mr.

JOSEPH TAYLOR, to the COMMITTEE.

*St. Kitt's, July 19, 1806.*

DEAR BRETHERN,

ON the 19th of last month, Brother Robinson arrived safe from Barbadoes, of whose help we were very glad. We believe him to be a pious, orderly, and diligent man, and doubt not but his profiting and usefulness will appear unto all. The climate and place seem to suit him well.

As to the work of God, we have had nothing very particular lately. Sandy-point still gains ground; but Old-Road continues low. The other places are much as usual. Our congregations are large in every place, and upwards of 2500 people are in society, of which 33 are whites, and the rest coloured and blacks.

July 28, Mr. TAYLOR writes to Mr. LOMAS as follows: "Since you heard from me last, the Lord has given me to enjoy a good state of health, for which I am thankful. Since I was with you in Manchester, I have got some more knowledge of men and things; and, what is far better, more experience of the mercy and faithfulness of our blessed Lord. I have only travelled on this Island, and on that of Nevis, since my coming to the West-Indies, and in both these circuits the work of the Lord has prospered much. This (St. Christopher's), is one of the most healthful and pleasant Islands that belong to the English here, and on which there is more piety than on many of the others. Yet not many great

and wise are called. These, in general, have a quite different turn."

August the 13th, Mr. TAYLOR writes to Mr. LOMAS again; and, after speaking of the reigning sins of the Island, observes, "You would be surpris'd how civil and hospitable people in general are here; so that, however they may differ from you in other respects, if you come in their way, they will shew you all possible kindness. This turn of mind prevails in all; (a few of the basest sort excepted), whether bond or free. There is also a general willingness and desire among the people, to hear the word of the Lord, more so than ever I remember to have seen in England." It is true, that several, through the multiplicity of business, or through company, and others, to whom the gospel is folly, seldom attend; but the majority are dispos'd to hear seriously. You will seldom see them later in coming to the House of God, than the appointed time. Nor will you see them rushing out of the Chapel, before the Minister concludes; but, on the contrary, the slaves especially, and indeed many others, shew a respect for the house and worship of God, seldom found. It is, however, a very difficult work to instruct the Negroes in general; but yet a number of them are instructed, and made wise unto salvation.

I bless the Lord, that, since I saw you, (Mr. Lomas), he has given me to enjoy his blessing and presence. Had I been more faithful, God would have made me more holy and useful. However, he has graciously preserved me, I trust, from turning to the right hand, or to the left. He

enables me to testify, that he has my whole heart, and that the purpose of my soul is to live wholly to him. He has also given me to enjoy good health, so that I have scarcely known what sickness means, neither do I feel the heat prevent me much from attending to any part of my work.

Brother Robinson and I are together to-day. He is in good health, and desires his respects to you and yours, and all the brethren."

Mr. Taylor also gives an account of several of the members of society, that had departed this life in peace and triumph.

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## POETRY.

### RESIGNATION.

**N**O more Ambition's air-wrought  
dreams inspire,  
Nor Beauty's praise awakes the votive  
lyre;  
Hence! the foul crew, who spurn at  
Thought's control,  
And drown all sorrow in the madd'ning  
bowl:  
And hence! the moody train of dark  
despair,  
Unmanly grief, and self-consuming care:  
Fill'd with the theme, I see blest scenes  
arise,  
And Virtue soars amid her native skies;  
Hope soothes the breast, by Passion's  
tempests driv'n,  
And Resignation lifts the soul to Heav'n.

Nymph of the pensive mien, and  
moisten'd eye,

The humble spirit, and the stifled sigh;  
Tho' faint with woe, and press'd by evil  
days,  
Thou sweetly minglest pleading pray'r  
with praise;  
Calm and regardless of the present  
gloom,  
Thy fair and meek eye fix'd beyond the  
tomb;  
Hear, whilst I pour one tributary strain,  
Nor let me wake the stumb'ring chords  
in vain;  
Shed thy soft Spirit o'er my troubled  
breast,  
And sweetly lull the storms of life to  
rest.

Not thine the dull Philosophy of  
Schools,  
The boast of Pedants, and the guide of  
fools;  
Not such the pow'r that Calumny dis-  
dains,  
And robs foul Hatred of her venom'd  
chains;  
That soothes the wounded mind with  
Seraph's song;  
And leads the suff'ring wretch his thorny  
path along;  
For, oh! thy heav'nly balm can  
assuage,  
The demon scourge of Persecution's rage;  
With bliss celestial seal each tortur'd  
sense,  
And lull the pangs of martyr'd In-  
nocence;  
In Death's sad hour, can calm the fears  
of woe,  
And check, with tales of bliss, the heart's  
convulsive throes.  
Come, then, blest inmate of the human  
breast,  
And quell each murmur with thy mild  
behest;  
Teach me to bless Affliction's chast'ning  
hand,  
And still, unmov'd, the shock of sorrow  
stand;  
Let keen Regret her tort'ring shafts  
prepare,  
Low at thy shrine, her keenest taunts  
I'll bear;  
When faint beneath sad Disappoint-  
ment's smart,  
And Passion's wounds shall rankle in  
my heart;  
When Youth, when Hope, when Joy  
and Song shall fail,  
And grim Misfortune o'er my life  
prevail;  
Taught by thy pow'r, I'll humbly kiss  
the rod,  
And own, amid my grief, the mercy of  
my God.

*Bristol.*

P. M. J.

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## ODE ON DEATH,

Translated from the French of

FREDERICK the GREAT, King of Prussia.

By Dr. HAWKESWORTH.

**Y**ET a few years, or days, perhaps,  
Or moments, pass in silent lapse,  
And time to me shall be no more.  
No more the sun these eyes shall view;  
Earth o'er these limbs her dust shall  
srew,  
And Life's fantastic dream be o'er.



Alas! I touch the dreadful brink;  
From Nature's verge impell'd I sink,  
And endless darkness wraps me round:  
Yes, Death is ever at my hand,  
Fast by my bed he takes his stand,  
And constant at my board is found.

Earth, air, and fire, and water join  
Against this fleeting life of mine;  
And where for succour can I fly?  
If Art, with flattering wiles, pretend  
To shield me, like a guardian friend,  
By Art, ere Nature bids,—I die.

I see this tyrant of the mind,  
This idol, Flesh; to dust consign'd:  
Once call'd from dust, by power Divine,  
Its features change; 'tis pale, 'tis cold!  
Hence, dreadful Spectre, to behold  
Thy aspect, is to make it mine.

And can I, then, with guilty pride,  
Which fear, nor shame, can quell, nor  
hide,  
This flesh still pamper and adorn?  
Thus, viewing what I soon shall be,  
Can what I am demand the knee,  
Or look on aught around with scorn?

But, then, this Spark, that *warms*, that  
*guides*,  
That *lives*, that *thinks*, what Fate be-  
tides!  
Can this be dust, a kneaded clod?—  
This yield to death; the soul, the mind,  
That measures heaven, and mounts the  
wind,  
That knows at once itself and God?

Great Cause of all, above, below,  
Who knows thee must for ever know,  
Immortal or Divine.—  
Thy image, on my soul impress'd,  
Of endless being is the test,  
And bids Eternity be mine.

Transporting thought;—but am I sure  
That endless life will joy secure?  
Joy only to the Just decreed?  
The guilty wretch, expiring, goes  
Where vengeance endless life bestows,  
That endless misery may succeed.—

Great God, how awful is the scene!  
A breath, a transient breath between!  
And can I jest, and laugh, and play?  
To earth, alas! too firmly bound!  
Trees, deeply rooted in the ground,  
Are shiver'd when they're torn away.

Vain joys, which envy'd greatness gains,  
How do you bind with silken chains,  
Which ask Herculean strength to  
break!  
How, with new terrors, have ye arm'd  
The Power, whose slightest glance  
alarm'd!

How many deaths of one ye make!

Yet, dumb with wonder, I behold  
Man's thoughtless race, in error bold,  
Forget or scorn the laws of Death:  
With these no projects coincide;  
Nor vows, nor toils, nor hopes, they guide.  
Each thinks he draws immortal breath.

Each, blind to Fate's approaching hour,  
Intrigues, or fights, for wealth or power,  
And slumbering dangers dares provoke.  
And he, who, tottering, scarce sustains  
A cent'ry's age, plans future gains,  
And feels an unexpected stroke.

Go on, unbridled, desperate band,  
Scorn rocks, gulphs, winds; search sea  
and land,

And spoil new worlds, wherever found:  
Seize, haste to seize the glittering prize;  
And sighs, and tears, and prayers despise:  
Nor spare the Temple's holy ground.

They go, succeed, but look again.—  
The desp'rate band you seek in vain,  
Now trod in dust, the Peasant's scorn!  
But who that saw their treasures swell,  
That heard the insatiate vow rebel,—  
Would e'er have thought them mortal  
born?

See the world's Victor mounts his car,  
Blood marks his progress, wide and far!  
Sure he shall reign while ages fly:—  
No; vanish'd like a morning cloud,  
The Hero was but just allow'd  
To fight, to conquer, and to die.

And is it true, I ask, with dread,  
That nations, heap'd on nations, bled  
Beneath his chariot's fervid wheel?  
With trophies to adorn the spot,  
Where his pale corse was left to rot,  
And doom'd the hungry reptile's meal?

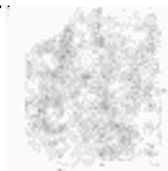
Yes, Fortune, wearied with her play,  
Her toy, this Hero, casts away:—  
And scarce the form of man is seen:  
Awe chills my breast, my eyes o'erflow,  
Around my brows no roses glow:  
Thy cypress mine, funeral green!

Yet in this hour of grief and fears,  
When awful Truth unveil'd appears,  
Some Power unknown usurps my breast:  
Back to the world my thoughts are led,  
My feet in Folly's labyrinth tread;  
And Fancy dreams that life is blest.

How weak an Empress is the Mind,  
Whom Pleasure's flow'ry wreaths cant  
bind,

And captive to her altars lead!  
Weak Reason yields to Phrensy's rage,  
And all the world is Folly's stage,  
And all that act are fools indeed.

And yet this strange, this sudden flight  
From gloomy cares to gay delight,  
This fickleness, so light and vain,  
In Life's delusive transient dream,  
When men nor things are what they seem,  
Is all the real good we gain!





*Ridley & Blood sc.*

*Mr. Saml. Bottes,*

*Aged 44. Preacher of the Gospel.*

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THE  
METHODIST MAGAZINE,

FOR MARCH 18c7.

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BIOGRAPHY.

Some Additional Traits of the Character of the late  
Mr. PAWSON. By MR. ADAM CLARKE.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

MUCH respect has been already paid to the memory of our lately deceased venerable friend Mr. John Pawson, both from the pulpit and the press: and most circumstances of his life and death are now well known to our congregations in general. But as several of those *traits* of character which could only appear in very private life, and would be remarked by those alone who were most intimately acquainted with him, have not been distinctly noticed either in the account of his life, or the sermons which have been published on the occasion of his death, permit me to bring a few additional circumstances before your numerous readers, that *the man and his communication* may be more distinctly observed when exhibited in those points of light in which he is most interesting, and his example most impressive and edifying.

In the years 1793, 1794, 1795, 1796, and 1797, I travelled with Mr. Pawson; the two former in Liverpool, the three latter in London. When in Liverpool we lived almost next door to each other, and were frequently together morning, noon, and night; for the Society being in a disturbed state, we were obliged to unite our councils and exertions, at all times, to prevent schisms and to promote peace. It was in these troublous times that I had the opportunity of seeing Mr. Pawson in every point of view, and of estimating his character; and from my own observations, made

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principally

principally at that time, the following memoranda are chiefly drawn, which the reader will be pleased to understand, have all been confirmed by the testimony of his pious Widow.

1. Mr. Pawson's *deportment* was at all times grave, dignified, and recollected. He had not a variety of forms for different occasions; his character was fixed and permanent, so that he was the same in spirit, whether in the pulpit, in his family, or among his friends.

2. Sacred things were ever treated by him with that honour and reverence which are their peculiar due. He highly esteemed every ordinance of God, and recommended each by his warmest exhortations, and unvarying practice. In *social* and *family prayer*, his manner was remarkably animated and devout: and in his addresses to his Maker, that intimate acquaintance which he had with him, was easily discernible.

3. *Family Prayer* he never omitted, nor slightly passed over, however fatigued; judging that nothing but the overwhelming power of disease could be a sufficient excuse for the neglect of this most important duty. His *manner* in prayer, whether in private or public was worthy of observation: he always *kneeled*: *Standing* he deemed improper and irreverent. Bishop Hall has recommended both postures: "I will STAND," said he, "as a *servant* before my *Master*; or KNEEL as a *subject* before my *Prince*." When we come to receive the commands of God in reading his Word, for instance, the former posture may be very proper: but when we come as sinners to deprecate the wrath of an offended Judge, and to supplicate for mercy, the humblest posture is the most becoming. He was pained to see the *standing* system, gaining ground among us in public prayer, and discountenanced it by every proper means. God forbid that it should prevail! *Situations, postures, and circumstances*, have a remarkable effect on the mind, tho' they often exert their influence without being particularly perceived. Hence the *posture* in which we habitually put ourselves in order to slumber or sleep, almost infallibly induces the *thing*. But it requires only a small measure of reflection to convince us, that those postures in which the body is wont to find ease, or vacate itself to comparative carelessness, must be improper in those acts of worship where the mental energy is seldom called forth without interesting and employing every corporeal power: Kneeling *upright*, he fervently recommended, after the example of Mr. Wesley, who always insisted on the preachers acting thus. These may appear to many *little things*, but their effects are neither little nor unimportant; kneeling down, and then leaning the body forward so as to rest on a bed, chair, &c. may be profitable to *meditation*, but is often prejudicial to the genuine spirit of

prayer Besides, it is a posture in which many are apt to fall asleep. I have witnessed this painfully on a variety of occasions.

4. At breakfast, dinner, &c. he never asked a blessing *sitting*. This he deemed a very unbecoming posture, and was heartily pained at several of our people adopting what he used to call, *this new mode*. As soon as breakfast was over, he went to family worship, which he never permitted any thing to put aside. His method was to read a chapter in his regular order of going through the Bible, and then sing a few verses of a hymn before he went to prayer. On these occasions his prayers were always *lively*, and never *long*. I cannot forbear remarking here, that tho' small families, insulated in domestic occupations, may find that *after* breakfast is a convenient time for family worship; yet I am satisfied from long and close observation, that *before* this meal is the best time. All the family must, in general, come together to breakfast; immediately after, they become scattered to their different occupations, so that, in many cases, it is impossible to get them all together to prayer. This I have often been perplexed with, especially in families that do not live by *rule*; and how few are there that do! and to prevent or cure this evil, I always seize the time of their gathering together to food, in order to induce them to offer their joint supplications to God: for then, temptations to dissipation are less frequent, and calls to go out on business seldom occur, or are felt commanding, till that necessary meal be received.

5. Tho' Mr. Pawson was a man of a comparatively good constitution, yet he never could preach at *five* in the morning, without being very seriously indisposed; he, however, frequently attended his brethren's ministry at that hour. His case puzzled Mr. Wesley more than any thing of the kind he had ever met with. It is well known, that *he* held it to be the indispensable duty of every preacher, to preach at *five* in the morning wherever he could get a congregation; and that it contributed greatly to mental and corporal vigour; but on several occasions he had the opportunity of seeing alarming consequences of exertions of this kind in Mr. Pawson, and was obliged to allow that his at least, was an exempt case, for which he could not possibly account.

6. Tho' Mr. Pawson's *talents*, as a *preacher*, were not either extraordinary or splendid, yet he was generally popular and always useful. His *voice* was clear and sweet, yet strong and commanding. His *manner* plain and unaffected, but uncommonly animated and impressive. Every serious mind felt an unction in all he said, and perhaps there was no case where a person in spiritual distress, left his ministry without having received comfort and encouragement. Before he went into the pulpit he took due care to secure to himself an hour of retirement, that he might come immediately

from the presence of God into the congregation. He who can habitually act otherwise, is never likely to be of much use to the Church of God. Preachers should make it a point of conscience never to go out to tea the evening they have to preach, as this must necessarily break in on the evening's hour of retirement, and tend greatly to dissipate and unhinge the mind.

7. No congregation ever waited for Mr. P. : he was always in the pulpit precisely at the *appointed time*. He saw that want of punctuality in this respect had lessened the influence, and hurt the usefulness of others, as well as injured the congregations ; and therefore he ever avoided it.

8. The *matter* of his discourses was sound and edifying. He seldom preached without bringing before the eyes of his hearers, the *outlines*, at least, of all the grand doctrines of the gospel. The opinions which state that Christ did not die for every man, and that indwelling sin must continue in the soul of a believer till death, he considered to be horrible and antichristian : against these he raised his voice in a decisive but temperate manner. A free, full, and present salvation from all the guilt, all the power, and all the in-being of sin, was his constant theme : and tho' he never forgot to exhort believers to have respect to every *moral duty*, yet he took care to shew that these without Christ, were nothing ; and that from *him* alone all pure morality must necessarily proceed. Thus, like a wise master-builder, he was careful to lay his foundation aright, so that in his own soul, and in others the superstructure might be permanent and glorious.

9. The doctrines of the *Witness of the Spirit*, and *salvation from all sin in this life*, he considered a depositum entrusted by the especial mercy of God to the care of the Methodists : and was greatly distressed when he found any among ourselves denying them, or attempting to fret them away by far-fetched refined speculations.

10. The *zeal* with which he urged penitents to look for present pardon, and believers to expect immediate deliverance from all sin, was great and exemplary. *Nothing short of this experience* he considered as *salvation* ; and multitudes felt the power of his persuasive arguments in reference to these grand objects, and became living and dying witnesses of their truth.

11. For several of the last years of his life the *Love of Christ*, in dying for the sin of the world, was a subject on which he particularly delighted to dwell : the heavenly principle was rapidly increasing in his own soul, and from the abundance of his heart his mouth spoke. To all who enjoyed a measure of communion with God, his discourses on this subject were exceedingly profitable.

12. In his own *house* his deportment was steady, and sufficiently authoritative, but always easy and cheerful. *Regularity* and *economy* marked his every step, and his family were moulded after his

own spirit. Each seemed to feel reverence for the other, and yet there was no gloomy reserve, all were cheerful, because all were happy.

13. In *company* he was one of the most instructive companions I ever met with. Having lived long in the work, travelled much, and seen a vast variety of men and things, which he was accustomed to view as connected links in the great providential chain of causes and effects, he acquired thro' their means, much general knowledge, and much experience. He had selected from his own observation a great number of *Anecdotes*, some illustrative of the fantastic varieties of the human character, others of the Providence and others of the gracious Operations of God. These he detailed on all proper occasions in a very pleasing language and impressive manner. He had also acquainted himself very extensively with the *ecclesiastical history* of the past age, and was deeply skilled in that of the present, as he had been almost at the beginning of that great work which God, by the instrumentality of the people called Methodists, had performed in these countries and in America. This made his company very pleasant, and very interesting. *Knowing the end from the beginning*, he had it in his power to give much useful information to his junior brethren of the spreading of that cloud which first appeared as a human hand; and to call back those who were becoming eccentric, to those first principles on which God had founded, and by which he has regulated the whole of our œconomy and usefulness, as a religious people.

14. I never met with an instance in the whole course of my acquaintance, whether religious or literary, where that description given by the Rev. Samuel Wesley, was more strictly exemplified than in Mr. P.

“Not grave with sternness, nor with lightness free.”

He never trifled, he never impaired his authority or respectability as a minister of God, by any *lightness* or improper compliances. He could not, he would not *accommodate himself* to any kind of company: “I cannot,” said he “talk for the sake of talking, nor merely to oblige when I have reason to believe no real good can be produced by it.” I have been with him more than once, where there was such company as neither of us could be free in; and in such cases he was constantly silent, except when spoken to; yet even in this silence his pleasing countenance was a most intelligible index of his happy mind.

15. Tho' he was remarkable for the cheerfulness of his general temper, yet from the frequent impositions which had been practised upon him, and the fear he had of entering into the spirit of the world, he was rendered sufficiently cautious, and this caused him to behave with distance and reserve to those he did not know. This induced some superficial observers to think he was *morose*; and others, that he was *unkind*. He confessed he was not very



easy of access to indiscriminate visitors; and that nature and grace had conjoined to make him so: "Were I otherwise," said he, "my time would be more intruded on than it generally is."

16. He was very susceptible of *friendship*, and formed many connexions of this kind, especially among the preachers: but in some cases this did not contribute to his comfort, for as he opened his whole heart to his friend, without any kind of reserve, he ever expected the same in return, and could not brook the *shadow* of neglect. Perhaps there is no love without jealousy; and where this exists there must be a proportionate measure of anxiety and inquietude.

17. The principle failing I ever noticed in my venerable friend was too great a readiness to permit slanderous accusations, or slight evidences of unkindness, to induce him to break with some of those who, I am conscious, ever duly appreciated his excellencies, and prized his worth. He was, however, not obstinate in these reverses, and when convinced that he had been misled or mistaken, his affection returned to that channel in which it delighted to flow. He had several particular favourites among the Preachers: and it is worthy of remark, that none of them ever disgraced him: and they now deservedly rank among the most excellent in our connection. Singling out such men as the objects of his confidence, was at once a proof of the sincerity of his piety, and the correctness of his judgment.

18. His *attachment to the cause of God* was strong and invariable. The peace and prosperity of the work he sought and promoted with his whole soul and strength. He rejoiced in the welfare of Jerusalem, and deeply mourned in her adversities. When by the publication of his Sermon on the *Balm of Gilead*, he had given that occasion which he never designed to his adversaries to say all manner of evil against the work of God, he was exceedingly distressed.\* None can tell the deep agony his heart went thro': that it hurt his constitution, and brought on his death *sooner* than in the course of nature it would have happened, I have no doubt. Let his adversaries hear this, and reap from it all the vindictive gratification they are capable of. His conduct for more than half a century, in trying and uncertain times, had sufficiently attested his affection to his Country, and his loyalty to his King: but because there were a few sentences that could be perverted to a meaning, which in the most solemn manner he disavowed, and which every man that knew him was assured he never intended, he was hunted down by two or three desperate and uncharitable

\* In his private Diary this matter is noted in a most affecting manner. He feared lest the clamour that was raised against him should be levelled against the cause of God, and often wished that his own name might be rather blotted out from among the living than that the cause of God should suffer any injury on his account.

writers, as tho' he had been the most noisome of wild beasts, and the most seditious and inhumane of men. May God forgive them ! and I have *authority* to say he forgave them from his whole heart, and that during the whole of this fiery trial, he was never known once to murmur, or to speak one unkind word of his persecutors.

19. His *management* of the concerns of the Work of God in the Circuits where he laboured, was judicious and conciliating in a very eminent degree. He had no jars where he laboured : his authority was ever exercised with mildness and moderation ; and was universally respected. It was easy to see that he had no end in view but the glory of God ; and was always ready to sacrifice his ease, property, health, and life itself to the promoting the religion of Christ among men. Hence, no one could fall out with him, who had the same end only in view.

20. As God's glory was his sole aim, he was ever on the Lord's side : he could not temporize ; he was instantly decided when he saw what he believed to be God's truth, and his own duty. In some cases he might be mistaken ; but his object and principles never changed. He was what he used to say every genuine christian should be, *upright and downright*.

21. For his *conscientious attachment to Truth* he was remarkable. He never suffered himself to tell the same story in two different ways ; and so fully had he habituated himself to integrity, and scrupulous exactness in *words*, as well as in actions, that I have often observed him to repeat the same stories and anecdotes, on different occasions, in precisely the same terms, without variation of language or additional circumstance ! This was not merely the result of a *good memory*, but of a sound judgment, and a conscientious heart.

22. I have already referred to his *æconomy* in general ; but there is one branch of it so intimately connected with his *uprightness*, that it should not be slightly passed by : I mean the *great care he took of the furniture he found in the different Circuit houses where he lodged*. He never permitted any thing to be wasted, nor suffered any injury to be done to the meanest article, leaving every thing at least in as good repair as he found it.

As he was a strict œconomist, and lived by rule, he was never *burried* : every thing was referred to its own place and time. As soon as it was necessary to perform any particular act, he never deferred it for an hour ; so that his work was always done in due time, and he was generally before-hand with it. *Temporal matters*, he never named till they became necessary, and never repeated afterwards, unless thro' the inattention of others they had been neglected. This kept him free from dissipation of spirit, and his mind was so recollected, and possessed of such self-government

104. Additional Traits of the Character of Mr. Pawson.

that, after having fulfilled any extra engagement, he would return to his usual employment as if he had suffered no interruption.

23. His judgment was remarkably correct. I have had occasion to admire its decisions in a multitude of difficult cases. As his understanding was clear, and his conscience pure, he seldom found much difficulty in apprehending the truth; and as he had nothing in view but the glory of God and the welfare of his cause, he formed his decisions with firmness and promptitude.

24. He never courted the friendship of the affluent, either in our societies, or among our hearers. In this respect he had a noble and independent mind. He endeavoured to think well of all, but he could not, as many have done, pay more attention to the rich than to the poor, nor slacken the reins of discipline on their account. There are many, who continually forget that a man is before God simply *what he is in his soul*, and not what he is in his *purse* or *possessions*. Some carry this inattention so far that the smallest dawning of spiritual good in a rich or honourable man, is magnified into a constellation of excellencies. This is certainly *knowing a man after the flesh*, and consulting the *sight of the eyes* only in judgment. The consequence of this conduct is ruinous beyond calculation. The rich man thus treated, imagines himself to be what he is not, and trusting to the fancied goodness of his state, he halts long before his race is finished. Is it not thro' the influence of false friends and flatterers that so few of those who are in affluence ever excel in deep piety?

25. Salvation from the present evil world according to the will of God, is much rarer among the followers of Christ, than from their privileges and calling we might naturally expect: and hence there is much of that fear of man prevalent among the professors of Christianity, which leads them to suppress the truth, lest they should give offence. From Mr. P's heart this, with the love of the world, had been long banished. When he first found peace with God, the love of the world was entirely taken away, and could never afterwards resume its antient seat; indeed he often wondered how persons could reconcile the love of God, with either the desire of the eye, the desire of the flesh, or the pride of life. The attempt to do this is a notorious profanation of the grace of the gospel, and should be ranked with the basest crimes.

26. Of Mr. Pawson's *deep piety*, of his *extensive usefulness*, and of his *glorious end* others have spoken: I, therefore, forbear entering into these subjects as they are amply treated in the account of his Life and Death; and in the Funeral Sermons by Messrs. Moore and Roberts already published. One thing more I beg leave to present to the reader's view, that uncommon ease and copious flow of language remarkable in his conversation, epistolary correspondence, and in his preaching. As he had very few advantages from education, this could be attributed to no

other cause, but the order and harmony of his mind. Thro' this, every faculty performed its proper functions, and every idea had its peculiar place, whence it came forth in its regular connexion on every proper occasion, without irrelevance on the one hand, or confusion on the other.

I cannot conclude this short sketch better than in the words of one who knew him better than all others, and whose loss can only be made up by that all-sufficient God, who has graciously promised to be the Husband of the *Widow*.

27. "If my late husband was esteemed a *Light* in the *Church* of God, his behaviour in his *family* was *such* to us. To take any part of his character separate from the rest, perhaps, little striking may be seen in it: but when we consider that assemblage of the graces of the Spirit, which were combined to give lustre to it, then the *whole* becomes striking and worthy of notice. He had a good natural understanding, and a solid judgment improved by deep thinking: his words, therefore, carried weight with them. They were not delivered at random, but sprung from a mind that was accustomed to weigh what it was going to utter before a word was spoken. He was a polished stone, prepared by the divine Master to glorify him in his temple here below, by turning many from darkness to light, and from the power of Satan to God. Some of these, after living a life of piety here on earth, finished their course with triumph: others are yet in the wilderness praising God that they ever heard the gospel from his lips. After labouring in the Lord's vineyard forty-four years, a great many were witnesses of the consolation he derived from those precious and essential Truths he had been enforcing upon others, during that period. He found them a solid foundation in his dying moments, enabling him to shout Victory! Victory! thro' the blood of the Lamb.

"While I cannot but feelingly lament the loss I have sustained in being deprived of such a husband, and the Church of such an exemplary pattern, may I with them profit by the example he has left us, and follow him as he followed Christ!" F. P.

28. The following Letter, which is the *last he ever wrote*, a short time after which, his right hand forgot its cunning, I shall subjoin as his own last testimony to the power of God to save, and his concern for the full establishment and final prevalence of those glorious truths which he now found to be the support of his soul when his heart and flesh failed. The occasion of it was simply this. On hearing that his disorder was rapidly gaining ground, but not knowing how low he was then reduced, I wrote a very pressing letter to him and Mrs. Pawson, to take easy journies and come immediately up to London, where he might have the best medical advice, and to continue with me till the Lord should be

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pleased

pleased to restore him. In this I was affectionately joined by my brother and sister Butterworth, who wished him to come and make their house his home. When this Letter was read to him, he was much affected, and poured out his soul in ardent prayer for those who had requested him to take this journey. Notwithstanding his great weakness, when his nephew Mr. Entwisle, and Mr. James Burton had retired from his room for a short time, he struggled out of bed, put on his morning gown, got his writing-desk to his bed-side, and wrote the following comparatively long letter, after which he never dictated nor wrote another.

“ Wakefield, Friday, (March 7, 1806.)

29. “ O my Adam, my most affectionately beloved and highly esteemed friend and brother, for whom, God knoweth, I ever had a sincere regard, but now ten-fold more so than ever. I return you my sincerest and most cordial thanks for your kind invitation to me to come to London. Alas, how little did you know the state I was then in; nevertheless, your love and kindness so tenderly expressed, call very loudly upon me for suitable returns of gratitude and love to you, and good and tender-hearted Mrs. Clarke, as well as to kind and generous Mr. and Mrs. Butterworth, to whom return my warmest acknowledgments.

“ O my dear Brother, what I have suffered, what I now continue to suffer, and what still lies before me, is only known to God. But glory to God in the highest, I am in the hands of him who ever was, and who never can cease to be infinitely wise and infinitely good: whom I have found to be so to me, an unworthy worm, to the present hour. For ever blessed be his glorious Name!

“ What I have experienced of the power and goodness, of the unmerited mercy and love of God during this affliction, is not to be described by me. O the views, the soul-transferring views of that heavenly felicity, that my soul hath been favoured with! My loving friend, praise the name of the Lord with me and for me. And you may tell all my beloved London friends, that J. Pawson dies a witness of the saving power of those precious truths which have been *taught, believed, and experienced* among us from the beginning of Methodism. Alas, for all the double refinements which a Mr. —, or any one else may have found out! Give me good old Methodism in its unadorned simplicity and plainness; in its spirit, life, and power, and they may (set) up one church, and try to set up another as high as they can. But God, and God alone

alone shall be exalted, and his name glorified by all his redeemed creatures thro' one eternal Day! †

“ I write thus freely to you from the grave's mouth, because I know your very soul loves the good old truth, and I trust you will live and die by it, and in full possession of it in your heart! But I must give up, I can do no more. I have had a sore bout with this incoherent scrawl, and whether you will be able to make it out or not, I cannot tell. My head is so weak that I can scarcely spell a word right.

“ Ten thousand times, ten thousand blessings attend you, your beloved Mary, and all your family! God Almighty bless, preserve, and keep you, and make you an abundant blessing to your family, the Church, and the world! J. Pawson's dying prayer for you is, That goodness and mercy may follow you all the days of your life, and that you may dwell in the house of the Lord for ever! Surely, if the love of the people and preachers joined together, can keep me from the grave, I must not die at this time. I never saw any thing like it in the whole course of my life.

“ Farewel for ever! Bless the Lord for me, and we shall all eternally enjoy him very soon.

“ I am, most affectionately, and eternally yours, in Christ  
J. PAWSON.”

30. Thus *lived*, thus *died* JOHN PAWSON. A man of irreproachable integrity, of unspotted life, and of very extensive usefulness. As he honoured his God with his body, soul, and substance, so God honoured him with the highest affection and strongest confidence of his church and people;—with an unction and baptism of the Holy Ghost, and with such a victory and triumph over sin, death, and the grave, as would have been glorious even in Apostolic times.

It is scarcely necessary to say to your Readers in general, that this heavenly man entered on the enjoyment of the eternal inheritance, on the morning of Wednesday, March 19, 1806, in the 69th year of his age. Precious in the sight of God is the death of his saints; and their name shall be had in everlasting remembrance!

London,  
Jan. 1, 1807.

ADAM CLARKE.

† Mr. P. alludes here to the attempts made by a certain person to invalidate the doctrine of the Witnesses of the Spirit, by endeavouring to prove that no more can be meant by it than the confidence and satisfaction which are felt by believers from a consciousness of the gracious change made in their state, and the sincerity of their heart towards God.

D I V I N I T Y.

Dear Sir,

To the Editor.

THE following Sermon, at once compendious, perspicuous, and systematic, will find a patron in every candid, intelligent Reader.

I am, with much esteem, yours, &c.

RAITHBY-HALL.

S. B.

Christ's personal Ministry, Miracles, and Prophetic Office.

JOHN I. 18.

*He hath declared Him.*

THE verse of which these words are the close, is part of John the Baptist's Testimony concerning our Lord Jesus Christ, and it contains three Propositions.

1. "No man hath seen God at any time." Neither Moses, the great Oracle of the Jews, and Giver of the Law, nor any other of the Prophets hath seen God as He is, or seen His counsels as they are in him, or had a perfect, comprehensive knowledge of Him. But,

2. "The only-begotten Son is in the bosom of the Father." He, as the Eternal, only-begotten Son of the Father, is, and ever was, intimately present with Him: He knows Him *as He is*, and, like a bosom-friend, is perfectly acquainted with his very heart, and with all his inmost thoughts and designs. "No man knows the Son but the Father, neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. xi. 27.

3. "He hath declared Him." He, as the great Prophet of the Church, has made such great discoveries of God, as never were made before, and has given us a plain and complete Revelation of His mind and will in all things necessary to salvation. In discoursing on these words we shall, by divine assistance,

I. Consider Christ's own preaching, or his personal Ministry. And,

II. Take a more extensive View of his Prophetic Office.

Let us,

I. Consider Christ's own preaching, or his personal ministry whilst he was upon earth.

And here it may be proper to go into some thoughts about the Contents of his Ministry,—the Manner of his fulfilling it, and—the Credentials that attended it. We begin with,

1. The Contents of his Ministry. The principal subject of it was, that he, the promised Messiah, was come to set up his kingdom in the world, and to encourage, assist, and demand an

acceptance of himself, and a return to God thro' him, answerable to the nature and design of that kingdom: "He came preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel," Mark i. 14, 15.

In pursuit of this design, he set himself against the human traditions, the hypocrisy, and superstition, the errors and corruptions of the age; explained and vindicated the moral law, and rescued it from the false glosses of the Scribes and Pharisees; enlarged our views of its spirituality and holiness, maintained its perpetual obligation as a rule of righteousness, and established it as the unchangeable law of his kingdom. He likewise introduced the everlasting gospel, as the last dispensation, which should set aside that of Moses, and should be preached by his Apostles in all its extent and glory, after his resurrection from the dead. "The Spirit of the Lord," said he, "is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord. This day is this Scripture fulfilled in your ears," Luke iv. 18, 19, 21.

He declared God's nature, and perfections, authority and government, and opened the eternal counsels of his will for the salvation of lost sinners: he displayed the riches of his free and sovereign grace, and proclaimed the wonders of his love in sending his only-begotten Son into our world. He applied the antient prophecies to himself; justified John's ministry concerning him, asserted his own character, as God Man, the true Messiah, and the Saviour of men; spoke of himself as the Medium of our access to God, and of deriving blessings from him, and as the Procurer of all for us, and Giver of all to us: He intimated the saving design of his incarnation, life, obedience, sufferings, and death;—cleared up the spiritual nature of his kingdom;—insisted on the necessity of regeneration, of repentance, faith, and holiness;—shewed the danger of rejecting himself, and assured them of life who should come to him.

He instructed his disciples in the great doctrine of mortification to this world and heavenly-mindedness;—of self-denial, humility, and christian contentment;—of brotherly love, meekness, patience, and forgiving injuries;—of love to our enemies, and of alm's deeds, fasting and prayer. He set before them the difficulties and dangers they must expect to be exposed to in the world for his Name's sake, and acquainted them with the blessed securities and supports, assistances and consolations he would give them in the way, and with the riches of the glorious inheritance he would receive them to at the end. He delivered various prophe-



cies of things to come, as particularly concerning his own death and resurrection, ascension to heaven, intercession, and exaltation at the Father's right hand; the effusion of his Spirit; the publication and success of his gospel among the Gentiles; the infidelity and rejection of the Jews; the destruction of Jerusalem by the Romans, and his coming to raise the dead, to judge the world, and to distribute eternal rewards and punishments to the righteous and wicked at the last day. To all this he added the doctrine of the Sacraments, Baptism, and the Lord's-Supper, as the ordinances of his kingdom, the seals of God's covenant, and the visible badges of discipleship to him, and gave commission to his disciples to administer them to their proper subjects, and to preach the gospel to every creature, assuring them he would be *with them to the end of ages*. We go on to consider,

2. The *Manner* of Christ's fulfilling his Ministry. "Never man spake like this man," the officers themselves being judges, who came to apprehend him. And the common people could not but observe, that "He taught like one having authority, and not as the Scribes," and could not but "wonder at the gracious words that proceeded out of his mouth." He spake with the majesty and authority of a God, introducing and enforcing his doctrines, not like the prophets of old, with a *Thus saith the Lord*, but with a *Verily, verily, I say unto you*. And yet he did not seek his own glory, nor aim at ostentation and applause, but behaved with all humility, meekness, condescension, and self-denial in his ministry. "He did not strive nor cry, neither did any man hear his voice in the streets," Matt. xii. 19.

He did not preach like one who came to set up himself, or to vent his own passions with noise and tumult; but like one, whose "kingdom came not with observation, and consisted not in word, but in power," Luke xvii. 20, and 1 Cor. iv. 20. He was unwearied in his ministerial labours, and was faithful to him that appointed him. "All things," said he to his disciples, "that I have heard of my Father," (i. e. that I have received in my commission from him to be communicated,) "I have made known to you," John xv. 15.

Zeal for the glory of God, detestation of all iniquity, and good-will to men, breathed thro' all his holy ministrations. With what strength and evidence did he support his Father's honour, together with his own divine character, and confute the cavils of his adversaries! With what undaunted courage did he reprove the vices and errors of the age, never fearing the faces of men! With what admirable skill, did he point, or soften his reproofs as the occasion of things required! And, Oh! with what compassionate, condescension, and meekness, did he mourn over his obstinate hearers, and "grieve at the hardness of their hearts," Matt. xxiii. 37, and Mark iii. 5. How tenderly did he expostulate

with

with sinners of all ranks and degrees! How graciously did he invite and encourage the weary and heavy-laden to come unto him, that they might find rest to their souls! And with what wisdom, gentleness, and patience, did he bear with the infirmities of his disciples, till he gradually cured them! "The bruised reed he did not break, the smoking flax he did not quench, till he sent forth judgment unto victory," Matt. xii. 20. What pains did he take with them, to instruct, strengthen, and comfort them; to remove their darkness and prejudices; to teach them as they were able to bear; to solve their doubts; to silence their fears; to heal their wounded spirits; to arm them against difficulties and dangers; to encourage and assist their faith and hope in him; and to unite them together in love. "He gathered the lambs with his arms, carried them in his bosom, and gently led those that were with young," Isaiah xl. 11. And he had "the tongue of the learned, that he might know how to speak a word in season to him that was weary," Chap. i. 4. He knew *how* and *when* to speak with prudence and caution in useful hints, and due reserves, or with open freedom, perspicuity, and enlargement; when to speak in parables, and when to speak plainly, as might best answer the gracious and holy purposes of his ministry. He knew the inmost thoughts and circumstances of all his hearers, and how to accommodate his discourses in the best manner to their respective states and conditions, tempers and designs; hence it is often said that Jesus, *knowing their thoughts and their reasonings in their hearts*, replied to them. And he could speak to the heart itself with such conviction and power, as should bear down all opposition, and "turn the disobedient to the wisdom of the just."

The "words he spake were spirit and life," John vi. 63. He could add a quickening virtue and commanding energy to them whenever he pleased; hence, when he said to one and another, "Follow me," immediately they left all, and followed him: and as soon as he spoke to Nathaniel, the Woman of Samaria, and Zaccheus; the first said, "Rabbi, thou art the Son of God, thou art the King of Israel," John i. 49. The second said, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Chap. iv. 29. And the third "made haste and came down from the sycamore tree, and received him joyfully," Luke xix. 5, 6. Oh! whence was all this ready faith and obedience, but from the divine power that attended his words, who could speak, not only to the ear, but could, likewise, speak to the heart? And with what an excellent spirit did he finish his ministry, praying for his enemies, converting a notorious malefactor, and commending his own soul into his Father's hands at death, and blessing his disciples afterwards at his parting from them, and going up to heaven! We are next to consider,

### 3. The

3. The *Credentials* of Christ's Ministry, whereby he was proved to be of a truth "that Prophet which should come into the world." Among these we might reckon the exact accomplishment of many remarkable types and ancient prophecies in him; his miraculous birth, subsequent to that of John the Baptist his forerunner; the extraordinary Star that appeared to the wise men of the east; the glory of the Lord that shone round about the shepherds of the field; and the attestation of the heavenly host concerning him. We might add, his holy, humble, upright, beneficent, and self-denying life; the visible descent of the Holy Ghost upon him at his baptism, and his Father's public testimony to him, by a voice from heaven, saying, "This is my beloved Son in whom I am well pleased;" Matt. iii. 16, 17. which voice, attended with an illustrious glory, the emblem of the divine presence, was afterwards repeated at his transfiguration, with this addition, "Hear ye him," Matt. xvii. 5. We might, likewise, take notice, to this purpose, of the spiritual, heavenly, and holy nature and design of his doctrine and kingdom; the divine power that accompanied his word to the souls of them who believed, by which they had, "the witness in themselves;" 1 John v. 10, and its visible effect upon their lives, which was a witness to others, that "seeing their good works they might glorify their Father in heaven," Matt. v. 16. But the proof I am a little more particularly to insist upon, is that of Miracles, during our Lord's personal ministry, and at the close of it, or soon after it. Therefore,

1. His ministry appeared to be divine, by the miracles he wrought whilst he was employed in it. These were innumerable, and of various kinds, and were not done in a corner, but before all the people, learned, and unlearned, friends and enemies. He changed the nature of water into wine, and increased the quantities of bread and fish by a creating power, and, like the sovereign Ruler of the Universe, walked upon the sea, commanded the fishes, the winds and the waves, and they obeyed him. He, in a way evidently and entirely miraculous, healed all manner of diseases, opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongues of the dumb, cured cripples, cast out devils by whole legions at once, and raised the dead: and all this he did whenever he pleased, in an instant, by a fund of power in himself, or by "virtue that went out from him," and in a sovereign, independent, God-like way and manner, by a bare touch, or a word like the absolute Lord of all. And he not only performed these wonders himself, but gave authority to his disciples; first to the twelve, and afterwards to the seventy, to do the same, by his power and in his name. And all his miraculous works were of a merciful and beneficent nature, except an instance or two, which might be useful for moral instructions of many kinds, and parti-

cularly for impressing an awful sense of the sin and danger of rejecting him. But in the general course of his ministry, he always *went about doing good* by the miracles he wrought, as well as by the gracious and holy doctrines he preached. How could he have done these things at all, if God had not been with him, to bear witness to him? And how could he have done them with such an air of sovereignty and divinity, unless he had been such a Teacher sent from God, as was also himself a divine person? And,

2. This further appeared by the miracles that were wrought at the close of his ministry, or soon after it. Surprising signs and wonders were seen at his death, all nature seemed thrown into confusion, to express the greatest abhorrence of their wickedness that crucified him, and to bear witness to him, Luke xxiii. 45. "The sun was darkened" at noon-day, by a preternatural eclipse for three hours together; "the vail of the temple was rent in twain, the earth quaked, and the rocks rent," so that the Centurion, and they that watched with him, "feared greatly, saying, Truly this was the Son of God," Matt. xxvii. 51—54. And he rose again from the dead on the third day, according to his own prediction, upon which he had put the whole credit of his character, saying, "Destroy this temple, and in three days I will raise it up;" speaking of the Temple of his Body, John ii. 20, 21. This great event was attended with "the resurrection of many bodies of saints out of their graves, who appeared to many in Jerusalem," Matt. xxvii. 52, 53. And with the testimony of angels, saying, "He is not here, but is risen," Luke xxiv. 6. And when he had "shewed himself alive to his disciples, after his passion, by many infallible proofs, being seen of them forty days," Acts i. 3,—11, he ascended up to heaven in their sight, and ten days afterwards shed down his Spirit abundantly upon them, in a miraculous way, according to his promise, Acts ii. 1,—4. By this Spirit they were enabled, in an instant, to speak all languages that were necessary for the propagation of the gospel in different nations, to communicate supernatural gifts to others, and to work all sorts of miracles, in confirmation of the ministry they had received of the Lord Jesus.

(To be continued.)

## The TRUTH of GOD DEFENDED.

*On Seriousness in Religion.*

To the EDITOR.

Dear Sir,

I Have not transcribed the following passages from Dr. Paley's Sermons\* because I think nothing more pertinent can be said on the subjects; nor because I can approve of all the venerable Author has published: but because these Extracts appear to me to contain a very explicit testimony to many truths, which, coming from so high authority, may serve to remove prejudice, and convince those who consider them, that when Dr. Paley, under the views of approaching death, addressed his parishioners, on "Seriousness in Religion;" "The Love of God;" "Spiritual Aid;" "Conversion, Penitence, and Prayer," he has used a language, not widely different from what is too often brauded with the title of Enthusiasm. If these Extracts appear to you in the same light, perhaps you may judge them deserving of a place in your Magazine. I am, dear Sir, your's, &c. M. L.

"The first requisite in Religion is *Seriousness*. No impression can be made without it. An orderly life, so far as others are able to observe it, is now and then produced by prudential motives, or by dint of habit, but without *seriousness*, there can be no religious principle at the bottom, no course of conduct flowing from religious motives, in a word, there can be *no religion*: This cannot exist without *seriousness* upon the subject.

"Perhaps a teacher of religion has more difficulty in producing seriousness amongst his hearers, than in any other part of his office. Until he succeed in this, he loses his labour, and when once, from any cause whatever, a spirit of levity has taken hold of the mind, it is next to impossible to plant serious considerations in that mind. One might have expected that events so awful and tremendous as Death and Judgment, that a question so deeply interesting, as whether we shall go to heaven or to hell, could, in no possible case, and in no constitution of mind *whatsoever*, fail of exciting the most serious apprehension and concern. But this is not so.

\* In a Codicil to his last Will and Testament, the Rev. Dr. Paley speaks as follows:

"If my life had been continued, it was my intention to print, at Sunderland, a Collection of Sermons, five hundred Copies to be distributed GRATIS in the Parish, one Copy in a family: First, to those who frequent the Church, then to Farmers' families in the Country, then to such poorer families, as a person who can read, or are likely to read them. I would not have the said Sermons printed for sale."

“There are grave men and women, nay, even middle-aged persons, who have not thought seriously about Religion an *hour*, nor a *quarter of an hour* in the whole course of their lives. This great object of human solicitude affects not them in any manner whatever.

“Men of business are naturally serious, but all their seriousness is absorbed by their business. In religion they are no more serious than the most giddy characters are; than those characters are, which betray levity in all things.

“Were all the days of the week alike, and employed alike; was there no difference or distinction between Sunday and work-day; was there not a Church in the nation; were we never from one year's end to another, called together to participate in public worship; were there no set forms of public worship; no particular persons appointed to minister and officiate, indeed, no assemblies for public worship at all; no joint prayers; no preaching; still Religion, in itself, in its reality and importance; in its end and event, would be the same thing as what it is; we should still have to account for our conduct, there would still be *heaven and hell*, *salvation and perdition*; there would still be the Laws of God both natural and revealed; all the obligation which the authority of a Creator can impose upon a creature; all the gratitude which is due from a rational being to the Author and Giver of every blessing which he enjoys: Lastly, there would still be the redemption of the world by Jesus Christ. All these things would, with or without religious ordinances, be equally real, and existing, and valid; but men would not think equally about them.”

[ To be continued. ]

A REVIEW of the Rev. G. F. NOTT's Sermons on RELIGIOUS ENTHUSIASM, preached before the University of Oxford, at the Bampton Lecture.

AS we have already taken notice, in several of our preceding Magazines, of many late misrepresentations of the religious principles and conduct of the Methodists, we have been in great doubt whether it was necessary to make any observations on the Sermons of the Rev. Mr. Nott, preached at St. Mary's, Oxford: And we were the less inclined to notice these Sermons, from the laboured dulness which pervades them, and the great improbability that they could excite any curiosity or interest in the University of Oxford, at the time when they were preached, or in the public now when they are printed. It may be urged, however, in excuse for Mr. Nott, that he was obliged to make *eight* sermons, and that it was necessary that those eight sermons should, *quocunque modo*, be of such a length as to make an octavo volume.

Persons, who are appointed to deliver public lectures in defence of Christianity, should know what genuine Christianity is, and taking its grand doctrines from the Scriptures, should detail and defend them, not only in opposition to Infidels, with whose impious absurdities the world is now fated, but in opposition to nominal Christians, who, having a form of godliness, deny the power thereof, and are worse than Infidels.

We should be glad to see eight sermons at the Bampton Lecture, on *original and actual sin*,—an inexhaustible subject; and after these eight sermons, we should be glad to see eight more, in the following year, on *Justification by faith*, or the way of salvation from the guilt of original and actual sin by believing in Christ Jesus. We should then wish to see in the third year, eight more sermons, on the *Sanctification of the Spirit*, or that holiness without which no man shall see the Lord. Some men of the University of Oxford, we know, are acquainted with these doctrines, and preach them faithfully; and we sincerely pray that all the University may feel the importance of preaching them continually, as the principal means, under the influence of God's Holy Spirit, of bringing sinners to repentance, and to the right knowledge of Jesus Christ, as the Way to eternal glory.

We had made very little progress in the perusal of Mr. Nott's Sermons, before we were struck with such a strange mangling and patching of different passages of scripture, as our ears and eyes were utterly unaccustomed to; and we opened our Bible for the purpose of comparing the words of God with the words which Mr. Nott gives us as texts of Holy Writ. We thank God that the Methodists are so much accustomed to read and study the Scriptures, that it is not easy to impose even on the most unlearned of them, false quotations from the Bible. They are able to detect without difficulty, any alteration in the phraseology, or perversion of the sense of that Word, which has so often been made spirit and life unto their souls.

But we will proceed to give some instances of Mr. Nott's manner of quoting the Scriptures, and of applying his quotations to his own purposes.

Mr. Nott says, in page 52 of his Sermons, "If the Apostle warns his converts that their departure from the *truth proceed not from an evil heart of unbelief*," &c. and for the words which are printed in Italics, he refers us to chap. iii. ver. 12, of the Epistle to the Hebrews.

Here we might ask, How does it appear that in the 3d chapter of the Epistle to the Hebrews, the Apostle is speaking particularly to *his converts*? And we beg the Reader to observe that the only words which Mr. Nott has quoted accurately are, *an evil heart of unbelief*. The other words which he gives us, are of his own invention. "Take heed, brethren, lest there be in any of you

an evil heart of unbelief in departing from the living God." These are the Apostle's words, which our Readers may compare with Mr. Nott's parody of them.

It seems, indeed, that in Mr. Nott's opinion, the Apostle Paul by no means speaks of the TRUTH so often as he ought to do; and, therefore, without much regard to the *truth* of quotation, Mr. Nott interpolates the word *truth*, not only in chap. iii. ver. 12, of the Epistle to the Hebrews, as above stated, but he takes the liberty to do so in the 56th page of his Sermons, in a pretended quotation from the Epistle to the Philippians. Mr. Nott says, that as we sink into eternity, we shall, perhaps, find "that in our own ruin we have involved the spiritual welfare of many, who otherwise might have stood fast in the TRUTH, blameless and harmless, the sons of God without rebuke;" and for these last words, which he gives us in Italics, he refers us to Phil. ii. 15. Now, the real words of the Apostle in Phil. ii. 15, are, "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

In the same Sermon, Mr. Nott speaks of St. Paul, and of the glory which *was laid up in store for him when his course should be finished*; and he gives us the words which we have printed in Italics, as a quotation from 2 Tim. iv. 7, 8. But the holy, confident, and triumphant language of the Apostle is, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." These are the words of the Apostle Paul in 2 Tim. iv. 7, 8; and the reader may try whether he can pick out of them the words which Mr. Nott has given us.

Mr. Nott, however, may say, that altho' there may be some mistakes in the quotations which are printed in Italics, yet that his quotations, which are marked with *inverted commas*, as well as printed in Italics, are correct. We will, therefore, spend a few lines in examining some of the quotations, which are thus marked.

He gives us in Italics, and inverted commas, as the words of David, "*Who am I, Lord God, that thou shouldst bestow on me the promise of the kingdom?*" and he refers us to 2 Samue'l vii. 18.\* But when we look into our Bible, we find that the words are, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?"

After having altered the words of David, he takes upon himself to alter the words of Solomon also, and he gives us in Italics,

\* Nott's Sermons, page 285.



and inverted commas, "God requireth us to consider what is past," as a quotation from Eccles. iii. 15.\* But the words in our Bible are, "God requireth that which is past." That is, God requireth of us that which he required of others in time past.

Our Readers will hence conclude, that if they depend on the accuracy of Mr. Nott's quotations from the Scriptures, in whatever way marked or printed, they will be deceived; and they will also conclude that, if Mr. Nott had been as well acquainted with his Bible as a Clergyman ought to be, he would have been able to quote it much more accurately, even from memory.

Pope Clement the Eighth, in the year 1595, published a decree that all the books of Catholic authors, written after the year 1515, should be corrected, not only by retrenching what was not conformable to the doctrine of Rome, but also by adding what might be judged proper by the correctors. How far Mr. Nott has taken the liberty to correct the Scriptures in the same way, we leave to our readers to judge for themselves.

Having said thus much on Mr. Nott's knowledge of the Scriptures, and his manner of quoting them, few persons will be disposed to place much confidence in his religious opinions, or in his ability to define what real religion is, as no man who is unacquainted with the Scriptures can possibly be a fit person to teach Christianity to others; and it will not be surprising if he, as hundreds of ignorant persons have done before him, call all experimental godliness, which changes the heart and life, downright *Enthusiasm*.

Mr. Nott in his preface, tells us that he will venture to express a hope that his Sermons may contribute to repress that restless spirit of enthusiasm, which has tended to unsettle *the religious opinions of mankind*, and to destroy the peace of the Church; from which we might infer, that he thinks *the religious opinions of mankind*, whatever they may be, ought never to be unsettled. God has enabled the Methodists to unsettle the *irreligious* opinions of some thousands of wicked persons in England and Wales, in Scotland and Ireland, who were drinking in iniquity as the ox drinketh in water, and those persons have now embraced the religious opinions of the Scriptures, and of the Church of England, and are become new men; and we pray God that such religious opinions in all their holy influences and fruits, may be extended over the whole world.

Mr. Nott, in his first sermon, says a great deal about *ENTHUSIASM*, in which it is not easy to lay hold of any precise words of his own, which can be called a definition of the term. But he gives us a postulate not his own, in the following words: "In defining *Enthusiasm*, (he should have said *Enthusiasts*) we might

adopt the very words which are employed by the ecclesiastical historian, Theodoret, who, speaking of the schism of the Messalians, uses these remarkable expressions: 'They are called Enthusiasts, because, tho' they suffer themselves to be worked upon by the power of some evil spirit, they, nevertheless, conceive that the effects they experience are occasioned by the presence of the Holy Ghost.\*' And in a note in the same page Mr. Nott adds, "Their tenets bear a wonderful resemblance to those of many modern fanatics."

Theodoret, from whom Mr. Nott takes his definition of Enthusiasts, was a bishop in Syria, in the beginning of the fifth century; but it does not appear that he was sufficiently acquainted with real Christianity, to discern its excellencies when branded with the odious name of *heresy*. In the times in which he lived, many persons were denominated heretics, on account of insignificant differences of opinion from the dominant party: And notwithstanding we may alarm Mr. Nott, and appear to doubt the authority of Theodoret, we think it very probable that many of the Messalians, were in reality excellent Christians. They were called both *Messalians* and *Euchites*, as they *prayed constantly*; and they were of course also called *Enthusiasts*.

It may be proper, however, to give our Readers a short history of the Messalians. It is said that they looked upon it as a *sin to work, sleep continually, and called their dreams prophecies*. This is undoubtedly just as true as that they were worked upon by an evil spirit, whilst, at the same time, they believed themselves to be influenced by the Holy Ghost. But, perhaps, Mr. Nott has discovered that the modern Fanatics (or the Methodists) think it a sin to work, sleep continually, and call their dreams prophecies. Hence the "*wonderful resemblance*" which he speaks of is complete!

When men, who know not God, speak of the conduct or opinions of God's people, we can place no confidence in what they say. The things of God are foolishness unto them, and are, in general, grossly misrepresented by them. We remember that in the old historian Knyghton, Wickhiffe is charged with believing, *Quod Deus debet obedire Diabolo*, that God ought to obey the devil; and a thousand more such falsties might be collected, which have been told of real Christians in all ages.

The Messalians, says Mosheim, imagined according to the oriental notion, that two souls resided in man, the one *good*, and the other *evil*; and they were zealous in hastening, the return of the good spirit to God by contemplation and prayer.† Another account of the Messalians, given by Theodoret himself, still more

\* Nott's Sermons, page 20.  
 280, 281. Cent. 4.

† Mosheim's Eccles. Hist. Vol. I. 8vo. page

strongly indicates that they held the doctrine of the fall of man by sin, and that they sought the blessings of salvation by prayer. It is said that they maintained that every man had a demon from the moment of his birth, which inspired him to commit evil; and that the only way to drive him from the soul was prayer, which at the same time, tore away the root of sin. This is, no doubt, an ignorant misrepresentation, by the historian, of the doctrines of the fall of man, and of salvation by Christ Jesus.

But as Mr. Nott finds a *wonderful resemblance* between the tenets of the Messalians, and those of many modern fanatics, we suppose that he believes the various accounts of the tenets of the Messalians to be *literally* true. We will, therefore, just mention that it was asserted that the Messalians believed the familiar demon was cast out by blowing the nose, and by spitting, and that when a man had purified himself in this manner, a sow and her litter of pigs were seen to issue from his mouth, and a fire that did not burn was seen to enter in at it.\* We hope that our readers will excuse our quoting this nonsense, as we do it solely to shew the wonderful folly of Mr. Nott's pretended "*wonderful resemblance*."

In the twelfth century, there were still *heretics* under the name of Messalians; and there are several circumstances which render it extremely probable, that many persons of eminent piety were ranked in the list of heretics, on account of their opposition to the vicious practices of the priesthood. In Greece, and in all the eastern provinces, men of this sort were distinguished by the general and invidious appellation of Messalians or Euchites, just as the Latins comprehended all the adversaries of the Roman Pontif, under the general names of *Waldenses* and *Albigenses*. † "In short, the righteous and the profligate, the wife and the foolish were equally comprehended under the name of Messalians whenever they opposed the raging superstition of the times, or looked upon true and genuine piety as the essence of the Christian character." ‡

From the evidence which we have produced, there is little doubt that, if the genuine history of the Messalians had been given to us by any ancient Christian writer, who knew the grace of God in truth, and could distinguish its operations on the soul, amidst the mistakes and infirmities of human nature, we should have known that many of those heretics were holy persons, who came out from amongst the ungodly, lived to God by faith and prayer, and were happy in the enjoyment of his favour and salvation in Christ Jesus. But we find few historians in those dark times, who

\* See the Account as given by Fleury, in his Eccles. Hist. Vol. ii. p. 628, from Augustin. Her. 57.

† Vide an account of these pious, but persecuted people, in the Methodist Magazines, for the year 1805.

‡ Meuschen, Vol. ii. p. 441, 8vo.

were able to distinguish between superstitious ceremonies, and real godliness,—between the chaff and the wheat,—between those who truly served God in their generation, and those who served him not. Many persons, who speak of the Messalians as believing that there was an evil spirit in man which was cast out by a good spirit, no more understand the meaning of such language, than the heathen Emperor understood the meaning of St. Ignatius, when he said that he carried Christ, or the Spirit of Christ within him. \*

- After having made this digression, for the purpose of furnishing our readers with a short history of the Messalians or Euchites, we will proceed in the farther review of Mr. Nott's Sermons.

\*- *Extract of a Dialogue between Trajan and Ignatius.*

Trajan. Dost thou carry him that was crucified within thee?

Ignatius. I do; for it is written, "I will dwell in them, and walk in them."

Trajan then pronounced the following sentence on Ignatius: "Forasmuch as Ignatius has confessed that he carries about within himself, Him that was crucified, we command that he be carried bound by soldiers to great Rome, and there be thrown to the beasts for the entertainment of the people."

Ignatius was devoured by wild beasts at Rome in the year 107. VIDE the Acts of Ignatius published by Bishop Usher, and the Preface to the Life of Ignatius by the Rev. John Gambold, M. A.

In opposition to the general depravity of principle, and immorality and indecency which prevail in modern dramatic performances, we beg leave to recommend to the attention of our Readers, the Christian principles and conduct which are exhibited in the Tragedy of Ignatius by Mr. Gambold.

(To be continued.)

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## The WORD of GOD ILLUSTRATED.

### Of the EASTERN Salutations.

[Continued from page 75.]

THE nobleness of the Eastern Salutations consists, not merely in the attitudes into which they put themselves, but in the expressions they make use of, which have frequently something very devout, very sublime in them, and, therefore, in the Scriptures are called by the term  *blessing*.

"God be gracious unto thee, my son," were the words with which Joseph received Benjamin, Gen. xliii. 29. "This," says Sir J. Chardin in his M.S. "would have been called through all Europe and in the living languages of this part of the world, *the giving a person one's benediction*; but it is a simple salutation in Asia, and is there used instead of those offers and assurances of service which it is the custom to make use of in the West, in first addressing or taking leave of an acquaintance. It cannot easily be believed how eloquent the people of the East, of all religions, are in

wishing good, and the mercies of God to one another, upon all occasions, and even those who scarce know them to whom they speak; yet, at the same time, they (the people of the East) are (in general) some of the worst and most double-tongued people in the world. And, it appears from Scripture, this has always been their character. One may say of them, in all ages, what David said, *They bless with their mouth, but they curse inwardly.* How noble the *expressions*, as well as the *postures* of Eastern salutation! But how unhappy that the tongue and the heart are at such variance!

But full of reverence as the Eastern addresses are, and especially those to the Great, in some points they are not so scrupulous as we are in the West. An Inferior's mentioning himself *before he names his Superior*, is an instance of this kind:

Every body knows in how odious a light Cardinal Wolsey's naming himself before his King (Ego & Rex meus) appeared in England in the sixteenth century. It was thought the most consummate arrogance; nevertheless, Sir J. Chardin assures us it is customary among the Persians, for the speaker to name himself first. And he mentions this in one of his M.S.S, as illustrating 1 Sam. xxiv. 12, "The Lord judge between *me* and *thee*." David spoke after this manner to Saul, and that when he treated that Prince with great reverence: "David stooped with his face to the earth and bowed himself," says verse 8. We find another instance of it in Gen. xxiii. 15, compared with verse 6. David's mentioning himself first then, when speaking to Saul, manifests no insolence in him: it was, on the contrary, perfectly agreeable to the modern ceremonial of Eastern courts, at least of that of Persia.

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## The WORKS of GOD DISPLAYED.

### OF EARTHQUAKES.

(Continued from page 79.)

**I**N 1689, an earthquake happened in Sicily, which may justly be accounted one of the most terrible of which we have any account. It shook the whole island; and not only that but Naples and Malta shared in the shock. It was impossible for any persons in that country, to keep themselves on their legs on the dancing earth; those that lay on the ground were tossed from side to side as on a rolling billow: high walls leaped from their foundations several paces, &c. The mischief it did is amazing; almost all the buildings were thrown down. Fifty-four cities and towns, beside an incredible number of villages, were either destroyed or greatly damaged. We shall only instance the fate of

Catania, one of the most famous, ancient, and flourishing cities in the kingdom; the residence of several monarchs, and a university. This once famous city had the greatest share in the tragedy. Father Anthony Serrovita, being on his way thither, and at the distance of a few miles, observed a black cloud like night hovering over the city; and there arose from the mouth of Montgibello great spires of flame, which spread all around. The sea, all of a sudden, began to roar and rise in billows; and there was a blow, as if all the artillery in the world, had been at once discharged. The birds flew about astonished; the cattle in the fields ran crying, &c. His and his companion's horses stopped short, trembling; so that they were forced to alight. They were no sooner off, but they were lifted from the ground above two palms; when casting his eyes towards Catania, he, with amazement, saw nothing but a thick cloud of dust in the air. This was the most dreadful scene of their calamity; for of the magnificent Catania, there was not the least footstep to be seen. S. Bonajutus assures us, that of 18,900 inhabitants, 18,000 perished therein.

The great Earthquake, however, which happened on Nov. 1, 1755, affords the clearest example of all the phenomena above mentioned; having been felt violently in many places both on land and at sea, and extended its effects to the waters in many other places where the shocks were not perceived. At Lisbon in Portugal its effects were most severe. In 1750, there had been a sensible trembling of the earth felt in this city: for four years afterwards, there had been an excessive drought; insomuch that some springs, formerly very plentiful of water, were dried and totally lost. The predominant winds were north and north east, accompanied with various, tho' very small, tremors of the earth. The year 1755, proved very wet and rainy, the summer cooler than usual: and for forty days before the earthquake, the weather was clear, but not remarkably so. The last day of October, the sun was obscured, with a remarkable gloominess in the atmosphere. On Nov. 1, early in the morning, a thick fog arose, which was soon dissipated by the heat of the sun; no wind was stirring; the sea was calm; and the weather as warm as in June or July in this country. At thirty-five minutes after nine, without the least warning except a rumbling noise not unlike the artificial thunder in our Theatres, a most dreadful Earthquake shook, by short but quick vibrations, the foundations of all the city, so that many buildings instantly fell. Then, with a scarce perceptible pause, the nature of the motion was changed, and the houses were tossed from side to side, with a motion like that of a waggon, violently driven over rough stones. This second shock laid almost the whole city in ruins, with prodigious slaughter of the people. The Earthquake lasted, in all, about six minutes. At the moment of its beginning, some persons on the river, near a mile from the

city, heard their boat make a noise as if it had run a-ground, tho' they were then in deep water; and, at the same time, they saw the houses falling on both sides of the river. The bed of the river Tagus was, in many places, raised to its surface. Ships were driven from their anchors, and jostled together with great violence; nor did their masters know whether they were afloat or a-ground. A large new Quay sunk to an unfathomable depth, with several hundreds of people who were upon it; nor was one of the dead bodies ever found. The bar was, at first, seen dry from shore to shore; but suddenly the sea came rolling in like a mountain; and, about Belem-Castle, the water rose fifty feet almost in an instant. About noon there was another shock; when the walls of several houses that yet remained, were seen to open from top to bottom more than a quarter of a yard, and, afterwards, closed again so exactly that scarce any mark of the injury was left.

(To be continued.)

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### The PROVIDENCE of GOD ASSERTED.

MR. EDITOR,

A PIOUS Member of our Society, whose spirit is now with God, but whose memory will ever be precious to me, about a year ago related to me the following singular Anecdote. Should it be deemed worthy of a place in your pious Repository, it is at your service. It was lately confirmed to me by a family of respectability, in the neighbourhood where it happened. But as the parties concerned live at no very great distance from the place where I now write, I deem it proper to conceal their names.

### CRUELTY DEFEATED, and JEHOVAH PROVIDING for the WIDOW and FATHERLESS.

Mr. ——— ingratiated himself into the favour of a Lady of respectability. She gave him the hand he requested; but the sequel will shew, this was a favour he did not deserve. With this Lady he had a handsome fortune; and an amiable daughter crowned their connection. But the mother, and the infant, were treated with that want of attention, of which his brutal mind was so peculiarly capable. A devotee at the shrine of Bacchus, he soon finished the transitory career of the short-lived sot; but not till his increasing wickedness had rendered him capable of so settling his affairs, as to leave the chief part of his property to a distant relation, and the remainder, as far as he could, to other kindred, where the appellation of *wife* and *child* were not found.

Having thus inhumanly executed his purpose, death put a speedy period to his career of sin. The Widow and Orphan were now left to follow the openings of Divine Providence, and to depend on the kindness of "the Father of Spirits," whose "tender mercies are over *all* his works;" but whose peculiar engagements are in favour of the bereaved, afflicted, and necessitous. The Widow's distress, and the Orphan's wants, reached the ears of compassionate Heaven; and a circumstance as singular, as the result was agreeable, led to the regaining the enjoyment of that property, of which they had been so unjustly and cruelly deprived. The daughter had been banished from home, long before the death of her unfeeling father, I believe for no other cause, but the wanton caprice which seems to have characterized the man.—Some time after he was committed to the earth, she dreamed, that if she went to B——n, about twenty-two miles from the place of her residence, and dug in a certain place, she should find a quantity of gold. This dream made such an impression on her mind, that she was persuaded to go, and search for the supposed hidden treasure. However, after diligent search, she found neither gold, nor any thing else of value. Being disappointed in her expectations, and having some friends in the neighbourhood, she went to see them. During her stay with her friends, the distant relation above mentioned, (to whom her father had left the chief part of his substance), met her, I believe in the street, as it seemed by mere accident. To him, it appears, she was entirely unknown; but her person making a forcible impression on his heart, he enquired after her, formed an honourable acquaintance with her, and in due time conducted her to the sacred altar. After her marriage, her mother was desired to live with them, when they found themselves in possession of that property, which was their own by every law of justice, but which had been withheld for a season, by the cruel conduct of an abandoned husband and father.

How strongly does this occurrence exemplify the word of God: "In thee, the fatherless find mercy."—"A Father of the fatherless, and a Judge of the widow, is God in his holy habitation," Hof. xiv. 3. Psal. lxxviii. 5.

May 17, 1806.

J. PINDER.

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To the EDITOR.

Dear Sir,

A Few evenings since, the following remarkable circumstance was communicated to me by a respectable Local Preacher in this Circuit. If you think it deserving a place in your useful Miscellany, you are at liberty to insert it.

Preston, Jan. 6, 1807.

W. HILL.



About the year 1794, the Methodists attempted to introduce the gospel into Garstang Church-town, Lancashire. They happily in the end succeeded; tho', for a considerable length of time, they had to endure a very violent opposition. Among the foremost to give proof of their hatred to religion, were two inn-keepers, who used their utmost influence, and attempted various means to prejudice the people, prevent their attendance, and thereby obstruct the spread of divine truth. How exceedingly well would it have been for these persons to have noticed the wise counsel of the Jewish doctor, who, when Peter and the other Apostles were seized for preaching Christ, said, "Refrain from these men, and let them alone: for, if this counsel, or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." But it is too evident this advice was neglected; for the keenest reproaches were vented against the people, and the vilest abuse profusely poured upon the Preachers. Yet, notwithstanding all this, the place of meeting continued to be crowded with hearers, which the two individuals before-mentioned, did not observe, but with great and increased mortification.

On a certain Sabbath, when the preaching was ended, and the auditors were peaceably retiring, one of these men was heard to say with considerable earnestness, "Never mind! I'll engage to get a greater congregation than the Methodist parson;" adding, "We'll have a cock-fight." This impious determination, for the moment, was consolatory, and as it held out a prospect of eventual success, was highly applauded by the other. But what is man! How insignificant his designs! how impotent his strength! and how ill-fated his attempts when opposed to that Being, who is infinite in wisdom, boundless in power, terrible in judgment, and who frequently reverses and suddenly renders abortive the immature projects of the wicked!

A few days after the avowal of his intention, the inn-keeper sickened, and was called from this world to account for his stewardship. Preparations were made for his funeral; the day of interment arrived; the bell's sullen toll had announced it; a concourse of people attended; the procession passed just by the Preaching-house, where a few had assembled together! And the Relator was struck with the awful coincidence, as the scene, that presented itself, had occurred *on the day, and exactly at the time* the deceased had engaged to "get a larger congregation than the "Methodist Preacher!" How unsearchable are thy judgments, O God! It is almost unnecessary to add, that the surviving persecutor was so affected by this alarming circumstance, that he afterwards exclaimed, "I will never again, on any account, disturb this people." Nor did he to the day of his death.

The GRACE of GOD MANIFESTED,  
In an Account of Mrs. ANNE COCKER, of Hathersage, in the  
County of Derby.

To the EDITOR.

Dear Sir,

**I**F you think the following Memoir sufficiently interesting to occupy a place in the Methodist Magazine, it is at your service; and its insertion, as soon as possible, will oblige many of your Readers in these parts.

Sheffield, June 25, 1806.

I am, &c.

W. WILLIAMS.

Mrs. Cocker's maiden name was Ibbotson. She was born at Carr-head, near Hathersage. Her parents were strongly attached to the Established Church, and took great pains in inculcating on their children the necessity of a strict attendance on the Service of the Church. Her mother died when her daughter was in the twelfth year of her age. This event, together with the engagements of her father, which obliged him to be often from home, left her too much to the direction of her own will. She was particularly fond of dancing; and her propensity to this amusement was strengthened by the approbation of her parents, who defended it on the ground of its tendency to polish the manners of children, and give grace and elegance to their motions. The parents, however, were soon undeceived respecting the utility of this practice from its bad effects on the health of their daughter.

The plea for dancing, from its tendency to give elegance to the form and motions of children, has often been urged with too great success. And it is truly astonishing that so many sensible and even religious people, should have allowed themselves to be imposed upon by this specious argument. But, a moment's reflection must convince every thinking person that, while this fashionable amusement never fails to endanger the health, dissipate the minds, and corrupt the morals of children, all the advantages to be derived from it might be obtained by the instructions of proper school-mistresses, without exposing the children to any of these evils. And this single consideration, if duly attended to, would not fail to determine all those parents that feel a proper regard for the welfare of their own offspring. But, in addition to this, the following remarks must be obvious; That, if dancing be a waste of time; if the precious hours devoted to it may be better employed; if it be a species of trifling ill-suited to a creature on trial for eternity, and hastening towards it on the swift wings of time; if it be incompatible with genuine repentance, true faith in Christ, supreme love to God, and a state of entire devotedness to him,—

then is dancing a practice utterly opposed to the whole spirit and temper of Christianity, and subversive of the best interests of the rising generation.

Miss Ibbotson had often felt the strivings of the Holy Spirit in her youth; and she was so far influenced by these good impressions, as to resolve, if she ever entered into the marriage state, to act in character, by throwing off all appearance of levity and inconsiderateness, avoiding unprofitable conversation, guarding against the irreverent use of God's holy Name, and carefully abstaining from the cruel, but too common practice, of aspersing the characters of others,—a practice which she held in the greatest detestation, and which, as she rightly observed, if not carefully avoided by her, would prove a pernicious example to her children.

In the year 1786, she entered into the marriage-state with Mr. Thomas Cocker, one of the members of the Methodist Society in Hathersage. In Mr. Cocker she found a kind and affectionate partner, whose pious example had considerable influence on his whole family. Yet, it was to the prayers of a pious relative, who attended her mother in her last illness, that Mrs. Cocker ascribed her first serious purposes of turning to God. These good impressions were afterwards increased by the preaching of Mr. Henry Taylor, from these words, "Almost thou persuadest me to be a Christian." It now appeared to her an indispensable duty to join the people of God in christian fellowship; but her father being violently opposed to Methodism, from a dread of the consequences of his displeasure, she hesitated, and remained divided between two opinions for some time; when, those words of the Prophet occurred to her mind, "Bread shall be given him, his water shall be sure." Encouraged by this promise, she immediately joined the society, and continued a steady member to the time of her decease.

Twelve months had elapsed from the time of her joining the people of God, before she obtained a clear sense of forgiveness. The occasion on which she received this blessing, and the degree of evidence, with which it was attended, render it deserving of particular notice. One day, when she was engaged in her household affairs, it suddenly occurred to her that she ought immediately to retire to pray for her father. She accordingly went up stairs; but the moment she prostrated herself before God to implore his blessing on her aged parent, this thought struck her, "How can I expect to be heard for my father, who have not received pardon myself?" This turned her whole attention to the state of her own soul; and she continued in prayer till the Lord imparted to her the assurance of pardoning mercy. So great was the change which accompanied this blessing, that she appeared, to herself, the inhabitant of a new world: every thing around her seemed to assume a form suited to the state of her own mind, the whole

creation appearing to unite with its Creator in proclaiming,—“On earth peace, good-will towards men.”

It now remained for her to adorn her christian profession, and to shew her faith by her works. This she did, in a manner well-suited to her situation, and best calculated to recommend religion to others. Mrs. Cocker was altogether a domestic woman, exhibiting not a faint resemblance of the portrait drawn by Solomon in the last chapter of Proverbs. She looked well to the ways of her household. Her house was a school of industry; and her own diligence and application the brightest example in it. At the head of her family she appeared to great advantage. And, in general, her example so effectually influenced her children and servants as superseded the exercise of authority. As her own habits of industry discountenanced *idleness*, its inseparable companion *trifling*, always met with her reproof. Habitually serious herself, and possessed of an abiding impression of the divine presence, she seldom failed to diffuse religious awe thro' the circle of her associates; but the gravity of her deportment was tempered with the sweetness of christian love. Another prominent trait in the character of this excellent woman, was a fixed dislike of *tale-bearing* and *back-biting*. With her this practice could not admit of apology. She considered it as betraying a want of tenderness for the characters of others, and consequently, a want of piety; as a direct violation of the plain precepts of our divine Master, and subversive of one great end of his mission, viz. the promoting universal love, and uniting in one mystical body the whole human race. From the same principle she opposed all sorts of *frivolous conversation*. Impressed with the truth of the proverb, “In the multitude of words there wanteth not sin,” she addicted herself to silence, and often reproved the unseasonable forwardness of others. In this particular, she was more than usually careful, as the season of divine worship approached. Then even the enquiries of her friends respecting her health were so burdensome and painful to her, that she has been known to request that they would excuse her from attending to them. Some ascribed this to an unsociable disposition, but those who best knew her character judged that it proceeded from a desire to wait upon the Lord without distraction, and to “worship him in spirit and in truth.”

Her ears were ever open to the cries of distress; but she took care not to be betrayed into acts of indiscriminating liberality: she selected the objects of her bounty, and, in relieving them, paid due attention to their circumstances. One or two instances it may be proper to mention. The wife of a poor man who had been reduced to great distress, thro' the demands of a large family, was overheard complaining of their hardships, and lamenting that it was not in their power to *pay their way*. Information of the dis-

trials of this family having been communicated to Mrs. Cocker, she directed her son to send the poor woman a sum of money, inclosed in the following anonymous Note: "My dear Friend, Cast thy care on him who careth for thee." Another instance, as it had the double effect of relieving distress and removing a ground of difference between two neighbours, it would be improper to omit. A poor man who was unable, by the produce of his labour, to maintain his large family, had been obliged to run into debt. The debt had been contracted a considerable length of time, and the creditor was become clamorous for payment. Mrs. Cocker, after acquainting herself with the true state of the case, kindly interfered, and by her generous assistance, enabled the poor man to settle the account to the perfect satisfaction of his creditor. These circumstances are not mentioned as extraordinary instances of charity, but principally as hints to the people of God, that they may not neglect any similar occasions of doing good.

I regret that, as she kept no diary of her religious experience, I am unable to gratify the pious readers of your useful miscellany, with any account of her secret walk with God. We may, however, conclude that she was highly favoured in this respect, as the Lord so greatly honoured her in her death. During her illness, especially from her confinement to her dissolution, the ardour with which she conversed about the things of God and urged on her visitors the importance of salvation, affected and astonished all that heard her. A neighbouring Clergyman, present on one occasion, declared that he had never seen such an instance of animated and fervent piety and concern for the souls of men, except in the late Rev. J. Fletcher, with whom he was personally acquainted. None was permitted to leave her apartment without suitable admonition, grounded on the shortness and uncertainty of life, the awfulness of a future state, and the necessity of a preparation for it: nor will her earnest and pathetic warnings be soon forgotten. To a christian friend who called to see her a short time before her death, she said, "Brother, be in earnest: do be in earnest for eternal salvation.—To-morrow you meet in class, do endeavour so to live to the Lord to-day that you may not have cause to tell your leader that you have lived below your privilege." To one of her relations she said, "O that I had a voice to tell all the world how Jesus loves sinners.—Do, my dear Uncle, make it your sole business to tell sinners how Jesus loves them." A neighbour just then coming into the room, who had been blessed with pious relations, she very affectionately warned her to prepare for eternity; observing, "You have enjoyed great advantages, if you neglect the salvation of your soul, great will be your condemnation: one who is now happy with the Lord, has very often warned you of your danger and prayed for your salvation." At the same time she urged her to meet in Society, and to fill up the place

place which her death would leave in the church, and, above all, to promise to meet her in glory. During her illness she had the servants called up stairs to receive her faithful admonitions. To one of them, mentioning his name and taking hold of his hand, she said, "What a pity it will be if, after the many years you have been employed by us, you should continue to live without seeking the salvation of God;" then, with great earnestness, she asked, "Will you now begin to seek the Lord?"

She possessed an unshaken confidence in God her Saviour, which suffered no abatement through the whole of her affliction, but continued greatly to increase to the last. Nay, her views of glory were so bright, enrapturing and overwhelming that, to use her own expression, "the prospect was too much for her." To one of the Preachers, who questioned her respecting the state of her soul, she said that her confidence was unshaken and that she had a full assurance of eternal salvation. To one of her neighbours, who expressed great concern at seeing her so low, she observed, "I am very ill, but very happy, I assure you; the love of God sweetens every affliction." To another who remarked that it would soon be sung, with respect to her,

"Happy soul, thy days are ended,  
All thy mourning days below:"

She replied, "No; that is not right, I have no *mourning* days." At another time, having requested the persons present to pray that God would soon take her to himself, if it were his will; one of the company added, "for yours is but a poor situation at present;" to which she immediately replied, "No not a *poor*, but an afflicted one." She frequently desired to have read to her the 67th Hymn in the large Hymn Book, the third verse of which never failed to please and animate her.

"Eye hath not seen, nor ear hath heard,  
What Christ hath for his saints prepar'd,  
Who conquer thro' their Saviour's might,  
Who sink into perfection's height,  
And trample death beneath their feet,  
And gladly die their Lord to meet."

And, on one occasion, when the following line in one of the verses of a hymn composed by Mr. Miller, "Where are your doubts, your cares, and fears?" was read to her, she seemed elevated into rapture, and, availing herself of the words, as expressing her own feelings, she exclaimed, "Yes: where are they? they are gone, they are gone for ever." About ten days before her death, she said to a friend that attended her, "My body is

brought into a very low and weak state, but I feel great inward strength; if dying be like what I now feel, it is blessed work." To a neighbour, who just then came into the room and observed that she was much worse, she replied as usual to such remarks: "No; I am much better, I am weak in body but strong in faith, now I am near death I find that Religion is not a cunningly-devised fable:" Then she earnestly exhorted her friend to seek it. To another who observed how wrong it is in the saints to distrust God (after expressing her approbation of the remark) she said, "I will trust that God will give me patience to the end."

Her pain violently increased a short time previous to her dissolution; but she never lost her confidence. About half an hour before her death she observed, with great composure, that her legs were cold and that she should soon be cold all over; and then broke out into praise and thanksgiving, repeating, with great emphasis, the Psalmist's words, "Bless the Lord, O my soul, and all that is within me praise his holy name." Her death took place without any thing remarkable. She removed, with the assistance of the persons who attended her, from her bed to a large chair, and in less than two minutes entered into the joy of her Lord, March 15, 1806.

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MISCELLANEOUS.

LETTER of ARCHBISHOP LEIGHTON.

To the EDITOR.

**E**VERY word in the following Letter finds its way to the heart, and is a true, though faint specimen of that inimitable sweetness which prevails in all Leighton's Works. It is almost impossible to read a single sentence of his without saying, "It was extracted from a world of thinking." Whilst others aim at sublimity of *dic-tion*, HE possessed sublimity of *thought*, made more sublime by the gracefulness of simplicity.

*Raithby Hall.*

S. B.

"SIR,

"SOME days ago I received some lines from you, and they were very welcome; for I know no better news can come from any corner of the earth, than of a soul attempting to overcome the world and its own self, and, in any degree, prevailing and resolving still onwards: all the projects and conquests of the world are not to be named to it. Oh! what a weariness is it to live amongst *men*, and find so few *men*; and—amongst *christians*, and find so few *christians*; so much talk and so little action: Religion turn'd almost to a tune and air of words; and, amidst all our pretty discourses, ourselves pusillanimous and base, and so

easily dragg'd into the mire : self and flesh, and pride and passion domineering while we speak of being in Christ, and clothed with him, and believe it because we speak it so often, and so confidently. Well, I know you are not willing to be thus gulled, and having some glances of the beauty of holiness, aim no lower than *perfection*, which end we hope to attain ; and, in the mean while, the smallest advances towards it, are more worth than crowns and sceptres. I believe you often think of these words of the blessed champion Paul, 1 Cor. ix. 24, &c. There is a noble guest within us. Oh ! let all our business be to entertain him honourably, and to live in celestial love within, which will make all things without be very contemptible in our eyes. I should rove on did not I stop myself, it falling out well too for that, to be hard upon the post hours, ere I thought of writing. Therefore, *Good-night* is all I add ; for whatsoever hour it comes to your hand, I believe you are as sensible as I, that it is still night, but the comfort is, it draws nigh towards that bright morning that shall make amends.

Your weary fellow Pilgrim,

ROBERT LEIGHTON.

*Edinburgh,* }  
OCT. 24, 1659. }

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TO THE EDITOR,

Dear Sir,

I Copied the following Letters from the Originals now in possession of a Dissenting Minister in West Aukland, the grandson of Mr. Roswell to whom the first of them was written. Mr. R——, was a Presbyterian Minister officiating in Silver-Street Chapel, London. The two last Letters were written to his widow,

BARNARD-CASTLE, }  
April 19, 1805. }

J. DONCASTER.

ORIGINAL LETTERS of DR. WATTS.

Dear Brother Roswell,

**Y**OUR most agreeable and divine conversation, two days ago, so sweetly overpowered my spirits, and the most affectionate expressions which you so plentifully bestowed on me, awakened in me so many pleasing sensations, that I seemed a borderer on the heavenly world, where I saw you on the very confines of heaven, and conversed with you there. Yet I can hardly forbear to ask for your stay on earth, and wish for your services [to be continued] in the sanctuary, after you have been so much within view of the glorious invisibles which the gospel reveals to us. But if that hope fail, yet our better expectations can never fail us : our anchor enters within the veil where Jesus the forerunner is gone



to take up our places, Heb. vi. May your pains decrease, or your divine joys overpower them! May you never lose sight of the blessed world, and of Jesus the Lord of it, till the storm is past, and you are safely arrived; and may the same grace prepare me for the same mansions, and give you the pleasure of welcoming to those bright regions, your affectionate and unworthy friend and brother,

LIME-STREET, }  
April, 27, 1722. }

I. WATTS.

MADAM,

WHEN nature has vented itself a little, and poured out its first sorrows, it is proper then to apply the means of consolation. The skilful Surgeon will let a fresh wound bleed a little before he binds it up, and thereby prevents inward disorders and makes surer work in healing it up. Your griefs have had their loofe, and the floods have almost overwhelmed you. It is time now, Madam, to stop the current, and raise your head above the waves. It is time to fix your thoughts on all the cheerful and supporting circumstances that attend a mournful Providence. My dear Brother Rosewell was a zealous servant of Christ in his church on earth, and he has called him to a better and nobler service in heaven. Behold him as living on high, and forget him in his dying agonies. Behold him released from every pain, nor let fancy entertain you with the echo of his antient groans. "Old things," with him, "are past away; behold all things are become new!" He is where he long wished to be, and we hope to meet him there, when our race is finished. O that we may be as ready to go, and long after that state with the same warm affections. But you are left mourning here, a sorrowful widow in the midst of helpless children. Well; *The Father of the fatherless*, is a kind title which God has assumed for their sakes: and He is the *Husband* and *Judge of the widow*. Faith can realize such words as these, and turn them into food and cordials in a sinking and fainting hour. Nor is there a want which you can complain of, nor a sorrow which you can feel, but there's a blessed word of supply and comfort to answer it in the book of God. May the blessed Spirit lead you to that living spring of consolation, and give you a divine relish of those waters of life. It was a pleasurable sympathy of pain that I felt in my last visit to my dying Brother Rosewell. I mourned to see so useful a man so near to the grave of silence. But the pleasures with which I received the grasp of his friendly hand, and his assurances of his meeting me at the right hand of Christ, wrought a sort of mixture of passions within me, and I wept at once for sorrow and joy. Good man! How he reviewed the foundations of his hope! And searched and felt them (as it were),

OR

on all sides, to see that they were strong and divine! And which of us shall ever arrive safe at heaven, if *he* could miss the way?— Which of us can raise a juster and a firmer expectation? View him, then, Madam, in his Father's house, in the gardens of Paradise, waiting for your ascent thither, and for the company of those young plants which he left behind, till they shall grow into trees of righteousness, and are fit to be transplanted into the same garden of God on high. May the dews of heaven fall hourly on the stock and branches; and may you all be kept under the providential and gracious care of his God, and your God, in this dangerous wilderness, till he shall call you to his more immediate presence!

“Your’s, in the Bonds of the Gospel,

LIME-STREET, }  
 May 24, 1722. }

“I. WATTS.”

“MADAM,

“When you peruse the Sermons on Death, guard your heart from too painful impressions: I would not open the wounds that have been made, but attempt to pour the balm of the Gospel into them. You will find something in the Eleventh Discourse, borrowed from the dying bed of my departed Friend and Brother. It may pain you a little, but I trust it will please you more. May all grace be with you and your’s, here and hereafter.

“I am, Madam,

“Your most obedient Servant,

March 6, 1726-7.

“I. WATTS.”

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Extract of a LETTER to a MOTHER on the DEATH of a  
 BELOVED CHILD.

THERE are seasons of distress, when human aid and human comforters are vain: for what can compensate the loss of those who are dear to us as our own existence? and what arguments have force enough to reconcile us to the severe dispensation? Grief is deaf to the voice of reason. Nature and philosophy have no adequate remedies for a wounded spirit. And I am the last person in the world, who has any right to inculcate resignation to the divine Will, having myself made so little proficiency therein; yet my dear friend will allow me to remind her, *that* is the only true consolation in seasons of distress like your’s: distress which I cannot but commiserate. It is melancholy, indeed, to look around and not meet the wonted objects of our love: But you will remember that if earth has lost a sweet opening flower, heaven has gained an angel: And you will allow me to ask, what is there

in the world for which you could have wished your child to live? What is the fairest portion under the sun, compared to that which she is happily possessed of? Had she lived,—lived long,—still she must *have died*; and now the agony is past. Now “the pain of life is o’er.” And she might have lived, till no kind, attentive, affectionate mother had been near to close her eyes, and watch her dying bed. You would have wished her to live for *your sake*: that indeed might have been desirable. But Jesus Christ thus addressed his sorrowing disciples, “If ye loved me, ye would rejoice because I said, I go unto the Father, for my Father is greater than I.” Let this motive have its due influence on your mournful heart, and it will chase away your grief. What could you desire more? Did you wish your child’s happiness? You have your wish. *She is happy*, emphatically happy. Did you wish for her riches and honour? she is crowned with highest honour, and all the riches of her Father’s house: unalienable riches. Did you wish for her the best Society? the converse and friendship of the wise and good? with such only she now associates. Angels are her companions, and God himself her Friend.

Allow me to recommend to your imitation the example of a King, who while his child lay sick, fasted and wept: but afterwards, on the death of the child, washed and eat; with this encouraging reflection, “I shall go to him, but he will not return to me,” When this thought suggests itself, give it entrance, and you will find it consolatory, always remembering to bless the Lord, “who gave, and who taketh away.”

S. B.

Raithby-Hall.

## OBITUARY.

(Continued from page 92.)

DEC. 12, 1805, at Colne, in Lancashire, died ADAM BATTINSON; a plain, upright man. He had been a member of the Methodist Society in Colne, near 25 years; and from eight to ten of them, a Class-Leader. He was a man of much affliction; and in that especially which shortened his days, his sufferings were great indeed. It was a pleasure, nevertheless, to visit him, even in his greatest distresses. In him, the christian eminently shone forth, thro’ that patience, cheerfulness, and submission to the Will of God,

which he so uniformly manifested.

He was a stranger to repining, and only feared lest an impatient thought should arise in his heart.

“Prayer I like,” said he, “I would have it every hour, yea, oftener than that, but I would have it short; I am so weak, and so soon fatigued.” He often sung Pope’s DYING CHRISTIAN, and delighted in having some verses read to him out of a small manuscript book, which he had culled, at different times, from different Writers. One of the last verses, which he repeated himself was,

“Saviour, I do feel thy merit,  
Sprinkled with redeeming blood;

And

And my weary, troubled Spirit  
 Now finds rest in thee, my God:  
 I am safe, and I am happy,  
 Whilst in thy dear arms I lie:  
 Sin and Satan cannot harm me,  
 While the Saviour thus is nigh.  
 Speaking of that language of  
 confidence and assurance, which  
 the words express, he said, "That  
 is faith, I always told you, to  
 to believe is to feel." An hour  
 or two, before his departure, he  
 appeared to have a sudden, power-  
 ful glimpse of glory; for, in the  
 language of amazement and sur-  
 prise, he exclaimed, three times,  
 "O the glories of Heaven!" So  
 true it is that,—

"The chamber where the good  
 man meets his fate,  
 Is privileg'd beyond the common  
 walk

Of virtuous life, quite in the  
 verge of heaven."

The circumstances attending his funeral were calculated to produce a strong effect upon the minds of persons, not accustomed to any of a similar nature. It is usual in Colne to inter the remains of deceased persons at a late hour in the evening; perhaps, five, six, seven, or even eight o'clock. In the winter quarter, it is then dark. In the case, however, of a respected townsman, the principal inhabitants, whose houses front the street, will accommodate the funeral by lighting candles, and placing them in the windows of their lower rooms. This, in the instance of A. B's, funeral, was done in a degree more than common. The many lights, which were thus exhibited, the darkness and stillness of the evening, (being Sabbath evening,) the multitude of people present, and the har-

mony of many voices united in singing,

"Ah lovely appearance of death,  
 What sight upon earth is so  
 fair?" &c.

gave a solemnity to the whole, at once pleasing and affecting.

JOHN KERSHAW.

DIED at Egmonton in Nottinghamshire, Dec. 25, 1805; Elizabeth Pice; she became a member of the Methodist Society in March 1804: before this time she had lived, what the world calls, an harmless life; but when she heard that word which is the detector of the thoughts and intents of the heart, she was soon brought to see her need of a better righteousness than her own. She sought this with diligence, and soon opened her door for the regular preaching of God's word in her house, where it continued to be preached till the Lord raised up friends to build a Chapel. Her conduct was unblameable: she bore reproach for Christ with patience. Her last affliction was a dropsy, which increased much in Sep. I visited her, Dec. 10, when, with tears, she gave me an account of her conversion and of the evidence she had of the favour of God thro' Christ. A few nights before her death, while some neighbours and her husband were sitting up with her, a sudden and joyful sound of music was heard by all present, altho' some of them were carnal people: at which time she thought she saw her crucified Saviour before her, speaking these words with power to her soul, "Thy sins are forgiven thee, and I love thee freely." After this she

never doubted of her acceptance with God, and on Christmas-day following, was taken to celebrate the Redeemer's birth in the Paradise of God.

MICHAEL COUSIN.

JAN. 12, Mary Lenard of Deddington, in Banbury Circuit, exchanged mortality for life. From her youth up her moral character was good. She was happily brought to enjoy the power of religion about the year 1795, when she joined the Methodist Society in Brackley; from which time she never lost her confidence in her Saviour. A few years ago, she, with her husband, came to reside in Deddington. Lamenting to see the numerous inhabitants of that town and neighbourhood, to all appearance, perishing for lack of knowledge and no one caring for their souls, they determined to institute meetings for prayer, and also to invite the Methodist Preachers to the town, the introduction of whom brought on them a flood of persecution,\* which, however, they bore with meekness, and persevered, with zeal, in the path of duty. It pleased the Lord to bless the word spoken to the awakening of many souls, to whom Mrs. Lenard became a sympathizing friend and mother in Israel. Their interviews were generally attended with some special blessing, so that those, who came in distress, often went away rejoicing in their Saviour. In the three last months of her life she suffered much in body, but bore all her afflictions with truly christian patience. Nov. 29, I visited her, and found her in a most happy state of mind. Her

\* See Methodist Mag. 1800. Page 27.

soul seemed to be absorbed in God. She said, "Now I know what it is to love God with all my heart. I now feel an entire sinking into nothing before God, & such a loathing of myself, that I am stripped of all self-dependance, and my soul is filled with such an overwhelming sense of the goodness of God, as I can by no means express." She added much more to the same purpose. This visit I hope never to forget. Such was the manifestation of the presence of God with us, while she was speaking, and while we joined in prayer and praise, that all seemed lost in love and wonder. She continued in this happy state till her spirit took its flight to the Paradise above.

B. LEGGATT.

FEB. 16, 1806, died Mary Hollier of Deddington in Banbury Circuit, aged sixty-nine years. She had been a member of our Society and a subject of the forgiving love of God about five years, during which period she manifested her love to God her Saviour and to his cause by an invariable uprightness of conduct and constant attendance on all the means of grace. From Michaelmas 1805, she suffered much in body, but her patience was great, and her consolation in the Lord abounded as her end approached. In my visits I always found her perfectly resigned to the will of the Lord and rejoicing in a present salvation and in hope of future glory. She often expressed her longing to be in heaven in these words, "Come, Lord Jesus;—Come, my heavenly Father;" and with these words she closed her mortal life.

B. LEGGATT.

JANUARY

JANUARY 27, 1806, died Margaret Greenwood. She had long been a pious, devoted woman. In her death, the Prophet's idea—"Man's breath is in his nostrils," was strongly exemplified, for, there is reason to believe, she was well, and dead in a less space of time than four minutes! This happened while her husband was engaged in inviting friends to the funeral of a deceased relation. But to her, sudden death was, doubtless, sudden glory.

IN the same month died Prudence Orpe of Prestwood, Staffordshire, aged 22. Her father, Wm. Orpe, was formerly an Itinerant Preacher in the Methodist Connexion, and is now an acceptable and useful Local Preacher. This his daughter was impressed with a sense of the importance of divine things when yet a child, and was induced to choose the better part in her early days; and being united to God by faith in his Son, joined heart and hand with his people. She was a steady member of the Society about five years, and walked in the liberty of God's children. Her suffering was great under the affliction, which put a period to her mortal life, but she bore it all with great patience and resignation to her heavenly Father's will, and, at last, died happy in the love of God. In her the Church militant has lost a useful member, and her parents a dutiful child.

S. GATKS.

RELIGIOUS INTELLIGENCE.

To the Editor.

Sheerness, Jan. 5, 1807.

Dear Sir,

A Few weeks ago, His Majesty's Ship the Sea-Horse of

44 guns, and about 800 men, put in here to refit; aboard of which were a Serjeant and Corporal, five Privates of the Marines, and two Sailors, who "feared the Lord, and thought upon his Name, and spake often one to another," on divine things. Soon as they could obtain liberty, they came ashore, and attended the Preaching of the word in our chapel. Upwards of three years they had been absent from their native country; during which time they had not been indulged with the opportunity of attending any place of public worship, excepting the Methodist chapel in Gibraltar a few times. After so long a confinement on board a ship of War, they appeared highly delighted in the house of God. The sight of a large congregation engaged in prayer, and praise, and the joyful sound of the glorious gospel evidently afforded them unutterable pleasure. My fellow-labourer, Mr. T. Stanley, and I have frequently conversed with them, and concur in our judgment that this little company appears to be formed after the model of the primitive Christians as much as any Christian Society we have known: They are humble, modest, and pious, and determined to live to God: and their mutual love, and brotherly-kindness are singular.

They labour under many inconveniences, and meet with considerable opposition: but cleave to God and one another. Daily they assemble in a retired part of the ship to sing hymns, (an exercise, which has been made singularly useful to them) and, when they find it convenient, to join in prayer and supplication. They have furnished themselves with the

last

last seven volumes of the Methodist Magazine, and other books which they have taken with them to sea.

I desired the Corporal, a modest, pious man, who has been the chief instrument of raising this little Society, to write a short Account of it. The following is a copy of his Letter, dated, Sheerness, Dec. 12, 1806.

“His Majesty’s Ship Sea-Horse.”

“Dear Sir,

“ACCORDING to your request, I will give you a short account of the manner in which I and my companions were brought to God. I was convinced of sin by reading a book entitled, “The Minister and Parishioner,” on board the Stag Frigate. There were at that time thirteen pious souls, who met together to praise God. I cast in my lot amongst them; and, glory be to God, I soon found it useful to my soul. Our ship was lost six years ago last September, when, to my sorrow, I was separated from my beloved companions. They were drafted on board different ships, and I was sent to head quarters, which proved my downfall: for I soon associated with loose company, neglected the means of grace, and became more profligate than I was before I knew the ways of God. I continued in this state till January last, when, being alarmed by a remarkable dream, I resolved, thro’ grace, to seek the Lord with all my heart. Glory be to God, I can say, “Hitherto hath the Lord helped me.” The Serjeant seeing me greatly altered, one day came to me, and told me he found a great burden on his mind; to whom I said, “There is no com-

fort to be found out of Christ.” He resolved to seek the Lord, and blessed be God, he is a sweet companion. Mr. M——, Midshipman, was blessed from his infancy, with a religious education. He never took the Name of God in vain. With him I spent many sweet seasons in christian communion. Many were the trials of this pious youth; but like his adorable Master, he bore them with exemplary patience. He left the ship last April, and is now on board another frigate.

T. L. was convinced of sin in the following manner.—Last March, coming from the West-Indies, one night it thundered and lightened in such a manner, that the elements appeared in a blaze, which excited a fear in his guilty soul; and, at the same time, the following words were impressed on his mind: ‘Wretch! if these small specimens of thy Creator’s power affright thee, what will be thy case in that great day when thou must give an account of thy manifold sins committed against him?’

“October 26, being the Lord’s day, he had a remarkable manifestation of God’s love to his soul. That blessed morning, he was much grieved by hearing the wicked use profane language, when Jesus revealed himself to him, and impressed on his mind those words, ‘Follow Me.’ This was a precious day to him.

“E. T. is fourteen years old. I undertook to teach him to read, and at the same time endeavoured to bring him to an acquaintance with God, in which I was successful. To Him be all the glory! G. T. was brought to a sense of his

his fallen state by hearing me read, on our passage to England, the Life of Mrs. Churchman, in the Methodist Magazine. He had almost lost his convictions when we arrived at Sheerness. He came ashore, and heard Mr. Stanley preach. During the Sermon, he was almost overpowered with grief on account of his sins. He is now earnestly seeking the Lord. J. V. and W. S. were induced to turn from the evil of their ways, by hearing others sing the praises of God.

I trust the Lord will carry on the work he has begun in our souls; and make us sincere followers of Jesus, amongst a perverse generation. Dear Sir, since the Lord called me this last time, I cannot get a clear sight of my sins. I long to have a full discovery of my wound, that I may know how to value the great Physician of souls. All friends join me in love to you. Remember us at a Throne of grace.

"I am, your unworthy Friend,  
" JOHN CLUER."

How pleasing to see truth and piety prevailing over error and sin in the Navy! May the little leaven, leaven the whole lump! May the whole be filled with the glory of the Lord.

"I remain, dear Sir, your's affectionately,  
J. ENTWISLE.

P.S. I purpose to procure from a Serjeant in the Guards, a sensible, pious man, who is Leader of a class of soldiers in the barracks at Chatham, an account of God's dealings with him, and his comrades. He has walked with God about eight years, and has been in Germany, Egypt, &c.

## SWEDEN.

AS we cannot but rejoice at the efforts that are made in any country, especially in a country professing Christianity, to instruct the rising generation in the principal Articles of the Christian faith, and thereby to spread the knowledge and influence of the blessed truths of the everlasting gospel among mankind, we were glad to learn, on good authority, that the most important regulations are made for this purpose in Sweden. It appears from a Periodical Work, conducted by the late Bishop of the Island of Gottland, that "every child throughout that whole kingdom, has an opportunity of learning the principles of Christianity, and is actually instructed therein. And so vigorously is this regulation enforced, that no person, from the palace to the cottage, is considered as a member of Society till he has been exercised and approved at the confirmation. Till this regulation be complied with, no one can hold any office, nor take an oath, nor enter into a marriage contract."

CHRISTIAN OBSERVER.

## MISSIONARY INTELLIGENCE.

## DOMINICA.

Extract of a Letter from Mr. T. DUMBLETON, to Dr. COKE and the COMMITTEE.

Rev. Sirs, Roseau, Oct. 6, 1806.

I AM just recovering from an attack of the cramp and a fever, which I caught at Roseau a few days after an hurricane, through having my feet wet from day to day. On Tuesday, Sept. 9, 1806, about seven o'clock in the evening, the sky became wholly over-

cast,



cast, and tremendous flashes of lightning, accompanied with heavy blasts of wind, presaged, to the more experienced part of the inhabitants, an approaching storm. But few expected it would have been so fatal in its consequences. The wind continued to increase until ten o'clock, when it began to be attended with a most dreadful fall of rain, the effect of which, accompanied by a pitch-like darkness, each moment illuminated by a sheet of livid fire, and the roaring of the wind, which every instant became louder, was awful enough to impress a dread upon the hearts of the most intrepid, whose evidence was not bright for eternal happiness. Soon after, to complete our misfortune, the river Roseau, increased by the heavy rains, overflowed its banks, and inundated the town in every direction. The destruction then became general, for every house, which obstructed its passage, was thrown down or carried away by the torrent, and a great proportion of the inhabitants perished. About ten o'clock all the vessels in the harbour were driven from their moorings, except one which was cast ashore in town at midnight, and those which were driven out generally met with the same fate, amounting, on the whole, to sixteen sail of different descriptions.

No pen can paint the horrors of that night. The tremendous noise, occasioned by the wind and rain, and the roaring of the waters, together with the shock of an earthquake, which was sensibly felt about midnight, the shrieks of the poor sufferers crying out for assistance, the terror of those who in their houses heard them,

and dared not to open a door or window to give succour, and who expected each moment to share the same fate, formed a scene which can hardly be conceived, and still much less described. Fortunately for the inhabitants of the town, and indeed for the whole colony, the force of the wind and rain abated about three o'clock in the morning, and near the same time, the water began to fall. If it had continued another hour, few of the houses or people in Roseau would have remained.

The spectacle which presented itself on the return of day-light, was dreadful beyond description. Heaps of mud and sand appeared (in some places five or six feet deep) thro' all parts of the town. The form of a street could hardly be discerned. Two large streams, or rather torrents, were running thro' the midst of the town. Ruins of houses blown down by the wind, or overturned by the flood, obstructed every passage. The carcasses of several of the unfortunate victims of this catastrophe, were seen drawn out from the ruins, and lying in the street, while numbers, almost distracted, were searching for some near relations or friends, who had perished in the storm. These calamities, with the lamentations of those who had lost some of their nearest and dearest connections (as of parents for their children, and of children for parents, &c.) joined to the despair of those who had lost their little all, formed altogether a scene sufficient to draw tears from the eyes of the most unfeeling.

There have perished in the town of Roseau, 8 whites, 57 people of colour, and 66 slaves, forming a total of 131, besides numbers

hors of others yet missing. The Garrison's at Morne Bruce's and Morne Cabrit's, are blown down, and several persons killed or wounded. The Planters have suffered considerably. Their mills, houses, and crops, being destroyed or greatly damaged. Marie Galante and the Saints have received considerable damage. Martinique, Guadeloupe, and the other Islands felt little or nothing of this hurricane. Had it been general in the other Islands, as it was here, the provisions in the country and in town being destroyed, or very much damaged, we should have been in a state of starvation.

Five of our communicants and two more in society, were carried away: (the body of one only was found) I believe four of them had on the wedding garment. Indeed, we may with David sing of mercy and of judgment. Our chapel and lot are on rising ground, compared with the greater part of the town; and yet it was a mere sea. The water swept away a wall 100 feet in length, and four feet high, well built with lime and mortar, and all the out-houses, viz. a stable, kitchen, servants room, &c. but God in mercy preserved the chapel and dwelling-house, only a few windows being a little damaged. Prince Rupert's chapel stood the storm, but is a little injured in the roof, and one side. The dwelling-house which was building there, and which was nearly finished, is blown down, and will not be raised again without considerable expense. I intend, however, going down this week, to get it rebuilt. Brother Pattison and family were in great danger. He supposed that the lightning struck the roof of the

house twice, and his wife, being big with child, began to be alarmed. He, therefore, conceived it to be best to quit his house, and, if possible, to get into the chapel, which was not more than twenty yards from his house. They crept on their hands and knees; but finding the gate barred, and being afraid to ascend a few steps to call at the chapel-house, they were obliged to retreat, and it was a mercy that he obtained admittance into a neighbour's house before the flood came down. Otherwise they would have been swept away. He and family, thank God, are now well: but he lost his only son about ten weeks ago.

This late awful judgment has awakened some a little, so that our chapel at Roseau is crowded; but nothing very particular has appeared with regard to the work of God, save that some few seem to be convinced of sin, and, I hope, will be brought to a sound conversion. The greater part of the inhabitants here are Roman Catholics, and are very much bigotted to their opinions and modes of worship. God, however, has, in mercy, converted several of them under the preaching of our Missionaries. One of them, who is now one of our Leaders, and a very pious young woman, went lately to Montserrat to see her godmother, and for the benefit of her health. She returned the other day, declaring that she could not find one in the whole Island that appeared to enjoy true religion. No one can conceive the advantages the people have in those Islands where the gospel is preached, above those where it is not. Altho' we have not made such great progress here as we could wish,

yet there are many precious persons of both sexes that enjoy the power and comfort of vital religion, as much so as people do with you, and discipline is as much observed by them. Therefore, I think, every Island, if possible, should have a preacher.

I am, &c.

THOMAS DUMBLETON.

P O E T R Y.

*A Consolatory Thought.*

**O** YE! whom, struggling on Life's craggy road,  
With obstacles and dangers, secret foes  
Supplant, false friends betray, disastrous  
rage  
Of elements, of war, of civil broil  
Brings down to Poverty's cold floor,—  
white Grief  
Preys on the heart, and dims the sinking  
eye;  
Faint not! There is who rules the storm,  
whose hand  
Feeds the young ravens, nor permits  
blind Chance  
To close one sparrow's flagging wing in  
death.  
Trust in the Rock of Ages. Now, e'en  
now  
He speaks, and all is calm. Or if, to  
prove  
Your inmost soul, the hurricane still  
spread  
Its licen'd ravages, He whispers hope,  
Earnest of comfort, and thro' blackest  
night  
Bids keen-ey'd Faith on Heav'n's pure  
sunshine gaze,  
And learn the glories of her future home.  
So, when the Son of Patience heard  
the wreck  
Of all his fortunes; camels, oxen, flocks,  
Sons, daughters, all in one frost hour  
o'erwhelm'd;  
And ere each messenger his tale of grief  
Had closed, beheld another still succeed,  
With wilder eye-balls, cheeks more  
deadly pale,  
More trembling lips, portending heavier  
woes:  
When every limb thy cankering tooth,  
Disease,  
Gnaw'd to the bone: when scoffing  
friends arraign'd  
His uprightness: when she who should  
have pour'd

Balm on his wounds, his comfort, mock'd  
his pangs:  
With venom'd taunt:—"Still dost thou  
boast thy faith?  
"Renounce the ungrateful Power thou  
serv'st in vain:  
"Defy his Malice, shelter'd in the  
grave."—  
His head to earth the sufferer bow'd,  
with hands  
Press on his bosom, yet his eyes up-  
rais'd  
In hope to Heaven. "Father of all,"  
he cried,  
"Thy will be done! All was thy gift;  
thine own  
"Thou hast resumed. Blest be thy hand  
that gave;  
"And—peace,—my heart!—blest where  
it takes away!  
"Yet these poor limbs, of swarming  
worms the spoil;  
"New life shall clothe, and rear them  
from the dust.  
"Thou livest, my Redeemer! At the  
hour  
"In thy decrees ordain'd, careering  
clouds  
"Shall speak thine Advent: earth be-  
neath thy tread."  
"Shall shrink; this voice shall hymn  
thy love, these knees  
"Adore thy power, these eyes behold  
their God!"

*Gibbourn's Walks in a Forest.*

*To Commerce.*

**T**IS not, fair Commerce, that thy  
swelling sails  
Seek, with bold aim, the unexplored  
shore;  
Or that the pinions of the Western gales,  
Waft from its clime the pearl, or  
sparkling ore.  
'Tis not for these I deprecate thy reign,  
And sigh that Man e'er tempts the  
dangerous wave,  
Should spend the tall bark o'er the  
flatt'ring main,  
And the wild horrors of a shipwreck  
brave.  
But 'tis that Aftic's injur'd Genius  
Loudly for vengeance on th'Oppressor's  
head;  
Raises her prayers, for Justice, to the  
And wakes the manes of the murder'd  
dead;  
Calls on the Lightnings to avenge her  
cause,  
And on the guilty realm the bolt of ruin  
draws.





**MR. GEORGE DOUGLASS**

*Preacher of the Gospel.*

THE  
**METHODIST MAGAZINE,**  
 FOR APRIL, 1807.

*BIOGRAPHY.*

AN ACCOUNT OF MR. EDWARD JACKSON.

TO THE EDITOR.

*Dear Sir,*

**B**Y the desire of Mrs. Jackson, I have prepared a short Memoir of her late husband, for insertion in your Magazine, if you judge it worthy of a place in that useful Miscellany. The view of his character, here exhibited, though defective, is, as far as it goes, I have no doubt, strictly just. Afraid of being merely his panegyrist, I choose rather to say too little, than be suspected of going into the other extreme, though one, who had known him well for forty years, said it was "impossible to say too much good of Mr. Jackson." I am,

Your truly affectionate Friend,

GEO. MORELY.

MR. EDWARD JACKSON was born in the year 1741, at Marlow-Hill, in the Parish of Wickham, and Bishoprick of Durham. Early in life, he removed with his parents, who were in the farming business, to Collierly-Dykes, where he continued, (except a year or two, spent in London and at Byker) till he became an Itinerant Preacher. His mother was a pious woman, and a member of the Methodist Society. In life she enjoyed the comforts of religion, and was more abundantly supported by those comforts in her dying moments. Knowing the salvation of her own soul, to be the one thing needful, she naturally cared for the souls of her children.

The subject of these Memoirs, was of an amiable disposition from a child. His spirit was remarkably gentle, and his behavi-

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our such as gained him the esteem of all his acquaintance. This might be, in part, natural, and partly the fruit of education; but it was chiefly to be ascribed to the sacred influence of divine grace. For he frequently said to R. Fairlamb his Class-Leader, that from a very early age, he had serious thoughts concerning the great end of his being, and what ought to be the chief business of man's life, the salvation of his soul. But those impressions, though, at times, deep, were, if not entirely effaced, yet generally overpowered by the objects of sense. He could neither deny nor forget, that he was to be an inhabitant of an eternal world, and yet did not make religion his chief business, nor apply to it as his principal source of happiness.

He had always a sense of propriety of character, and was steady in his exertions to prepare himself for a respectable and useful station in Society. His Father, seeing that his son Edward was more inclined to trade than to agriculture, sent him to London in the year 1761, intending him to continue there, at least, for some time, if he should find a providential opening. This was an event, which, to many of his age, has been followed with important consequences. Many, by their first connexions there, have had their characters formed for good or evil, and their future situation in life determined.

Tho' at that time a stranger to experimental religion, his youthful mind was proof against the vices and follies of the metropolis. He prudently resolved not to form any hasty connexions, either for friendship or business, lest they should involve him in future difficulties. The watchful providence of God, which numbers all our hairs, and fixes the bounds of our habitations, attended all his steps for good: with a view to prepare him for a work, the thoughts of which had not then entered his mind. Whatever his worldly hopes had been, it appears that they were not realized. But he found in London, better things than those which were the first objects of his journey thither. There he was led to attend the preaching of the Methodists, and it was there that the gospel first produced its great effect on his mind. His views of religion became more correct. He felt, as he had never felt before, the sinfulness of sin, the necessity of evangelical righteousness, and the powers of the world to come. It was under a sermon that a powerful conviction of his sin and danger first seized his conscience. Then he saw more clearly than he had done before the purity of the divine nature, against which the carnal mind is enmity; and the spirituality of that holy law, which denounces the sentence of eternal death against every transgressor of its righteous precepts. He saw himself to be a transgressor, and, therefore, condemned. The flatteries of his acquaintances who, had admired and praised him for his goodness, afforded no relief to his wounded conscience. The false and pharisaic light in which he had viewed

viewed himself, through vanity and self-love, was quite extinguished by the pure beams of truth and righteousness; and the pleasing report which his heart had given in its own favour, was contradicted and silenced, by the commandment coming home to his conscience with awakening and convincing power.

Though the conviction he felt was deep and sudden, it never approached to the borders of despondency; nor did he ever feel that degree of keen anguish and horror of soul, to which some awakened consciences have been a prey. But his awakenings were sufficient to produce in his mind a fixed hatred to every outward and inward sin: and to bring him entirely off, from all dependance upon his own righteousness for acceptance with God. On the whole, he was partly moved by fear, to flee from the wrath to come; but chiefly encouraged by hope, to take refuge in Christ, and by him to seek forgiveness of an offended God. His previous knowledge of the doctrine of man's redemption by Christ, prevented him from ever sinking into despair of finding mercy; but being firmly persuaded that a mere hope of pardon would not enable him to meet death with confidence, he was determined not to rest, till he should find a clear sense of his redemption through the blood of Christ, and a full assurance of the special favour of God to his own soul. He knew that the love of God was proclaimed to him by the Gospel; but wished to have it shed abroad in his heart by the Holy Ghost given unto him. The forgiveness of his sins was now, with him, the one thing needful. No sacrifice was too great to be made, nor any cross too heavy to be borne, if he might but obtain the desire of his heart in this particular. He read, he heard the word, he prayed, and diligently attended all the means of grace, with this one thing in view. It too frequently happens that persons, whose convictions are not attended with intolerable anguish of mind, rest short of a sense of pardoning love. But Mr. Jackson did not. He had learned to draw a distinguishing line between a state of condemnation and of justification; and would not be satisfied, till he felt, in his own soul, peace, love, and joy; the blessed effects of justifying faith. Seeking the Lord earnestly, he did not seek in vain, Jesus Christ was indeed soon set before his eyes as evidently crucified for him. He was enabled so to view his atoning sacrifice, as to make it the only basis of his confidence; and when he fled thither for refuge, he was graciously received. Pardon and peace were witnessed to his conscience, and he could, from that time, with the spirit of an adopted son, cry, *Abba, Father*. Thus, his journey to London was overruled by a kind Providence for good. He went thither to seek the means of procuring worldly good, and there found the pearl of great price!

Enriched by the blessings of the gospel, he returned to the North, resolving that, whatever might be his earthly engagements,



it should be the principal care of his life, to secure the salvation of his soul; and in gratitude to shew forth, as far as he should be enabled, the glory of his God. The grateful language of his heart now was, "What shall I render to the Lord for all his goodness? What shall I do for him, who has done so much for me?" The great Head of the Church, the Master of the vineyard, had employment in reserve for this willing servant.

He lived one or two years at Byker, near Newcastle-upon-Tyne. It does not appear, whether he enjoyed many spiritual privileges, or had any religious connexions there; but it is recorded of him, by one who knew him well, that he continued steady in his religious principles, and faithful to his sacred engagements. About the year 1764, he returned to Collierly-Dykes, and entered on the business of a Grocer. Considering himself, at once, an inhabitant of earth, and a candidate for heaven, he paid a proper regard to his duty as to both worlds, but, obeying the command of Jesus, he sought "FIRST the kingdom of God, and his righteousness." When one of a family is brought to enjoy true religion, unless that one be negligent and lukewarm, the sacred stream of grace generally spreads through other parts of the family, and the promise of Christ is fulfilled; that from "him that believeth, shall flow rivers of living water." Mr. Jackson could not be satisfied to enjoy the happiness he experienced alone, but desired that his friends might share with him in it; and have fellowship with him, as he had with the Father and the Son. Their salvation lay near his heart, and was the subject of his earnest prayers. His pressing exhortations and spiritual letters were not in vain. The language of affection, sanctioned by the propriety of his conduct, engaged their attention, and reached their hearts. He was the instrument, in God's hand, of bringing his brother, his brother's wife, and several of their children, to the knowledge of the truth. His sister also, and her husband, both acknowledge him to have been the instrument of their conversion. It was not by lowering the standard of Christianity, and striving to accommodate his religion to their carnal minds, but by shewing them that, in their present state of mind, they could neither discern its beauty, nor taste its sweetness, that he prevailed on them to cry to God for regenerating grace. And not satisfied with gathering a few into the fold of Christ, his affectionate heart expanded in charity to all mankind; and could his influence have been universally felt, he would gladly have extended it to every fallen child of Adam. Tho' not able to do all the good he wished, he was not discouraged from using the means which were in his power.

Hitherto the small society at Collierly-Dykes, had been contained in one class: But now, their number increasing, it was thought

thought necessary to form another, and Mr. Jackson, with general approbation, was appointed to be the new leader. In this office he was diligent and successful. He exerted himself to procure for the people a constant supply of preaching: and when the travelling preachers took Collierly-Dykes into their regular plan, he gladly entertained them in his own house; and fully believing the faithful promise of Christ, that he who receiveth a prophet in the name of a prophet, shall receive a prophet's reward, he refused to accept any pecuniary reward from the society.

By using the public and private means of grace, and especially by giving himself to reading, meditation, and prayer, Mr. Jackson made very considerable progress both in knowledge and holiness; and, under the constraining influence of divine love, felt a strong desire to be yet more extensively useful. But, naturally more inclined to timidity, than to confidence in his own powers; he was diffident of himself, and afraid lest he should act for God before he received a commission. Without assuming the character of a teacher in the Church of Christ, he ventured in some small assemblies, to speak a few words occasionally by way of exhortation. Still, however, tho' checked by humility, yet animated by ardent zeal, his mind was subject to great agitation. Tho' entrusted with the care of a class, he continued, on all difficult subjects, to consult R. Fairlamb as his leader. He now informed his friend and adviser, that night and day, his mind was drawn out to warn sinners to flee from the wrath to come, and that he was strongly inclined to speak from a text of Scripture. His friend replied, "Begin, and the Lord will help you." He was also encouraged by the Itinerant Preachers. He therefore ventured to engage to make trial of his gift first at Prudoe. To this place he was accompanied by his faithful friend. While they were on the road, he frequently lamented his insufficiency for the work, and tho' he did not dare to turn back and disappoint the congregation, yet he indulged an anxious wish that some preacher might be there to take his place. But the Lord encouraged him from the beginning, opening to him a door of utterance, and blessing his labours. He continued to preach in various places in the country, with comfort to himself and great benefit to the people. Much good was done: Many souls were awakened and converted to the Lord. He was especially useful among young people, by whom he was held in high esteem, and many of whom regarded him as, under God, their spiritual father.

He was a Prophet honoured even in his own country. The purity of his character commanded respect from those who knew him best, and gave such efficacy to the effusions of his zeal, that his discourses were truly solemn and impressive. So highly was he respected by his neighbours, that when the coming of a strange preacher was announced, the common enquiry was, "Is he better

than Edward Jackson?" Tho' much employed in preaching, and other public means, he was not inattentive to his commercial concerns. Whatever he undertook was performed with regularity and dispatch; and the blessing of God attended all his endeavours. His substance increased, and his worldly prospects brightened before him. On this subject he seldom spoke. But a few years ago, when the preachers were reflected on by some mercenary men, he once said in private, "If temporal interest had been my object, they would never have seen me in the situation of a travelling preacher." But no temporal interest was the object of his pursuit. A high sense of duty, and love to God and the souls of men, influenced his proceedings. And though happy in his situation, and useful among his neighbours, a desire to be more generally useful, made him willing to devote himself to the labours and hardships of an itinerant life, which, at that time, were neither few nor small.

It was at the Conference in the year 1777, that he first accepted of an appointment to a Circuit. The first field of his labour, as a travelling preacher, was Scarborough, and the neighbourhood, and the two next years were spent at Yarm. When hindered from visiting his relations, he never ceased to bear them on his mind before the throne of grace; and frequently wrote to them spiritual and affectionate Letters. A few Extracts from these are given as a specimen of his manner of writing. He wrote as he preached, and his Sermons and Letters were exemplified in his spirit and conduct. To his brother-in-law, of Collierly-Dykes, he wrote thus from Darlington, Nov. 1, 1779.

"Dear Brother,

"What are you doing respecting soul matters? Are you gaining ground against the three-fold enemy, the *world*, the *self*, & the *devil*? Are you more watchful over your words and tempers? Do you pray much? Do you set the Lord always before your eyes, and seek to grow in grace and in heavenly-mindedness? O seek for the blessed art of using the world as not abusing it, and pray for such a preparation for death, that when God calls you may be ready. I expected — would have written to me before now. Is he still *looking* at the *narrow*, but *walking* in the *broad way* that leads to destruction? I believe many, at last, will be compelled to say, 'Lord, I saw thy way clearly, but it did not suit my disposition to walk in it. As heaven could not be obtained without self-denial and taking up the cross, my corrupt heart was ready to say, They may have it, who will, for me.' O how will such lament, when God says, 'These shall go away into everlasting punishment!' I was sorry to hear of J. H's. death. But why should death surprize us? Since we know "it is appointed for men once to die." Let these instances of mortality

excite us more and more to prepare to meet our God. I hope you are in earnest with the Lord in prayer, that you may be found doing his will. Remember, it is not being joined to the Methodist Society, but an entire change of heart, the loving God, and testifying this love by keeping his commandments, that must prepare us for heaven. Let that humble, loving, patient, and resigned mind be in you which was in Christ Jesus. I shall be glad to find, when I come, that my sister has made choice of Mary's portion, and is fully determined to secure the one thing needful. It is a pity that people should need so much intreating to close in with Jesus Christ, by giving up their sins, and looking to him for a present salvation.

“I am, your affectionate Brother, E. JACKSON.”

In 1780, he was appointed to the Dales' Circuit. Though he was now employed in cultivating different parts of the Lord's vineyard, he was much interested in the welfare of the spiritual children whom he had left at Collierly-Dykes. These first seals of his ministry, lay near his heart, and he constantly visited them once a year, met their classes, and minutely enquired into their spiritual state. These visits were indeed times of refreshing from the presence of the Lord. Believers were confirmed in grace, and frequently, on these occasions, new members were added to the Society.

(To be continued.)

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### DIVINITY.

#### SERMON ON JOHN I. 18.

[Concluded from page 113.]

**W**E come now to the second particular, which is,  
 II. To take a more extensive View of Christ's Prophetic Office.

As he had an eternal pre-existence previous to his Incarnation, and was set up from everlasting in the Father's counsels; it might be proper (would our time allow it) to look a little backward, as well as forward, and shew that it was he, who made the gradual discoveries of the mind and will of God to the Old Testament Church; that it was he, who spake with an audible voice and appeared in a cloud of glory, or in a human form, under the Title of JEHOVAH, or of the Angel of the Lord; that he gave the law at Mount Sinai; and that he inspired the ancient prophets, by his

Spirit, as to all other communications of light, suited to the several dispensations, which preceded his coming in the flesh. "He, by his Spirit, went and preached to the spirits in prison, (i. e. to the spirits that were in prison at the time of the Apostle Peter's writing) "which some time were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing," 1 Pet. iii. 19, 20. And it was, "The Spirit of Christ in the Prophets, that testified beforehand of the sufferings of Christ, and the glory that should follow," chap. i. 10, 11.

But the narrow limits of a single discourse, permit us only to look forward a little, more particularly to the brighter dispensations of light and grace, that succeeded our Saviour's personal ministry. And this may be considered with respect to the ministry of *inspired men*, to the ministry of others, and to his internal illuminations, by means of all external teachings.

1. Christ teaches by the ministry of *inspired men*.

During the time of his personal ministry, he spake the word to his auditors, *as they were able to hear it*, Mark iv. 33. And he said to his own disciples, "I have yet many things to say unto you. but ye cannot bear them now," John xvi. 12. There were many things which depended upon, and would receive farther light from his finishing the work of Redemption by his death and resurrection from the dead, and which their present weakness and prejudices rendered them indisposed to receive; such as the great doctrines of his atonement, and of justification by faith alone in him; the abolition of the ceremonial law, and of all distinction of privileges between Jews and Gentiles, and the like. And, therefore, he promised that upon his departure, he would send his Spirit to carry things farther, than it was proper for him then so fully to reveal to them. "When he, the Spirit of Truth is come, he will guide you into all truth; he shall glorify me, for he shall receive of mine and shew it unto you," John xvi. 13, 14.

He, by his Spirit, threw such a light into their minds relating to the Old Testament types and prophecies, that they could clearly reason from thence, that "Christ must needs have suffered and risen again from the dead," Acts xvii. 2, 3. And by this Spirit, he "brought all things to their remembrance, whatsoever he himself had said to them," John xiv. 26. And as he enabled them with great exactness to recollect the things they had heard, so he revealed new doctrines to them, and *shewed them things to come*, which they were unacquainted with before. Hence he said to the Apostle Paul, "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee, delivering thee, from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them  
from

from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me," A&S xxvi. 16, 17, 18.

He put them into office, and directed them to the places where they should exercise their ministry; and he furnished them with all abilities for it, and owned them in it. "He gave them the Spirit of power, and of love, and of a sound mind," 2 Tim. i. 7; and "he gave testimony to the word of his grace, and granted signs and wonders to be done by their hands," A&S xiv. 3. All was under his infallible inspiration, conduct, and influence; and, therefore, wherever they went and preached the gospel, it was called Christ's "coming and preaching peace to them which were afar off; and to them that were nigh," Eph. ii. 17. It was, likewise, under his inspiration and influence, that they committed so much of the Gospel-Revelation to writing, as might be needful for the use of the Church in all succeeding ages. They therein "declared the testimony of God, in the words which the Holy Ghost teacheth," 1 Cor. ii. 1, 13. And hence they are called "the words of our Lord Jesus Christ, and the word of Christ," 1 Tim. vi. 3, and Col. iii. 6. But to proceed,

2. He teaches by the ministry of others, who are not inspired: As, when he ascended up on high, he gave Apostles, Prophets, and Evangelists, which were extraordinary Officers, endued with miraculous gifts and powers for the first plantation of the Gospel; so he gave Pastors and Teachers, to be standing Officers in the Church, under the ordinary dispensation of the Spirit, for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," till all its members should be gathered in, and the whole design of his grace be perfected; or "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 8, 11, 12, 13. And his promise to be with his servants "always, even to the end of the world," Matt. xxviii. 20, looks forward to the Ministers of the Gospel till time shall be no more. They have their commission from him, as their great Lord and Master, and all their instructions are contained in his Word; and to this they are to confine themselves, and this they are to explain and vindicate, illustrate and improve in his Name, and by assistances from him.

He fits them for their work, and inclines their hearts to it; he gives them calls and opportunities to engage in it, by the approbation, acceptance, and encouragement of other ministers, and of the Churches to which they minister; and he, as Head over all things to the Church, disposes of them, by his Providence, in the several places, where he has work for them to do, and directs

them, by the secret influence of his Spirit to such subjects, and such ways of managing them in their ministrations, as he designs to own and bless: and this he sometimes does, in so remarkable a manner, that their words as exactly suit the peculiar circumstances of their hearers, as if they knew their very hearts. And upon these accounts, all their teaching, according to his Word, is his teaching by them. But over and above all this,

3. He teaches by an internal illumination, by means of all these external teachings.

By his external teachings, whether immediately in his own personal ministry, or mediately in the ministry of others, he takes off the veil from the *object*; but by his internal teachings he takes off the veil from our *hearts*, or removes their natural depravity and prejudices, with their numerous indispositions to discern the unveiled *object*, according to the Apostle's distinction, 2 Cor. iii. 12, 17. This internal illumination *teaches us to profit*, and there is something efficacious and never-failing in it; "for every man that has thus heard and learned of the Father comes to Christ," John vi. 45. But without this internal work upon the heart, all external revelations would be ineffectual, as to any saving purposes. Hence is that pathetic exhortation of the Prophet, "Who hath believed our report?—To whom is the arm of the Lord revealed?" Isaiah liii. 1. It is the Spirit with the Word, that irradiates our souls with its glories; and true believers "receive, not the spirit of the world, but the Spirit which is of God, that they might know the things freely given to them of God. But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned," 1 Cor. ii. 12—14.

How little success was our blessed Lord's own ministry attended with, the Holy Ghost not being then so plentifully given as afterwards, "because Jesus was not yet glorified," John vii. 39: But upon the first remarkable effusion of the Spirit, light and grace shot their rays into the souls of multitudes, and three thousand were converted that very day. "The Gospel then came, not in word only, but in power, in the Holy Ghost, and in much assurance," 1 Thess. i. 5. It ran and was glorified, and many believed, according as the hand of the Lord accompanied it, and as the Lord gave to every man, Acts xi. 21, and 1 Cor. iii. 5. Our Lord Jesus in the discharge of his Prophetic Office, undertakes the work of *opening the heart*, as he did "the heart of Lydia, that she attended to the things which were spoken of Paul," Acts xvi. 14. He, by his Spirit, "convinces the world of sin, and of righteousness, and of judgment," John xvi. 8. He, by an internal operation, *opens the eyes of the understanding*, and sets the great things of his law and gospel, in a strong, clear, convincing, and impressive light before the mind: thus the *Commandment*

came to the Apostle, when *in revived* in the convictions of his conscience, and he died to his former vain confidence, Rom. vii. 9, and God revealed his Son not only to him but *in him*, Gal. i. 16. Accordingly Christ not only "expounded to his disciples in all the Scriptures the things that concerned himself, and shewed them that all things must be fulfilled, which were written in the Law of Moses, and in the Psalms concerning him;" but by a work distinct from all this, he futhermore "opened their understandings that they might understand the Scriptures," Luke xxiv. 27, 44, 45. Hence, the Apostle John, speaking of all true believers, says, "The Son of God is come, and hath given us an understanding, that we might know him that is true," 1 John v. 20. And "ye have an unction from the Holy One, and know all things," ch. ii. 20, 27, meaning the necessary things of the gospel. And the Apostle Paul prayed for the Ephesians, "that God would give them the Spirit of Wisdom and Revelation, in the knowledge of Christ, the eyes of their understanding being enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," Eph. i. 17, 18.

USE. 1. *This shews the Excellency and Necessity of Christ's teachings.* What glorious and important schemes of truth and duty, hath he drawn out in the Sacred Oracles! How completely illustrious is the Revelation he has made of them! With what authority, condescension, grace, and efficacy, does he teach them! and how utterly insufficient were we to attain to such advantageous and exalted knowledge without his teachings! Had not he revealed the mysteries of God's eternal counsel and will, relating to his glory and our salvation; had not he displayed his own unsearchable riches, and shewn us the way to pardon and peace, heaven and happiness, we could never have had any just or adequate notions of them; and were he not to enlighten our minds in the knowledge of these blessed truths, by his Spirit, we could never have any saving acquaintance with them,

O how thankful should we be for this great Prophet of the Church! How should we prize and honour him, and yield ourselves up to his instructions and influence! How heartily should we bless God for him! And how entirely should we refer the glory of all our light and guidance to him, and his Spirit, and to the Father thro' him. "Blessed be the Lord God of Israel, for he hath visited his people, and given them the knowledge of salvation, thro' his tender mercy, whereby the Day-Spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the way of peace," Luke i. 68, 77, 78, 79.

2. Behold the danger of refusing to hearken to this divine



Teacher. To reject him and his teachings by his Word, and the ministry of it, or by his Spirit in his dealings with the heart, is to reject the authority, light, and grace of God himself to our own confusion; for Him, says God, "shall ye hear in all things whatsoever he shall say unto you: And it shall come to pass that every soul which shall not hear that prophet, shall be destroyed from among the people," Acts iii. 22, 23. O solemn injunction! and O dreadful ruin to such as turn a deaf ear to him! "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him," Heb. ii. 3. 'The time is coming when despisers will *wonder and perish*.' "See, then, that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven," Heb. xii. 25.

3. Let us be sensible of our high obligations and encouragements to attend to all his teachings. The ministers of Christ should keep close to the commission they have received from him; they should attend to the voice of his Word, and to the enlightenings of his Spirit according to his Word; and should copy after him in all his holy ministrations. And let all of us, who sit under the gospel, receive his Word, as the only rule of our faith and obedience; let us try all doctrines and spirits by it, and adhere to the light and impressions of his Spirit according to it. "To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. Whatsoever doubts or darkness any of us may be under, with respect to religious doctrines or duties, or with respect to our own state and condition before God, to whom should we look, but to this great Prophet, for all the satisfaction we want? Let us earnestly beg counsel of him concerning them; and improve, by faith, the rich encouragements we have to expect from him. He is of "quick understanding in the fear of the Lord," Isa. xi. 3. And it is his special office to "give light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house," Isa. xlii. 6, 7. He has done it for multitudes already, and God has promised, that under his conduct, he will "bring the blind by a way that they know not, and will lead them in paths that they have not known, and will make darkness light before them, and crooked things straight," ver. 16.

O let us look to Him, that we may be enlightened, that our doubts may be resolved, and our thickest mists of darkness may fly away, that we may know the path of duty, truth, and comfort, and that we may live under the impressive governing influence of all our knowledge, and so with "open face beholding, as in a glass, the glory of the Lord, may be changed into the same

image, from glory to glory, even as by the Spirit of the Lord,"  
2 Cor. iii. 18.

The TRUTH of GOD DEFENDED.

*Salvation for Penitent Sinners.*

Extracted from DR. PALEY'S SERMONS.

IT has been thought an extravagant doctrine, that the greatest sinners were sometimes nearer the Kingdom of heaven, than they whose offences were less exorbitant and less conspicuous; yet, I apprehend, the doctrine only wants to be rationally explained to shew that it has both a great deal of truth and a great deal of use in it; that it may be an awakening religious proposition to some, whilst it cannot, without being wilfully misconstrued, delude or deceive any.

Of all conditions in the world, the most to be despaired of is the condition of those who are altogether insensible and unconcerned about religion, and yet they may be, in the mean time, tolerably regular in their outward behaviour; their character may be fair, they may pass with the common stream, or they may even be well spoken of; nevertheless, I say, that whilst this insensibility remains upon their minds, their condition is more to be despaired of than that of any other persons. The religion of Christ does not, in any way, apply to them; they do not belong to it.

For finding things go on very smoothly, finding themselves received and respected, without any religious principle, they are kept asleep, as to their spiritual concerns, by the very quietness and prosperity of things around them.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." It is possible to slumber in a fancied security, or rather in an unconscioufness of danger, a blindness to our situation, a thoughtlessness or stupefaction concerning it, even at the time, when we are in the utmost peril of missing salvation, when we are descending fast to perdition.

Now, it is not only within the compass of probability, but it frequently, nay, I hope, very frequently comes to pass, that open, confessed, acknowledged sins, sting the sinner's conscience; that the upbraidings of mankind, the cry, the clamour, the indignation, which his wickedness has excited, may, at length, come home to his own soul; may compel him to reflect, may bring him, tho' by force and violence, to a sense of his guilt and a knowledge of his situation. Now, I say, that this sense of sin, by whatever cause it is produced, is better than religious insensibility.

The thing wanted, as the quickening principle, as the seed and germ of religion in the heart, is *compunction, conviction of sin,*

of danger, of the necessity of fleeing to the Redeemer, and to his religion in good earnest. "They were pricked in their heart, and said to Peter and to the rest of the Apostles, Men and Brethren, what shall we do?" This was the state of mind of those, who first heard the gospel, and this is the state of mind still to be brought about before the gospel be heard with effect.

A Review of the Rev. G. F. NOTT's Sermons on *Religious Enthusiasm*, preached before the University of Oxford, at the Bampton Lecture.

(Continued from page 121.)

MR. NOTT, afraid that he has not yet sufficiently described his Enthusiasts, gives us a negative definition of them, from Henry More's Dialogues: "If they did not think themselves inspired, they were not Enthusiasts." To this we wish that he had adhered. But in his second sermon we find a positive definition of his own, of the Enthusiasts; and we beg that our readers will take especial notice of it. He says that the Enthusiast asserts that his authority is superior to THE CONCURRENT TESTIMONY OF THE LEARNED, THE UNIFORM TESTIMONY OF PAST AGES, AND THE EXPRESS WORDS OF SCRIPTURE ITSELF.\* Here we are glad that we have something decisive on the subject; something that we can lay hold on, and examine, and answer. But we now call upon Mr. Nott to produce the Enthusiast whom he here describes. We wish to know him. Where does he live, and what is his name? If Mr. Nott can find him among the Methodists, we shall be obliged to him to point him out to us, and we will take upon ourselves to say, that he will not have a name or a place among them for a day after he is discovered. If Mr. Nott tell us that, every Methodist is this Enthusiast, we deny the fact *in toto*, and say that his assertion is as contrary to the truth, as darkness to light; and we call upon him to produce ONE Methodist who asserts any such thing as, that his authority is superior to "the concurrent testimony of the learned, the uniform testimony of past ages, and the express words of the Scripture itself." It is easy to invent tenets for Enthusiasts, and then to insinuate, without the least foundation in truth, that they are the tenets of a particular denomination of religious people.

But we will now produce a most curious instance of Mr. Nott's ingenuity in garbling and twisting the words of Scripture, to make them speak a language of his own. In page 90 of his sermons, he says, "Taught by the Apostle, who compares the Church of Christ to the *Ark of Noah*, we venture to conclude that then only shall we be entitled to the hope of covenanted

\* Sermons, page 76.

“ blessings, when not *flying for refuge to buildings* of our own invention, with humility we enter into that, *whose Builder and Maker is God.*”

In proof of the assertion, that the Apostle Paul compares the Church of Christ to the *Ark of Noah*, Mr. Nott refers us to Heb. xi. 7; but he might as well have referred us to the *Ark of bulrushes*, in Exod. ii. 3. Noah himself was a type of Christ, and all who flee unto Christ for refuge shall be saved. But what does Mr. Nott mean by *not flying for refuge* to buildings of our own invention? &c. He has dexterity enough to attempt to make scraps of the Scriptures prove any thing; and here he really seems to think that he has proved from the Bible that we shall be saved only on condition that we enter not into buildings of our own invention, *id est*, into Methodist Chapels, but into that building, *id est*, the Parish Church, *whose Builder and Maker is God*. Who were the *builders and makers* of many of our Parish Churches, may be difficult to ascertain, but we wish sincerely that thousands of persons would enter into the parish Churches, who never come near them. In those Churches in which the unadulterated gospel is preached, there is no want of congregations to hear it, and many sinners are brought to walk in newness of life; but in other Churches, the congregations are often small enough.\*

It would be a compliment to call Mr. Nott's manner of quoting and applying the Scriptures *sophistry*, as sophistry implies something specious, something that has the semblance of truth. On the contrary, Mr. Nott must know, that his application of the words, *whose Builder and Maker is God*, is a gross perversion of their meaning. They are words used by the Apostle Paul in the Epistle to the Hebrews, chap. xi. 10, when describing *Heaven*. Abraham “looked for a City which hath foundations,” for HEAVEN, “whose Builder and Maker is God;” and the Apostle no more meant to speak of any other city or building, than he meant to speak of the City of London or of St. Paul's Church. But Mr. Nott, like the ancient Cabbalists, seems to wish to make as many different senses, as possible, out of the same sentence.

Here Mr. Nott may exclaim, See the audacity of these enemies of the Church of England, and of our “covenanted privileges!” To which we would reply, that the Methodists, so long as they

\* “It is a fact, to which I have frequently been an eye witness, that spacious Churches in London, capable of containing thousands, are almost empty, notwithstanding the preachers every where inculcate excellent morality. Wherever, indeed, there appears what the common people call an EVANGELICAL Preacher, the Churches are so crowded, that it is difficult to gain admittance. The multitude hunger and thirst for the spiritual food; yet Evangelical preaching is discouraged by many in high places, because it is said to favour of Enthusiasm, and to delude the vulgar. But it is this preaching alone which will preserve Christianity among us, and cause it to be considered as any thing better than a state-engine for the depression of the people.” Dr. Vicell. Knox's Christian Philosophy, p. 169.

have common sense, must be the enemies of Mr. Nott's ridiculous perversions of the Scriptures; but they neither are nor ever were the enemies of the Church of England. They revere the memory of our Reformers, and thank God for the example of their piety; and they continually preach the doctrines which are contained in the Liturgy, Articles, and Homilies of the Church. The Methodists are perpetually oppugned and persecuted, because they contend for the grand doctrines of the Church, against the herd of false Churchmen, who have an utter enmity to those doctrines. The Methodists build Chapels in different parts of the country, for the very purpose of preaching the doctrines of the Church of England to all who will hear them, and in order that the happy effects of those doctrines may be known and experienced in changing the hearts and conduct of men.

After Mr. Nott had given us his explanation of the words,—“whose Builder and Maker is God,” it was easy to imagine that he would give us a similar travesty of those passages of the Scriptures, in which true believers in Christ Jesus, are represented as God's building or God's temple. In the Epistle to the Ephesians St. Paul speaks of real Christians as built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Cornerstone, “In whom all the building fitly framed together, groweth unto an holy temple in the Lord,” Eph. ii. 21. But *sans ceremonie*, Mr. Nott corrects and perverts the Apostle's language, and gives us as Eph. ii. 21, the following words, “As *they* are fitly framed together, in *that* holy temple of the Lord.”\* We have no doubt, however, that in those Churches in England in which the gospel is faithfully preached, thousands of persons are growing “unto a holy temple in the Lord.” “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.” † “The Christian,” says Bishop Hall, “is the living temple of the living God, where God is both resident and worshipped.”

Bishop Jewell, with whose writings Mr. Nott seems to have some acquaintance, charges the Papists with making the Scriptures *a nose of wax*, which may be *fashioned all manner of ways, and serve all men's turns*, and Mr. Nott is certainly a great artist in this way.

The labour of pointing out all Mr. Nott's misquotations of the Scriptures, and the false application of them, would be endless. We will, therefore, trouble our readers with only one instance more: In page 381, Mr. Nott says, “When, therefore, some schismatics suggest that it is mere bigotry to suppose that every communion will not equally entitle its members to the covenanted privileges attached to the Christian church, we are to remember that the Son of God did not scruple to say that *the gate was*

\* Sermons, p. 260. † 1 Cor. iii. 16.

*narrow, and the path strait, which leadeth to eternal life, Matt. vii. 14.* Here the Reader will observe, in the first place, that Mr. Nott *does not scruple to alter* the words of the *Son of God*. Christ says in Matt. vii. 14, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;" and it is certainly of great consequence that we should remember his words. Mr. Nott, however, seems to wish us to believe that Christ meant the gate is so narrow, and the path so strait which leads to what he calls "covenanted privileges," that we cannot be entitled to them, but by the communion of one particular Church. The Writer of these remarks is now a member of the Church of England, and has been so ever since he was baptized, which he is informed was a few days after he was born; and he intends to remain a member of the Church of England to the day of his death; but he has long believed, that whether a man be a Churchman or a Dissenter, he can never enter the kingdom of glory, unless he be converted to God, and saved from the guilt and dominion of sin by the grace, and through the merit of the Lord Jesus Christ. Mr. Nott should know that we are entitled to "covenanted privileges," or spiritual blessings, in time and in eternity, only thro' the merit of Christ Jesus, and in no other way; and that they are to be had *accursed*, that presume to say that every man shall be saved by the sect which he professeth; "for holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." \*

Mr. Nott is extremely angry that Mr. Wesley should have printed a Prayer-Book, in which the Service of the Lord's-day is considerably shortened, and in which some of the *imprecatory* parts of the Psalms are not to be found. He also discovers that Mr. Wesley has left out whatever relates to *the power of pronouncing absolution of sin!* Now, we cannot say that we are very anxious that any man should give us absolution of sin, if we can only obtain it of God. "Who can forgive sin but God?" We know that the Church of Rome taught that absolution of sin might be received thro' the medium of a *broker*, or deputy, which certainly was a great convenience to the principal traders in absolution; and Mr. Nott, for any thing we know to the contrary, may think that he has authority to administer absolution by *deputy*, as he certainly has a very high opinion of his own authority. Mr. Wesley constantly said to those to whom he preached, "Men and Brethren, thro' this Man, (Christ Jesus) is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 38, 39.

\* Eighteenth Article of the Church of England.

We suspected that Mr. Nott had a more favourable opinion of the Church of Rome than many of our Protestant Divines, and we are not surprised to hear him assert (page 181) that the Church of Rome, still continues to possess the *essentials* necessary to constitute the Apostolic Church. We have always thought, however, that the *essentials* necessary to constitute an Apostolic Church, were the essential doctrines of Jesus Christ and his Apostles, which doctrines we cannot find in the Church of Rome; and if Mr. Nott has discovered them there, we wish he would produce them, in order that the Church of Rome may no longer be accused of having "departed from the faith once delivered to the saints."

The sect (or the Methodists) says Mr. Nott, had risen into notice, "by unjustly asserting that the Church of England had departed equally from her first faith, and her first love." \* This is just as incorrect as many more of Mr. Nott's assertions. The Methodists have not risen into notice by asserting any thing against the Church of England, but by preaching and vindicating her doctrines. We thank God that the Church of England has neither departed from her first faith, nor her first love, which are testified in her Liturgy, Articles, and Homilies, to the present day. But have not some of the Clergy departed from them? This is the *jugulum causa*, the point at issue; and so evident is it that the Methodists preach the doctrines of the Church of England, and that many of the Clergy do not preach them, that thousands of candid persons in England, who are not Methodists, but who are acquainted with the Articles and Homilies of the Church, are astonished that the fact should ever be doubted.

If a Clergyman, who has the *cure* of souls, know nothing of the faith and love of the Scriptures, or of the Church of England, but is daily living in direct opposition to them, it will not be surprising if some of the best Churchmen in the parish, who wish to *cure* or save their own souls, seek for some person who may preach to them those doctrines which are essential to salvation. Mr. Nott may call this *schism*, if he please, and declaim against it at the Bampton Lecture. We assert that it is not schism. Schism is a *causeless* separation from a true Church of Christ; but who that fears God will say, that there is not a cause here? *Sed non separatio, sed causa facit schismaticum*, says an old Writer. He who occasions the separation is the schismatic, and not he who separates. A man may cause divisions from a true Church, who does not separate from it himself. He may preach erroneous doctrine, contrary to the Established doctrine of the Church, and to hide his own schism, he may call all those schismatics who reject his schism.

\* Sermons, p. 198.

A Clergyman of the Church of England, who preaches doctrines contrary to the Articles which he has subscribed, may cry out SCHISM! if any of his parishioners venture to compare his doctrine with the doctrines of the Church; and he may call all those schismatics, who will not be schismatics with him, as he has no other way of defending his own conduct; but he is the cause of the separation of those who know what the Articles of the faith of the Church of England are. "You may easily conceive," says the Rev. Richard Baxter, in his *Christian Directory*, "what work will be made in the ship when an enemy of the owner hath subtilly possessed himself of the pilot's place. He will charge all as *mutineers*, who are faithful, because they resist him when he would carry all away. If an enemy of Christ should get to be the governor of one of Christ's regiments or garrisons, all that are not traitors will be called *traitors*. None of the Serpent's seed are more *cruel* or more successful than those of them that creep into the armies of Christ, and especially that get the conduct of his regiments. If carnal men invade the ministry, the spiritual worshipper will be the object of their hate. And, is it any wonder if the churches of Christ be torn by schism, and betrayed to profaneness, where there are such unhappy guides?" \*

Here we would observe, that the way to judge of ministers, or preachers, is not to enquire into their spiritual pedigree, or whether they are lineally descended from the Apostles; but to enquire whether their doctrine be scriptural, and their conduct holy. The rules which the Scriptures give us to direct our judgment of ministers are, rational, easy, and certain. Take the rule of the Prophet: Examine their doctrine. "To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them," *Isai. viii. 20*. But add to this rule another, which is given to us by one greater than the prophet. Look at their conduct: "Ye shall know them by their fruits," *Matt. vii. 16*. Thus, by their doctrine, and by their conduct, we are to judge whether they are false prophets.

\* Baxter's *Christian Directory*, part 3, p. 62.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

To the EDITOR.

SIR,

AS many of your Readers may not be furnished with Comments on the Bible, perhaps the following plain criticisms may not be unacceptable to them; and may, likewise, have a more extensive circulation thro' the medium of your Magazine.

London,  
Dec. 20, 1800.

I am your's, JAMES CREIGHTON.



“If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel,” 1 Tim. V. 8.

**T**HIS text may be easily understood from the context, as well as by many excellent comments written upon the Scriptures; yet it is misunderstood and misapplied by hundreds of thousands of persons even to the present day. They seem to understand it as only implying the duty of providing for one's own family, in temporal concerns. That it is the duty of every person, who has a family, to use all diligence in procuring for it the necessaries and conveniences of life, is clear from the general tenor of Scripture, as well as from reason and common sense. But, a little attention to the passage before us, in connection with the context, will convince us that it inculcates a duty of another kind. Among various directions, which the Apostle Paul gives to Timothy, respecting his ministerial office, is this, that he should be cautious in admitting any widows, or indigent persons upon the poor list, of the Church of Christ at Ephesus, except those who, upon investigation, were found to be *really* such; (*χρημα*) widows in distressing circumstances, and destitute of the necessaries of life. If any one, having parents, or near relatives in such circumstances, and would not provide for them, when it was in his power so to do, but would throw them as a burden upon the Church; such person, whatever his profession of religion might be, was to be accounted no better than an infidel. But, if these indigent persons lived under his roof, (*οικισιον*) and he neglected to provide for them; this would aggravate his crime still more. The heathens were sensible of the reasonableness of taking care of near relations, especially of parents, when in poverty: for, an old Roman Law enjoined, “Let children relieve their parents, or be put in prison.” The word (*σωσεβια*) *piety*, in the fourth verse here, may be understood in the same sense as *pietas* in Latin, including in it that *natural affection* and *grateful reverence* which children owe to their parents. It is rendered *kindness* in the margin of our Bibles. Our Lord condemned those who neglected to provide for their parents, under a pretext that they had made an offering, or gift, of that which might have supported them, (*Corban*) to the service of the temple. This was, in effect, annulling the fifth commandment, wherein the duty of *honouring* parents is inculcated with a peculiar promise. The word (*τιμωω*) to *honour*, signifies not only to pay them due reverence and respect; but to support and assist them.

The two last verses of the chapter before us, are likewise frequently misunderstood, or, at least, not sufficiently attended to, even at this time. The Apostle exhorts Timothy, in a most pathetic and solemn manner; to use great precaution in admitting

persons

persons into any office in the ministry: for, if they should be found ignorant, or immoral in their conduct; he would be involved in their guilt, and likewise be instrumental, thro' them, in doing a material injury to the Christian Church. Previous to their admission, an enquiry or investigation should be made, respecting their qualifications and moral character. In some these are manifest or plain, even before investigation, or the decision (*αποτιν*) of the ministers who examine them; so that they may be immediately judged unworthy of any spiritual office. In others, the matter is more dubious for a time, as they may use artifice or guile in concealing their faults or their incapacity: therefore, there is the more need of a close and strict examination. But their conduct, whether good or bad, will ere long be made to appear to public view. Timothy was to act, without *prejudging* (*προσηματις*) on the one hand; or *partiality* (*προεδουσι*) leaning too much to one side, or the other.

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The WORKS of GOD DISPLAYED;

OF EARTHQUAKES.

[Continued from page 124.]

**I**N our last Number we gave an account of the great and destructive earthquake, which happened at Lisbon, Nov. 1, 1755. We now proceed to observe, that the awful effects of that Earthquake were not confined to Lisbon, but were most terribly felt in many other places. At Colares, about twenty miles from Lisbon, and two miles from the sea, on the last day of October, the weather was clear, and uncommonly warm for the season. About four o'clock in the afternoon there arose a fog, which came from the sea, and covered the valleys: a thing very unusual at that season of the year. Soon after, the wind changing to the east, the fog returned to the sea, collecting itself, and becoming exceedingly thick. As the fog retired, the sea rose with a prodigious roaring. The 1st of Nov. the day broke with a serene sky, the wind continuing at East; but about nine o'clock the sun began to grow dim; and, about half an hour after, was heard a rumbling noise like that of chariots, which increased to such a degree, that it became equal to the explosions of the largest cannon. Immediately a shock of an earthquake was felt, which was quickly succeeded by a second and third, and, at the same time, several light flames of fire issued from the mountains, resembling the kindling of charcoal. In these three shocks, the walls of the buildings moved from east to west. In another situation, from whence the sea-coast could be discovered, there issued from one of the hills, called the Fojo, a great quantity of smoke, very thick, but not very black. This still increased with the fourth

shock, and afterwards continued to issue in a greater or less degree. Just as the subterraneous rumblings were heard, the smoke was observed to burst forth at the Fojo; and the quantity of smoke was always proportioned to the noise. On visiting the place from whence the smoke was seen to arise, no signs of fire could be perceived near it.

At Oporto, near the mouth of the river Douro, the earthquake began about forty minutes past nine. The sky was very serene; when a dreadful hollow noise, like thunder, or the rattling of coaches at a distance, was heard, and, almost at the same instant, the earth began to shake. In the space of a minute or two, the river rose and fell five or six feet, and continued to do so for four hours. It ran up at first with so much violence, that it broke a ship's hawser. In some parts the river opened, and seemed to discharge vast quantities of air; and the agitation in the sea was so great about a league beyond the bar, that air was supposed to have been discharged there also.

St. Ube's, a sea-port town about 20 miles south of Lisbon, was entirely swallowed up by the repeated shocks, and the vast surf of the sea. Huge pieces of rocks were detached at the same time, from the promontory, at the west-end of the town, which consists of a chain of mountains, containing fine jasper of different colours.

The same earthquake was felt all over Spain, except in Catalonia, Arragon, and Valencia: At Ayamonte, near where the Guadiana falls into the Bay of Cadiz, the shocks continued for 14 or 15 minutes, damaged almost all the buildings, throwing down some, and leaving others irreparably shattered. In little more than half an hour after, the sea and river, with all the canals, overflowed their banks with great violence, laying under water all the coasts of the Islands adjacent to the city and its neighbourhood, and flowing into the very streets. The water came on in vast black mountains, white with foam at the top, and demolished more than one half of a tower at the bar. In the adjacent strands every thing was irrecoverably lost, for all that was overflowed sunk, and the beach became a sea, without the least resemblance of what it was before. Many persons perished; for, altho' they got aboard some vessels, yet part of these foundered, and others being forced out to sea, the unhappy passengers were so terrified, that they threw themselves overboard. The day was serene, and not a breath of wind stirring.

At Cadiz, ten minutes after eleven, a wave was seen coming from the sea, at eight miles distance, at least 60 feet higher than usual. It dashed against the west part of the town, which is very rocky. Though these rocks broke a good deal of its force, it at last came upon the city walls, beat in the breastwork, and carried pieces of the building of eight or ten ton weight to the

distance of forty or fifty yards. When the wave was gone some parts that are deep at low water, were left quite dry, for the water returned with the same violence with which it came. At half an hour after eleven, came a second wave, and after that four other remarkable ones; similar waves, but smaller, and gradually lessening, continued with uncertain intervals till the evening.

At Gibraltar, where the earthquake lasted about two minutes, some of the guns on the battery were seen to rise, others to sink, the earth having an undulatory motion. Most people were seized with giddiness and sickness, and some fell down; others were stupified; and many that were walking or riding felt no motion in the earth, but were sick. The sea rose six feet every fifteen minutes; and then fell so low, that boats, and all the small craft near the shore, were left aground, as were also numbers of small fish. The flux and reflux lasted till next morning, having decreased gradually from two in the afternoon. At Madrid, the earthquake came on at the same time as at Gibraltar, and lasted about six minutes. At first, every body thought they were seized with a swimming in their heads; and, afterwards, that the houses were falling. Here no accident happened, except that two lads were killed by the fall of a stone cross from the porch of a church.

[ *To be continued.* ]



The PROVIDENCE of GOD ASSERTED.

TO THE EDITOR.

Dear Sir, *Bradford, Wilts. Aug. 15, 1805.*

**T**HE Rev. Dr. B——, of Freshford, in this County, requests that the following Anecdote, which is recorded in the life of the late Rev. Mr. Wesley, may be published in the Methodist Magazine. The reason which the Doctor assigns for making this request, is as follows:

“Here we have a remarkable instance of the fatal consequences of filial disobedience. It presents an awful lesson to the rising generation, warning them against pursuing a similar conduct, lest it should be followed by similar effects.” I remain,

Yours affectionately,

GEO. BALDWIN.

IN the year 1738, Mr. Wesley received a letter from a friend in Lincolnshire, intreating him to serve the Church of a Mr. Hume, some time before deceased, during its vacancy. Mr.

Wesley, reading the Letter, enquired of one of his Lincolnshire friends, Whether Mr. Hume was dead? "Have you not been informed of the calamities of that family?" replied his friend. "I have not," said Mr. Wesley; "I will then," said he, "relate them to you."

Mr. Hume had four sons and one daughter. Three of the sons were educated at Oxford and entered into holy orders, the other went into the Guinea-trade, and settled on the coast of Africa.

About nine months ago, Mr. Hume was riding out and watering his horse at a large pond, the unruly beast plunged out of his depth; by which Mr. Hume was so wetted that he caught a violent cold, which was followed by a fever that caused his death. Lord ———, the patron of Mr. Hume's living, was determined it should remain in the family as long as possible, and, therefore, gave the eldest son a presentation to it; Mr. Hume, the father, had just rebuilt the Parsonage-house before he died. The son took possession before it was dry, and the dampness of it occasioned his speedy death. The second son was then presented to the Living; and he died also a few weeks after his induction. The third son (his brother dying suddenly) set off from Oxford to receive the presentation. In his way he lay at the house of an old acquaintance of his father. The gentleman of the house had a beautiful daughter, with whom young Mr. Hume immediately fell in love. He, therefore, before he departed, begged permission to return and make proposals: to which the father consented. Mr. Hume, after his induction to his Living, returned, according to his engagement, and, in a few days, the marriage was completed, but in six weeks after the nuptials, the lady was brought to bed; and Mr. Hume, soon afterwards, died with grief.

The conclusion of this mournful Episode should not be omitted. Mrs. Hume, soon after the death of her third son, received a letter from the only remaining one, informing her, he was just going to sail from Africa to England with a fortune sufficient to make the whole family comfortable; and, in a few days after, she received a letter from the Captain of a swift-sailing vessel, who had been hailed by the ship in which her son sailed, by whom she was informed, that her son had died on his passage of a disorder which then raged in the ship. Mrs. Hume, sinking under the weight of such a complication of misfortunes, soon died of a broken heart. Miss Hume, about a month after the death of her mother, was in company with a Physician, who, looking stedfastly at her, observed, "Madam, you take opium, I know it by your eyes, and I am afraid you have put it out of my power to recover you." She confessed that the misfortunes of her family had so entirely deprived her of rest, that she had taken laudanum, to obtain a little repose. The Physician prescribed. In a fortnight she recovered

recovered her appetite, her colour, and, in a good measure, her health. The Physician then advised her to take a table-spoonful of julap he had prescribed for her, whenever she found herself inclined to be sick. A few days after this, she desired the servant to bring her a spoonful of the julap. The servant, mistaking the bottle of laudanum for the julap, brought her a spoonful of the laudanum, which she drank; and soon afterwards she fell asleep, and awoke no more.

When Mr. Wesley received information of the death of the last of the family, he recollected a remarkable observation made to him by his mother many years before. He had been commending to her, in very strong terms, Mr. Hume and his amiable family. "John," replied Mrs. Wesley, "depend upon it, that family will come to an untimely end." Mrs. Wesley was a woman so far from being given to censure, that Mr. Wesley asked, with some surprize, "Madam, why do you speak so severely of so lovely a family?" "John," said she, "I will tell you why: I have observed, in various instances, in the course of my life, that, where persons have grossly violated the Fifth Commandment, and, afterwards, have been brought to the fear of God, the Lord has reversed the promise, and punished them for their transgression, with temporal death. Mr. Hume and his family lie under this censure. I remember the time when his mother lived under his roof; he used her cruelly. He grudged every bit of meat she put into her mouth, and the whole family partook of his spirit. And, depend upon it, God will remember them for this."

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The GRACE of GOD MANIFESTED,

In a Short MEMOIR of MR. & MRS. BARKER.

**M**R. JOHN BARKER, was born at Spaldington near Howden, in the year 1733 or 1734. His Father was a member of the Church of England, but his Mother was of the Roman Catholic persuasion, and endeavoured to educate her children in the same profession. However, it appears, that John, at the age of fourteen, made a formal renunciation of the Popish tenets before the Priest. The Spirit of God began to strive with him at an early period of life, and, by degrees, he was convinced of the necessity of something more than a bare attendance on divine ordinances, in order to salvation. Nevertheless, he pursued the vanities and follies of the world till after his marriage. At that time, it was a rare thing indeed to hear a real gospel sermon. The Methodists were then but few in number in that part of Yorkshire, and there was but little preaching in the neighbourhood: only a

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sermon, now and then, in a few places. The first Methodist Preacher Mr. Barker heard, was Mr. William Fugil: and he did not hear in vain. For the gospel came to him, not in word only, but also in power and in the Holy Ghost convincing him of sin. He was deeply awakened to a sense of his lost and undone state by nature and practice, and was made sensible that, without a change, he could not be saved. He sought the Lord with his whole heart; and that kind Being, who gives consolation to the distressed, soon gave him to taste that he was gracious, and bestowed on him the joy of his salvation. As it was through the instrumentality of the Methodist Preachers that he was brought to the knowledge of the truth, he thought it his duty to give them all the encouragement he could. He received them as his spiritual instructors, and they preached regularly in his house for many years.

Soon after he had tasted the good word of God, not being satisfied to eat his morsel alone, he began to exhort in some places, and, in a little time, to preach to the inhabitants of the adjacent villages, the gospel of Jesus Christ, considering that, as he had freely received, it was his duty freely to give. Many times, after working hard, all the day, being a Farmer, he has set out on foot and walked several miles to preach, and returned home the same evening. And on Sundays he frequently rode ten, fifteen, or twenty miles upon the same important errand. His success was considerable; and he was the mean of introducing preaching into many places where it is continued to this day. It ought, however, to be observed that this was not effected without much labour, hazard, and expence. In many places there was no kind, hospitable friend to receive him and his message. On the contrary, contempt, reproach, ridicule, persecution, and the expences of supporting himself and horse at Public-houses, were frequently all the reward he met with for his *work of faith and labour of love*. His abilities, as a Preacher, were far above mediocrity. Endued with an uncommonly strong understanding, and a considerable share of useful information, he appeared in the pulpit to great advantage: his views of divine truth were so clear, his arguments convincing, and his address so affectionate, that, I believe, few heard him with attention and a mind unprejudiced, without finding, not only much to approve, but much to admire.

But if Mr. Barker excelled as a Preacher, his spirit as a hearer, was equally excellent. For altho' few are so capable, yet few are so disposed to find fault with what they hear as he was. To error, indeed, in matters essential, he would give no quarter, but he has been known frequently to say, that he hardly ever heard the *truth* preached, however *feebly*, without being profited. Another amiable trait in his character, was the manner in which he bore insults and injuries. In this he has astonished many, instead of

seeking revenge, or rendering *railing for railing*, he patiently bore and quietly suffered reproach, committing himself to him that judgeth righteously.

It may not be improper to mention another particular of Mr. Barker's character, which, perhaps, has seldom been equalled; I mean his amazing fortitude under severe family trials. As a man he felt, and that keenly, but as one ever conscious that Infinite Wisdom cannot err, he manifested a greatness of mind, which seemed almost peculiar to himself. Sometimes, indeed, when speaking of Mrs. Barker's afflictions, he has observed that, considering her conduct as a christian, and her complicated sufferings, he was almost ready to conclude that the Almighty used severity in his conduct towards her; yet when he considered, that "all things shall work together for good to them that love God," he endeavoured to solace himself with the persuasion, that "what we know not now we shall know hereafter."

About seventeen years before he died he gave up the farming business, and went to reside at Howden, where he was, for several years, employed as Agent to one of the Banking-houses in Hull: in which situation, he exerted himself for the benefit of his Employers; but, finally, about a year before his death, retired from all worldly business. It has been said of Mr. Barker, that he was too much attached to the world and to worldly company, and that this considerably obstructed his usefulness. I feel no disposition to treat such a report as altogether a calumny, or to attempt fully to exonerate his character from this charge: yet there can be no risk in saying, that it generally proceeded from persons of whom he had a right to expect better treatment. And if those who suppose he was not so liberal as he might have been, would but reflect on the free manner in which he received persons of a religious character into his house, and on the kindness he was ever ready to shew them, they would, perhaps, find in this reflection what might serve as an antidote to a disposition for censoriousness. As to worldly company, it must be allowed that his business frequently called him into such company, and being of a communicative disposition, and agreeable as a companion, perhaps he spent more time than might be justifiable in this way. Yet it was not unusual with him to turn the conversation to religious subjects, and, if opposed, to vindicate the truth in the most satisfactory manner. If, however, upon the whole, he erred in this respect, and thereby suffered loss in the best of things, this ought to serve as a way-mark to others, and to operate as an incitement to greater watchfulness.

On account of the infirmities of age, his labours, as a Preacher, were more confined for a few years before his death than formerly: yet he continued to preach occasionally at Howden,



and was a constant and steady hearer as long as he was able. The time of his dissolution now drew near, and he was seized with an affliction which baffled the skill of the Physician, and defied the power of medicine. Being in the house with him one day, during his affliction, and being about to take my leave of him, he took me by the hand, and looking at me in the most affectionate manner, repeated the words, "Watch and pray: Watch and pray."

For the particulars of Mr. Barker's sickness and death, I am indebted to Miss Barker, whose account I here subjoin.

"My Father's affliction being of such a nature as to render the use of opiates necessary, he was precluded from speaking much about any thing. At intervals, however, I put some questions to him, and he always answered me in a rational manner, and so as to give me reason to believe his confidence was unshaken in the Redeemer. Many friends were kind in praying and conversing with him. On the Thursday before he died, he went to the bed-side of my dear mother, and said, 'I have done all I can for thee: thou hast suffered ten martyrdoms; but I may go first yet. My affliction is in the vitals.' She answered, 'The pilgrimage of us both here seems as if it were to end nearly at the same time: ' Yet she little expected the next sabbath was to close the scene. He sat down in a chair, and spoke more largely of his experience than I ever heard him before. 'I have nothing to say of myself: but Christ is my Rock. In him I trust, I am a poor sinner saved by grace. Let nothing else be said of me, I have been a man of prayer; but not so much so as I ought; I fall far short: yet my confidence I hold, I rely upon Jesus Christ as my only hope and support.' He had continued to perform family duty till that night: and we had thought him more spiritual in prayer, for two months prior to his death, than usual. And the last time he prayed at the bed-side of my mother he was particularly so; and his prayer had a great effect on all present. I believe the Lord had been preparing him for his great change, for we observed him to read the Holy Scriptures much, and often to weep, as he sat in the chamber, for some time together. I also frequently found him upon his knees in his own room. He was able to speak till the Lord's-day at one o'clock. Many times between nine in the morning and that hour, I asked him if Christ was present and precious to him, and if he had no doubt, and he answered: 'He is precious: I am safe;' and then put his hands together in prayer. He suffered much, but at last departed in peace about 5 o'clock on Sunday, August 19, 1804, I doubt not, to join the Church triumphant, and begin a Sabbath that shall never end."

Thus died, in the seventy-first year of his age, Mr. Barker, bearing testimony in death to the truths which he had been accustomed to hear and preach,

I subjoin to the preceding, a short account of Mrs. Barker. It appears that, in the early part of her life, she was too much taken up with the fashionable amusements of the present life. Of her first religious impressions we are not furnished with any account: but, it seems she was convinced of sin under the first sermon she heard among the Methodists. Seeing her lost condition, she did not confer with flesh and blood, or put off the great work of salvation to a more convenient season; but being obedient to the heavenly call, and seeking redemption in the Lord Jesus, he revealed unto her his pardoning love, and she rejoiced in the God of her salvation. This was soon after the time when her husband was awakened: so that they both joined themselves to the Methodists at or near the same time. As if sensible of what awaited her, she endeavoured to arm herself with that mind that is best calculated to bear trials and afflictions. A life of suffering was her portion, and she had need of much faith and patience: and perhaps they never were both in more complete exercise. By the one, she obtained victory over the world, and by the other, she evidenced such resignation to the will of God, and such cheerful acquiescence in the dispensations of divine providence, as are seldom met with.

Two principal sources from whence her trials proceeded, were the loss of her children and her bodily afflictions. She was the mother of fourteen children, all of whom, except one, were carried to the grave before herself, some dying in their infancy and others being snatched away in the bloom of life. To say, from the heart, under such circumstances, "Thy will be done," is an attainment rarely manifested. Yet she was enabled to say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord." Throughout her life the Christian shone with peculiar lustre. For the happiness and welfare of all her family she continually manifested much solicitude. To endeavour to lessen the miseries of human life and increase its comforts, seemed to be her element: and if she could not effectually relieve any, she never failed tenderly to sympathize with them. In the relation in which she stood to those around her, whether as wife, mother, or mistress of her family, she conducted herself with the greatest propriety. To the poor she was a constant friend. And, as a member of the Methodist Society, her character stood unimpeached, and her integrity undisputed. Her understanding was strong and clear, her conversation edifying, her deportment humble and steady, and her crucified Redeemer was her theme, the subject of her song, and her strong Tower.

During the last four years of her life, she was entirely confined to her room, and her sufferings were almost without a parallel as well as without intermission. And for the last two years or upwards, she was confined to her bed, being entirely unable, with-

out assistance, to move any part of her body, except one hand. But if in her better health she was an example to those who wished to *do* the will of God, she was now an astonishing pattern of patient suffering. Supported by divine grace, she was enabled to bear her pains without a murmur; or if, in the least, tempted to it, she would immediately cry, "Father, not as I will, but as thou wilt." Having an opportunity of seeing her generally once every week, I can bear my testimony, with those who were constantly about her, that she was invariably the same. Her soul seemed to be ever full of God, and prayer and praise were her delight. Never was she willing for us to part without uniting, in prayer around her bed. These were moments of peculiar solemnity. They were, indeed, times of refreshing from the presence of the Lord. The last season of this sort which I had with her was, I think, two days before she died. We prayed together in the forenoon; and in the afternoon I went again, when she said, "Offer me up once more to God." We prayed, and wept, and God was with us of a truth. She said, "I beg you will not have the least doubt of my happiness: I know that my Redeemer liveth. Christ is precious to me; he is my *all in all*." I left her, and before I went again, her happy spirit had taken its flight to a better world.

Miss Barker, who was with her mother, observes, that she prayed much that she might not dishonour God in her last moments, and seeing her daughter weep, said, "My dear, this is nothing to what Jesus suffered for me; I have many comforts: He had none. This is for some good end, God does nothing wrong, I shall soon be with him." About four days before she died, observing convulsions approaching, Miss Barker, said, "I am afraid I shall not be able to bear the sight: and I little thought that your Lord would have suffered you to drink so bitter a cup at last." She replied, "But I did, ever since the death of your dear Father." Then, laying her hand upon her breast, she said, "Here is a wound, never before made, that will render my dissolution more painful; but it will soon be over!

' O the pain, the bliss of dying!  
Cease, fond Nature, cease thy strife,  
And let me languish into life! '

She encouraged her daughter to trust in God, saying, "He never fails them who put their trust in him." On the Tuesday before she died, she said, "It is finished; the work is completed, and Christ is all in all. I often, my dear, rejoiced in the expectation of seeing my children, and friends, and your Father in heaven: but these are but secondary considerations *now*. My Jesus is all to me.

' O what

‘ O what hath Jesus bought for me,  
 Before my ravish’d eyes!  
 Rivers of life divine I see,  
 And trees of Paradise.’

I see, I see, I see,—I want to be filled with love.” Miss Barker replied, “You seem already so.” “Oh!” she added, “but I want to be filled. O for strength to praise my God! Come, Lord Jesus, come quickly.” Then, as if she beheld her Saviour, she said, “I will, I will;” and beckoned as if ready to take her flight, repeating, “O glorious hope! It bears the fainting spirits up: it brings to life the dead.” Her language was such as might be expected from a soul purified from all its dross, ready to wing its way to immortality, and join its kindred spirits in the realms of bliss. Heaven shone in her countenance while she exhorted all around her to follow Christ. On Wednesday she said, “The work will not be over to-night:” but in the morning added, “Don’t be weary: I shall not spend another night in the body.” And so it was, for, on Thursday evening, about half past six, Dec. 13, 1804, she left this vale of tears, and entered the mansions of eternal joy.

Thus terminated the life and sufferings of Mrs. Anne Barker, in the 69th year of her age, leaving behind her an unfeigned character, and triumphing in the blessed assurance of eternal glory. A sermon was preached on the occasion, at the Methodist Chapel in Howden, by Mr. Joseph Sutcliffe, from, “I know that my Redeemer liveth,” a text which she had chosen for the purpose. The large congregation there assembled, and the tears shed on the occasion are, perhaps, sufficient evidences of the high estimation in which she was held by those who knew her. Should, however, these forget her worth, she is nevertheless among those who shall be had in everlasting remembrance.

Spaldington,

HENRY BELL, JUN.

Feb. 26, 1806.

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#### A short Account of Mrs. BRIDGINS, of BIRMINGHAM.

**M**RS. BRIDGINS was, from her childhood, more seriously inclined than the general part of young people are, which might be owing, in a great measure, to the restraints laid upon her by her kind parents. She was kept out of the way of those temptations which others are exposed to. For this she was truly thankful, more especially during her last illness, and spoke of it to Mr. Lewty with gratitude.

In the year 1790, being on a visit in Cheshire, she was deeply awakened, and began to seek the Lord. In the beginning of the year 1791, she joined the society, being then about nineteen years of age. From that time she was very serious and circumspect in her

conduct, altho' it was more than two years before she found peace with God. In 1794, she was visited with a severe illness, which it was thought would have ended in her dissolution. During some part of this affliction, her mind was in great distress. "O!" said she one day to her sister, "to think of dying without an interest in that precious blood!" Her countenance, and the impressive manner in which she spoke it, will never be forgotten. Her sister endeavoured to comfort her in the best manner she was able, and after some time, the Lord appeared in her behalf, and spoke peace to her fearful mind. After her recovery, she was very serious, but her natural disposition leading her to dwell too much on subjects of a gloomy nature, she did not enjoy a constant and uninterrupted peace. Sometimes she went on her way comfortably, at others, she was cast down: but, if she did not always rejoice in the Lord, she did not rest satisfied without being able to do so. In the year 1798, she took a journey into the country to visit some friends, during which, she suffered much loss in her soul by being exposed to gay and trifling company. It was some years before she recovered what she then lost, altho' her behaviour was truly upright. She was always remarkably sincere, and very unwilling to think of herself, or that others should think of her better than she deserved.

In December 1804, by going to reside in a damp house, and being in rather a weak state of health, she took a violent cold, which, at first, she took little notice of, hoping, with care, it would go off again. In the latter end of March, the disorder made rapid progress, and, by the advice of a medical gentleman, she was removed into the country, where, however, she grew worse. After this, the disorder took a more favourable turn, and her friends were willing to flatter themselves that a speedy recovery would be the result. In order, if possible, to effect this, in July she went into Cheshire, that she might obtain the benefit of her native air, and returned in September considerably better. Her friends were now in hopes, if she could, by any means sustain the severity of the Winter, that in the Spring she might, with the blessing of God, recover her strength. But the Lord's ways are not as our ways, he only knows what is best. At different periods the following passages of Scripture, with many others, were deeply impressed upon her mind, and were means of encouraging and strengthening her. Isaiah xliii. 2, "When thou passest thro' the waters, I will be with thee; and thro' the rivers, they shall not overflow thee," &c. Psalm lxxiii. 23, 26, "I am continually with thee: Thou hast holden me up by thy right hand." "Thou shalt guide me with thy counsel, and afterward receive me to glory." "My flesh and my heart fail: but God is the strength of my heart, and my portion for ever." The well known hymn also,

"The morning flowers display their sweets," &c.

was much blessed to her, the 5th verse of which she could firmly believe and rest upon."

" Yet these, new rising from the tomb,  
With lustre brighter far shall shine:  
Revive with ever-during bloom,  
Safe from diseases and decline:"

and therefore could say, with resignation and cheerfulness,

" Let sickness blast, let death devour,  
If Heaven must recompence our pains;  
Perish the grass, and fade the flower,  
If firm the Word of God remains."

After her return from Cheshire, she was able, for a few times to attend the public and private means of grace, tho' with much fatigue of body. A short time before Christmas her disorder became more violent, and her mind rather clouded. A friend enquiring of her one day concerning the state of her soul, she said that, when she viewed death approaching, she did not feel any fear, but could not rejoice as many did. On Sunday, Jan. 26, Mr. A— visited her, and his conversation was of much use to her. In the evening she persuaded the family (except the servant,) to go to the Chapel, finding power to resign herself up entirely into the hands of the Lord: and then her confidence and her comfort were restored to her.

Mr. Lewty, who now visited her, says, he has seldom had a more precious opportunity than he experienced on this occasion. When he asked her how she found the state of her mind, she replied, in a very low voice, being scarcely able to speak, " I am indeed very weak in body, but very happy in my soul: the Lord is very gracious to me: I did not expect to be thus supported. He is, indeed, a precious Saviour. I have no doubt but he will continue to save me to the end." " You have much cause to bless God," said Mr. L. " for religious parents, who introduced you early into the paths of duty." " Indeed I have," answered she, " Oh! what should I do in my present condition were I a stranger to God and his people!" He further observed, that it was a mercy to reflect, altho' she was leaving her children behind her, she might have a good hope, that as her dear partner had united himself with the Lord's people, he would use his utmost endeavours to train them up in the fear of the Lord. " Oh!" replied she, " this is an unspeakable comfort to me indeed! and, I trust, after a little while, I shall meet them in glory!" She added, " I thank you for coming to see me, and beg you would come again." About a week before her death, he called upon her, and found her in the same happy frame of mind. On Monday her sister visited her. As soon as she entered the room, Mrs. B. began to tell her what the Lord had done for her soul. " Oh," said she, " my af-

fiction is nothing! What cause have I for thankfulness! Every thing about me calls for gratitude. I now see that no good actions of mine can render me acceptable to God; but I must cast myself just as I am on the merits of my Saviour. I have no doubt but I shall one day see his face, and shall sing his praise to all eternity."

On Wednesday Mr. Lewty again called upon her, when she was much comforted, and expressed her confidence in the Lord, in the following verse:

"What hath the world to equal this,  
The solid joy, the heavenly bliss,  
The love immortal, love divine!  
The love of Jesus ever mine!  
Greater joys I'm born to know,  
From terrestrial to celestial,  
Till we up to Jesus go."

On Friday also, her mind was in a very comfortable state. On Saturday her pain was very great. It would have pierced a heart of stone to have observed the tears run down her poor emaciated cheeks, while she prayed earnestly for patience to enable her to bear her affliction, and to be made fully meet for the Lord, and that he would take her to himself. On Monday, after she was carried down stairs, and laid on the sofa, she called on those who attended her to help her to praise the Lord, while the tears ran down her face, in holy love and gratitude for the many mercies she enjoyed. Her sister remarked to her that she had nothing but her affliction to contend with, having every kind of attention from her friends that it was possible for her to have, and above all, the goodness of God manifested in giving her sweet peace. Of this she was fully sensible, and seemed lost in wonder, love, and praise. In the evening, her much-valued friend, Mrs. Reece, accompanied by Mr. J. Reece from Cheshire, came to see her: but she was so very ill as to be scarcely able to speak. She signified that all her dependance was upon the Lord, saying, "He will not, I know he will not cast me off." On Tuesday she took to her bed, not being able to bear the fatigue of being dressed, and appeared rather better. On Thursday she was very happy, and gave particular directions about her clothes, being desirous to arrange her worldly concerns that she might have nothing to do but to die whenever it should please the Lord to call her.

Early on Saturday, her sister visited her, when she appeared much worse, her dissolution approaching fast: And then, for the first time, she expressed a desire that some person might sit up with her. In the afternoon, she said she had sensibly felt the presence of the Lord for two hours, adding, "I cast myself on him: I know he will not cast me off." Mrs. Reece again visited, and comforted her by observing, that as she had just before experienced much

temptation, she would very soon be out of the power of it. She was very restless all the day. Her sister being present, heard her repeating, "Come, Lord, and no longer delay to make ready thy bride." Her mind was calm and serene, and her eyes and hands were almost constantly raised to heaven in ejaculations for support and comfort. Her cough, being almost without intermission, rendered her breathing very difficult, and weakened her extremely. But still she appeared to be constantly engaged in praise or prayer, frequently repeating, "I will not give up my hold: The blood of Christ cleanseth from all sin: I will not let him go."

Soon after 12 o'clock, her disconsolate husband having retired to take a little rest, was called up again, by her desire, about three, when he found her considerably weaker, but quite composed. She looked at him very anxiously, gave him her hand, and said, "God bless thee, I commit thee and my dear children into the hands of a good God, and I trust they will be brought up in the nurture and admonition of the Lord." Soon after, she appeared to suffer very much, and exclaimed, "This is agony: but what did HE suffer for me? May he give me patience! I am afraid lest I should seem to murmur." Seeing her afflicted partner extremely distressed, she said, "Do not grieve, thou wilt hurt thyself." Soon afterwards she appeared to be in an ecstasy of praise and joy, and said, "Oh, help me to praise my Jesus. I wish Mr. A— were here to help me to praise my Jesus:" which words she repeated. Her distressed husband being very anxious that she should shew him by some token, that she was happy in her mind; but from the extremely agitated state of his own, not being able to signify his desire, to his unspeakable comfort, lifting up her arms, she exclaimed, "This is the token I give you, that Jesus is mine, and I am his:" and immediately afterwards said, "I am thine, and thou art mine. Satan, get thee to thine own place: I will not give up my Jesus. Lord, suffer not thy poor creature to be tempted."

She expressed a great desire to see her mother, and therefore she was sent for. Then Mrs. B., clasping her hands together, and lifting up her eyes to heaven, earnestly cried out, "God bless my dear father and mother," repeating the words, and then added, "and my dear brother and sister, my darling sister." It now evidently appeared that her end was very near; when she was heard to say,

"Our conflicts here shall soon be past,

And *you* and *I* ascend at last,"

laying as great an emphasis upon the words *you* and *I*, as she was able: adding, "O! that I had wings like a dove, for then would I fly away and be at rest." The last words which she spoke (so as to be distinctly understood) were, "I am almost thro' a few more conflicts, and then all will be over."



About 7 o'clock her mother, whom she tenderly loved, and whom she had most anxiously wished to see, arrived, and in about two or three minutes afterwards, Mrs. B. resigned her happy spirit into the hands of her dear Saviour and Redeemer; with whom she now enjoys uninterrupted bliss and unspeakable glory,

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### MISCELLANEOUS.

#### ANALYSIS OF MR. JEBB'S SERMON.

To the EDITOR,

Dear Sir,

**I**N your important and seasonable Remarks on the Report of the Hibernian Society, in your Number for February last, you mention, with approbation, a Sermon lately preached by the Rev. John Jebb, A. M. "at the ordinary Visitation of the Most Rev. Charles, Lord Archbishop of Cashel, and published at the desire of his Grace, and the Clergy of the United Dioceses of Cashel and Emly."—Sermons, when properly written, deserve, without doubt, one of the first niches in the Temple of Literature. And that they are degraded to the most obscure corner, is to be attributed as frequently to the negligence, or want of ability in the Writer, as to the corrupt taste of the Reader. Many of the Sermons of the last century, were complex dissertations, with innumerable branches, profusely hung with scholastic distinctions and divisions, which tended to fatigue the Reader, without increasing his stock of either knowledge or piety. Many of those of the present day are in the opposite extreme, in every respect, except the effects produced in the mind of the Reader, which are nearly the same. Mere superficial essays, formed in the school of Seneca, Epictetus, or Socinus, with scarcely a varnish of Christianity; as destitute of Scripture truth, as of spiritual energy, they communicate nothing to the mind of the Reader, with respect to his eternal concerns, but lukewarmness; or total indifference, or scepticism. However, we have some honourable exceptions, and I believe the sermon you refer to is one of them,

I have perused this sermon of Mr. Jebb, with considerable attention and interest; and, finding it much superior to most Visitation Sermons, said to be published by desire, I have conceived an idea that an *Analysis* of it may be both acceptable and useful to many of your Readers, and have taken the liberty of sending you the following; which, if you think proper, you may insert in your very edifying and widely-extended Miscellany.

The text which Mr. Jebb has chosen, is 2 Timothy ii. 15, *Study to shew thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the word of truth.*

The exordium contains Four principal and appropriate Sentiments:—

“ God has one great work, (if we may so express ourselves), peculiarly at heart; that, in this lower world, it is his prime object to restore fallen man to the image of his own perfections:—That one imperishable soul is of more value than the whole material universe:—That every private Christian is called to be a worker together with God, to promote the aforesaid object; for there is none, however narrow his sphere, who may not exert some salutary influence, who may not contribute to turn some sinner from the error of his way.” But Ministers of the gospel “ are peculiarly set apart for this glorious and benignant purpose. As Christians, we should do much; as Ministers, we should do more. We should deem it the grand object of our thoughts, our wishes, our prayers, that we may shew ourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth.”

In the arrangement of the subject, Mr. Jebb considers the text as containing an “ Apostolic admonition,” consisting of three “ branches:”—I. *Study to shew thyself approved unto God.*—II. *A workman that needeth not to be ashamed.*—III. *Rightly dividing the word of truth.*—I beg leave to observe here, that if there be not ingenuity and logical exactness, in this division of the discourse, there is, at least, ease and simplicity: and if there be not deep and critical investigation in what follows, yet a vein of piety and fidelity runs through the whole, which a lover of the gospel cannot but rejoice to see. Under his *First head* of discourse, Mr. Jebb introduces the motives to study, and gives an interesting description of the obligation which Ministers of Christ, and indeed all genuine Christians, are under to God; observing, among other things,

“ It is to his inestimable love, in the redemption of the world by his Son, and the consequent influences of his Divine Spirit, that we are indebted for our own personal share in that blessed religion; for whatever we already possess of holiness and peace, and whatever we hope to enjoy hereafter of consummate happiness in heaven.” And hence Mr. J. infers as follows: “ Therefore, in whatever light we view him, (God) we must feel that we never can be excessive in this most important of all studies, to shew ourselves approved unto God.” P. 9, 10. These are all truths, purely scriptural, and highly important, as are also the following:—“ My Brethren, it is of prime importance, that we rightly estimate the grounds of this most holy approbation;—external qualifications” alone are not sufficient: “ the truth of God, and the essential spirit of Christianity, require that our supreme anxiety should be about internal principles.” P. 10, 11. “ We should begin with the diligent inspection of our hearts; for thence must flow, not only all the issues of individual piety, but all the streams of Ministerial usefulness. The single eye, the pure intention, the undivided view (consideration) of what is God's will;—the undissimulated love of what is his command;—the most ardent zeal for his glory;—the most disinterested affection for his creatures;—these are the internal principles which God looks for in the Ministers and Stewards of his mysteries.” Lower principles, it is true, may procure us considerable respect and estimation from our fellow mortals; but it is only the faith, and fear, and love of God, purifying our souls unto unfeigned love of the Brethren, that can master the interior movements of the soul, give life and spirit to the labours of our calling, and make us worthy of the approbation of God.” P. 12, 13.

Many of your Readers have, no doubt, observed, that the term *WORTHY* is used in Scripture, and by Divines, in three prominent senses. 1. It expresses *PROPER MERIT* and *DEMERIT*, the former,

Rev. v. 9. where it is applied to Christ, *Thou art WORTHY, for thou wast slain, and hast redeemed us to God by thy blood*: the latter, Rev. xvi. 6, where it is applied to persecutors, *Thou hast given them blood to drink, for they are WORTHY.* 2. It signifies a kind of *derived and subordinate, or IMPROPER merit, or worthiness, and such as is recommended and rendered acceptable to God, through the proper merit of Christ, Luke xx. 35, They who shall be accounted WORTHY to obtain that world, &c. and Rev. iii. 4, They shall walk with me in white, for they are WORTHY.* 3. It means *suitable to, or in a manner becoming.* Thus Col. i. 10, *That ye might walk WORTHY of the Lord*: 1 Thes. ii. 12, *That ye would walk WORTHY of God.* Eph. iv. 1, *That ye walk WORTHY of the vocation, wherewith ye are called.* In all which passages the sense evidently is, that their conduct should be *suitable to the relation in which they stood to God, and therefore pleasing to him and becoming their Christian calling and profession.* It is used by Mr. Jebb, I conceive, in the above-mentioned passage, in the *second sense*, without any intention of overlooking the only foundation of our justification and acceptance with God, *Christ crucified.*

The next page (14) is so excellent, that I make no apology for copying the whole of it.

"In this deep and radical sense, to *show ourselves approved unto God*, is to thirst after inward holiness of heart: it is to seek for God's image in the very depths of the soul; it is to be watchful over the slightest movement of our affections, to be conscientiously jealous of our most transitory thoughts; it is to prove and examine the *motives of our most plausible actions*, that they may proceed, not from mere animal good-nature; not from the fear of man; not from the love of reputation, much less from any fordid views of temporal advancement; but from the cordial, predominant, unremitting desire of *working the works of Him who hath sent us.* And as we are altogether unable, not only to do, but even to think, any thing that is right, *of ourselves*, we should each individually feel the deep and continual necessity of praying, with the Royal Penitent, *Search me, O God! and know my heart; try me, and keep my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting!*"

When Mr. Jebb, under his *second head* of discourse, speaking of the religion of the heart, observes, that if Ministers "were once deeply possessed of this internal rectitude, they would then, in the fullest and happiest sense, be workmen that need not to be ashamed," he must mean, supposing that they be *really*, as well as by profession, "called by the Holy Ghost to take upon them the office of the Ministry." For it is certainly a possible case, and one which there is reason to fear, has frequently occurred, that truly pious men may enter into the Ministry, having been brought up for it, when they have neither talents suitable to the work, nor a call from the Holy Ghost.

But I fully agree with Mr. J. in what seems to be his primary design to prove, that, without this internal piety, no one can be *a workman that needeth not to be ashamed*; for

"He alone can speak of Christianity, in its depths and fulness, who has practically

ascertained its power to give victory over evil passions, ascendancy over wrong desires, freedom from unholy and unhappy tempers, deliverance from guilty terrors;—who knows, with certainty, that the fear of God is a sure preservative from sin, and the love of God a no less infallible principle of *righteousness and peace, and joy in the Holy Ghost.*"

Mr. Jebb closes this part by urging his brethren to prosecute their sacred and appropriate studies, from the consideration of this being "an age of enquiry and observation;" from the "shame and woe that must be their portion, if they do not study, that they may be ready to give an answer to every man that asketh a reason of the hope that is in them; and in the spirit of meekness and love, to oppose, as occasion may require, the sincere word of the gospel, to a cold, rationalizing Semi-Christianity, on the one hand, and to a zeal, not according to knowledge, on the other." But he adds, "it is not, after all, for a controversial purpose, that we are primarily or chiefly to engage in sacred study: it is, that *we may save ourselves and them that hear us.*"

Under the III. and last head, *Rightly dividing the word of truth*,\* Mr. J. begins by remarking, that "he who, by wise and pious reading, frequent meditation, and above all, by fervent prayer, has attained an acquaintance with the spirit, no less than the letter of the sacred records," will distribute, with prudence and propriety, to each hearer, his proper portion of instruction. He introduces our blessed Lord and St. Paul, as examples of this judicious management, and declares it to be the "*bounden duty*" of every Minister, "*to study*" them, and to "*offer the milk of the word—the first principles of our holy religion, to the babes in Christ.*"—"To more advanced believers—*young men and fathers, we must give strong meat, endeavouring to lead them on to perfection.*" Here Mr. J.'s exemplars afforded him an opportunity of noticing, distinctly, another class of

\* *Ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας*, literally, *rightly cutting*, (that is, separating or distributing), *the word of truth*. "Some think," says Dr. Doddridge, "here is an allusion to what the Jewish Priest or Levite did, in dissecting the victim, and separating the parts in a proper manner, as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifice.—Others think it refers to guiding a plough aright, in order to divide the clods in the most proper manner, and make straight furrows. But, perhaps, this metaphor may be taken from the distribution made by a Steward, in delivering out to each person under his care such things as his office, and their necessities required." Dr. Whitby, on the words, speaks nearly to the same purpose. "This word, *ὀρθοτομοῦντα*, is a *sacrificial* word, relating to the right dividing of the *sacrifice*, which was to be laid upon the altar, by cutting off, and laying aside those parts which were not to be offered, and severing them from those that were. And to this sense St. Chrysostom, Ecumenius, and Theophylact, refer the word here, saying, that he requires Timothy to separate from the preaching of the word, all noxious and idle questions, *πᾶσα τὰ περιττὰ*, all superfluous things, and give his hearers only *the sincere milk of the word*: and this sense agrees well with the preceding and following words. Others think it refers to the cutting out a straight path to walk in; and so it is an admonition (to Timothy, and every Minister) saith Theodoret, to keep close to the truth of the gospel, in all his exhortations, *τῷ κανόνι τῶν ἁγίων λόγων ἐπιμένοντες*, *following the Canon of the Holy Scriptures.*

persons, different from those above, and which, alas! abound in every parish; namely, the ignorant, careless, thoughtless, *impenitent sinners*: these should be warned of their danger, plainly and earnestly, and told "except they repent, they shall assuredly perish." He proceeds very properly to observe, that, for these and the other Ministerial duties, no one is sufficient of himself;—

"But God is able and willing to make his grace sufficient for us." "It remains, then, that with sincerity of reliance upon his promises, and with unmixed anxiety to be faithful in our sacred calling, we fervently implore those gracious influences, which were never yet withheld from any one that diligently sought them; testifying the purity and reality of our desire, by an unqualified relinquishment of every practice or pursuit, that can directly or indirectly, interfere with the peculiar devotedness of our Ministerial character."

From this analysis of the sermon, and the short extracts which I have made, your Readers will have a fair specimen of it, and probably be led to read the whole. With respect to the Author, there can be but one opinion, that he has only to conform to his own model, in order to be a *workman that needeth not to be ashamed*.—The style of the sermon is neat and appropriate; the language nervous, and sometimes elegant; and the Typography respectable.—There are, however, some of the sentences a little obscure, which, no doubt, Mr. J. will correct in a second edition. And some new-made words, (such as *activities*, p. 9.) which, it is hoped, he will change; as, certainly, words should never be introduced into our language, without absolute necessity, and great judgment; and here there can be no necessity, for the word *exertions* conveys all the meaning that Mr. J. seems to wish to express in the passage referred to.

But notwithstanding these, and other remarks which I have made, I have no intention of deducting any thing from the excellency of the sermon, which certainly does great credit to Mr. Jebb's head and heart; and also to His Grace the Archbishop, and to the Clergy of the United Dioceses;† who, we trust, are neither destitute of a proper acquaintance with the essential doctrines of the gospel, nor of a taste for its spiritual and sublime truths, otherwise they would hardly have given their imprimatur to this sermon. I conclude my observations with praying, that it may be made a general blessing to the Ministers of the United Kingdom; and that, as he observes, we may, "as little children, abide in our Master and only Saviour Jesus Christ, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

† Our Readers will observe, that in a Paragraph, inserted in the Evangelical Magazine for February last, under the title, *Hibernian Society*, and signed by the Treasurer and Secretary, the Committee of that Society have acknowledged their mistake in stating, in their late Report, that only "a very small number of Ministers are known to preach the Gospel in the provinces of Connaught and Munster." "It appears," they say, "that a much greater number of Evangelical Ministers are actually employed in those parts of Ireland;"—and they assure us they "rejoice to find that their first information was incomplete;" and that they "most ardently wish for the co-operation of all denominations in their endeavours to improve the religious state of Ireland."

## OBITUARY.

[Continued from page 136.]

**FEB. 4, 1806**, died, at Sandwich in Kent, Mrs. NOZER, who had been a member of the Methodist Society in that town for ten years. During the first part of her pilgrimage, she suffered the most cruel persecution from her unnatural husband! At one time she so far yielded to him as to omit attending any of the meetings, hoping thereby to soften his resentment, and procure milder treatment: but the event was as might be expected, thro' fearing man more than God. Tho' she neglected the public ordinances, she continued to use private prayer; which provoked him to treat her with his usual cruelty, telling her he perceived that "she still retained Methodism in her heart!" She then determined to pursue the path of duty, regardless of consequences. At length his brutal conduct compelled her to declare upon oath that her life was in danger; and, of course, the Law separated them. She then enjoyed her privileges without interruption. But this is not a state of unmixed felicity: Persecution was soon succeeded by painful bodily affliction, which, after a time, brought her to the "house appointed for all living." She lived a serious, devoted life; was a consistent character from the time of her conversion till her death; & during the latter part of her life peculiarly so. She bore her very painful sufferings with truly Christian patience: and resigning her children into the hands of her gracious God, died in peace, and I have no doubt, left this state of

tribulation for unmixed felicity in her heavenly Father's house.

W. VIPOND.

**FEB. 9, 1806**, died MARY SPURR, of Weston, aged sixty-three years. She was a member of the Methodist Society upwards of thirty years. She was a woman of great and sore trouble; being the mother of a numerous offspring, several of whom were continual sources of distress to her. But she bore all her trials, altho' at times extremely severe, with Christian fortitude and resignation. In the latter part of her life she appeared to be more serious than in the former, and frequently expressed to her Christian friends, a strong confidence in God, and a full assurance that she was accepted of him, desiring earnestly, at the same time, to be entirely renewed in her mind, and filled with divine love, that she might be the Christian inwardly and outwardly. Her death was sudden. She had been afflicted with a complaint in her head and breast, a considerable time before her death, but was not so ill as to be prevented from attending to her domestic concerns. But upon the morning of the day on which she died, paying a visit to a member of the Society, who had been long in an afflicted state, (a labour of love which she frequently performed,) while pouring in the cordial of sympathetic advice, she was suddenly arrested by the hand of death. She lived a few hours after she was first seized; but was not heard to speak; only when she felt the fit approaching, she begged her friends not to be frightened. Death is always so-

lemn; but sudden death especially so. May we improve by such dispensations! May we learn from them the uncertainty of human life, the insufficiency of human things, and the blessedness of an interest in Jesus Christ, that, having secured it, we may be always prepared for our great change!

FEB. 13, 1806, PETER YOUNG, of South Shields. For many years he was a professor of religion among the Dissenters. During the last years of his life he thought it his duty to join the Methodist Society; and frequently spoke of the great consolation, instruction, and confidence he received by means of the class-meetings. He was considered by all that knew him as a real Christian.

March 14, 1806, THOMAS FORSTER, a Pitt-man belonging to Percy-main Collicry, being killed by a stone falling upon him, while attending to his duty in the Pitt. He was what the Pitt-men call an OVERMAN. Before his death he was remarkably serious: and much devoted to God. He left a wife and eleven children, whom his heavenly Father will, no doubt, provide for. From such instances as this, and those recorded in the Appendix to the last Volume, page 620, we see the propriety of attending to our Lord's words, "Be ye always ready, for in such an hour as ye think not, the Son of Man cometh." Little do men in general think, while enjoying the comfort of a good fire, what those laborious men are exposed to, in digging the coals out of the mines. If men did but think what the common necessities of life cost, they would be more thankful to

God, for the bounties of his Providence, as well as the riches of his grace.

W. MYLES.

Feb. 21, 1806, died ELIZ. KENT, of London. Her parents had become members of the Methodist Society, at an early period of her life, and influenced by their example, and the advice of Mr. Wesley, she joined the same people, when only about ten years of age; and often, in her future days, dwelt with peculiar delight on the kind dealings of God with her, in drawing her to seek his face, before sin had spread its hardening power over her mind. This induced her to adopt in her own family, and earnestly to recommend to others, the plan of endeavouring to engage young persons to join themselves to the servants of God in their early days.

Having early entered into the marriage-state, with one whose views of spiritual things were similar to her own, she was called to engage in those active duties of life, which terminated only with her existence: and her numerous friends can testify how well she fulfilled the task allotted her. Not suffering either the concerns of business, or family cares, to engross her heart, or cause her to neglect her spiritual concerns, it was her constant endeavour,

To serve with careful Martha's hands,

And loving Mary's heart."

During this period, as she was prevented, in a great measure, from attending divine service on the week days, the Sabbath was so much the more her delight. And it was matter of conscience with her to be early in her attendance at the house of God. When her health permitted, she was regularly

gularly at West-street chapel, with six or seven children, in sufficient time, before the Morning-Service commenced, to read over the Lessons appointed for the day. Being called to sustain many severe and heart-rending trials, she found her support in that Saviour, who biddeth the widow to trust in him, and was wont to say, "I have enough of trouble allotted me, to keep me humble, and a sufficiency of blessings to cause me to trust in the Lord."

Having the privilege of meeting in class in her own house, she was generally enabled to attend that mean of grace. This was matter of rejoicing to her on her dying bed, signifying how sweet a relaxation, from the cares of this world, she had almost always proved that meeting to be.

A few weeks before her death, she was desired to relate the dealings of God with her from the beginning to that period. This she readily did with many tears; tears of sorrow on account of her own failings, and tears of joy at the recollection of the gracious support she had received throughout her pilgrimage. Her godly sorrow, and holy, humble joy, will long be remembered by those who heard her, who found it a precious season of refreshing from the divine presence. The evening preceding her being confined to the bed from which she never rose more, was spent in communion with the people of God in the same mean of grace, when she took a brief review of her past life, expressing her firm persuasion that the active duties of her station had been the path God had chosen for her to walk in, and signifying how often she had found his presence with her in the midst of the hurry

and noise of this world. Of his supporting her to the end, she said she had no doubt, and emphatically repeated those lines,

"Nearer and nearer still,  
"We to our country come,  
"To that celestial hill,  
"The weary pilgrim's home."

The disorder which terminated her valuable and exemplary life, deprived her of that composure and recollection which would have been desirable to herself and surrounding friends: but at intervals, a sweet assurance of future blessedness dwelt upon her lips. All diffidence and distrust were removed, and not one anxious wish for longer days dropped from her. The last words she distinctly articulated, while grasping the hand of one whom she loved, were, "The Lord is my Shepherd and my Support." After this, gradually sinking, as into a sweet sleep, she imperceptibly breathed out her soul into the hands of her Redeemer, aged sixty years.

#### RELIGIOUS INTELLIGENCE.

Extract of a Letter, from a Sailor, on board His Majesty's Ship le Tonant, to J. Hervey, Aberdeen.—Oft' Vigo, June 12, 1806.

Dear Nephew,

IT gives me great pleasure to find by Letters from your mother and Mr. W. that you are so wise as to renounce the vanities of this world, and remember your Creator in the days of your youth: and I trust that He, who has begun a good work in your soul, will perfect the same, and preserve you until the day of Christ. We have some youths here, who are earnestly seeking the Kingdom of God and his righteousness, whose firmness in the midst of wickedness



wickedness and opposition, might cause more aged Christians to blush on account of their want of courage in the best of causes. Since we wrote to Mr. W. the power of the Lord has been much manifested here, and we can truly say that He makes the dry land springs of water. It is no uncommon thing for us to be melted into tears before our God, even on board a Man-of-War! Whatever construction may be put upon these seasons, we know them to be times of refreshing from the presence of the Lord. We are now about 33 in number. May none draw back to perdition: but all believe to the saving of the soul! And as members of the mystical body of Christ, may we and you carry each other, in the arms of faith and prayer, before the Throne of grace, that we may be kept from the evil that is in the world. Farewel, I am your loving Uncle, JOHN GLASS.



Extract of a Letter from H. ROBERTS, Sail-Maker on board the same Ship. To Mr. Jos. COLE. Off Vigo, July 8, 1806.

My dear Brother,

I Received your affectionate letter, which gave me great comfort, and was the more welcome as I had been looking for one for some time. It is with great satisfaction that I can now inform you God has deigned, in a yet greater degree, to own the weak efforts of his servant to turn many from Satan to himself. Many are called here, as is plain to be seen by their pensive looks and deep sighs. And if they would be obedient to the heavenly call, instead of grieving the Spirit of grace, I dare say we should soon have near half the ship's company

brought to God. I doubt not, however, but, as I have cast my bread upon the waters, it will be found after many days. Our 13 are now increased to upwards of 30. Surely the Lord delighteth not in the death of him that dieth. I find my soul enlarged and much drawn out to the Lord in their behalf. Some of them have been visited with the love of God shed abroad in their hearts. Others are in deep distress, but give proofs by their walk and conversation, that they seek him that was crucified, whom, I trust, they will soon find to the joy of their souls.

We are enabled, thro' grace, to "keep the unity of the Spirit in the bond of peace." And many are the refreshing seasons which we experience, when we meet together, from the presence of the Lord. Yet we have cause to lay our mouths in the dust, on account of the coldness of our love, and the many imperfections that still cleave to our very best performances. But we can heartily bless God for the grace we have received. And, I trust, "whereunto we have attained," that "we shall hold fast, forgetting the things that are behind, and pressing on" for more of the "mind that was in Christ Jesus." I cannot omit telling you that some of these, whom the Lord has called here of late, were the chief of the ungodly, and the pride of their assemblies, when in the house of mirth: but now the humbling grace of God has taken hold on them, and they are become of no esteem either in their own eyes, or in the eyes of their old companions. They are all young men, and seem to make the one thing needful their whole concern. May God deepen and carry on his

work of grace in their souls, until he has made them meet for his kingdom.

I am, &c.

II. ROBERTS.

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Extract of a Letter from a Prisoner in France.

**T**HE following is part of a very affectionate Letter written by John Bates, a worthy member of the Methodist Society in Lynn, to his wife. He was taken by the French a long time ago, and confined in prison. The post mark is Valenciennes, and it is dated Sept. 6, 1806.—“ You have the liberty of assembling with Christ's followers, to enjoy sweet union and christian fellowship with them. You can retire from the world, and in secret pray to your heavenly Father. O what would I give to enjoy such glorious privileges again! But altho' exposed to such company as will not hear prayer, yet where there is a willing mind, the Lord does make a way for his servants. I cannot complain, since in the silent watches of the night, I can bow my knees, and pour out my soul to God in prayer. And the Lord has wonderfully answered my prayers in prison, and blessed my feeble endeavours by turning the hearts of sinners. I have no idle time, but the Lord finds me plenty of work at all opportunities to persuade sinners to forsake sin, and flee to Christ. I feel for the souls of my fellow-prisoners, to see so many thronging the downward road to destruction. But, blessed be the Lord, although I could scarce find one, when I first came to this prison, who was serious, the Lord has increased our number to about fourteen. And, I trust, we are earnestly seeking to find the Saviour, and one or two do feel they are

delivered from the power of sin, and can, thro' Christ's merits, believe in a sin-pardoning God. The others are under conviction, and are labouring for an interest in the blood of Christ, and the Lord is working in the minds of several more. There are also in the town a few followers of Christ, two called Methodists, and one a Baptist, who are united by the love of Christ, and are instruments in the hand of God to labour for souls. One of these gentlemen is endued with qualifications for preaching the gospel, but we can, at present, partake of no more help from them than can be sent by writing and books, for they cannot get permission to come amongst us. But the Lord is blessing his servants' labours in the town, by convincing and converting souls; and we also find comfort thro' their instrumentality, but we ascribe all to the glory of God.”

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AMERICA.

**I**N our Number for Nov. last, we informed our Readers of the death of Mr. Whatcoat, one of the Superintendants of the Methodist-Episcopal church in the United States, who departed this life July 4, 1806. A few weeks before his decease, in a Letter to Dr. Coke, after observing, by way of apology, for not writing oftener, that his eyes were very weak, and his nerves much shaken, so that he could seldom write, he proceeds as follows: “ July 1804, I left Baltimore, and attended brother Asbury about 33 days during his sickness, and then passed on to the West and South. I attended all the Conferences the last year, except that of New England. We have exercised strict discipline, but have had much

harmony, and have now promising prospects as to the Work of God. Indeed, in many places it has been and still is carried on in a very extraordinary manner." Here he enters into particulars, and mentions the number reported to be converted to God at fundry quarterly and Camp meetings. He then adds, "I have filled up 70 years among the living, and now, bless God that ever I was born, and especially that I was born again: My soul is looking out for an happy eternity. God bless you and your dear partner, and prepare us for what lies before us. Till we meet (on earth) or take flight, I hope to meet you at the Throne of grace. I am, as ever, in a pure gospel, R. WHATCOAT."

Of him, Mr. Asbury writes as follows: July 17, 1806, "Our venerable Whatcoat rests from his labours. For near 50 years he has been a christian, 40 a local, and 37 a travelling preacher. Never was there a European character so pleasing to the Americans, or more generally loved and lamented. Whoever heard him speak an idle word? His deadness to the world was such, that he died without money sufficient to pay his (funeral) expences. While the present generation continues Whatcoat will not be forgotten. For some years he has been greatly afflicted with the gravel, which terminated in the stone. He suffered a kind of martyrdom thro' pain, night and day. Yet he travelled near 3000 miles the last year of his life. As he lived, so he died a pattern of patience and victory. He was my first choice, as a colleague, to America, and in him I have lost a friend, a brother, a father."

The following Character of Mr.

Whatcoat was published in the *Federal Gazette*, and *Baltimore Daily Advertiser*, on Saturday, July 26, 1806.

ON the 4th inst. in Dover, State of Delaware, at the house of Richard Bassett, Esq. died the Rev. Richard Whatcoat, one of the Bishops of the Methodist Episcopal Church in the United States of America, aged about 70 years. He embraced the Christian Religion in the days of his youth, and lived under the influence and enjoyment of the grace of God 48 years. He was a man of deep humility and solid piety, adorning the doctrine of God his Saviour in all things, inso-much, that in him was beheld an "Israelite indeed, in whom there was no guile." He laboured as an Itinerant preacher in Europe and America about 37 years, during which time he filled several important stations in the Church with dignity. As a *Minister*, he was a faithful labourer in the vineyard of his Lord; and a lively, experimental, & practical preacher of the gospel, and succeeded in winning souls to Christ, and in building up and feeding the flock of God over which the Holy Ghost had made him overseer. Altho' he suffered extremely in his last illness, yet he was so wonderfully supported by the grace of God, that he manifested the same christian patience and resignation, which had been a prominent feature of his character, thro' all the difficulties of human life. He died as he lived, a witness of the love of God, "which casteth out fear," and, no doubt, has gone to dwell with the spirits of the just made perfect. His remains were interred under the Altar of Wes-

ley's Church in Dover, attended by a large concourse of people. Who sung with affectionate hearts, "With songs let us follow his flight," &c.

## MISSIONARY INTELLIGENCE.

Wreck Sound, Eleuthera,  
October 20, 1806.

I Have reason to think the Society in this place, is growing in grace, or, at least, a great part of them. I often find great comfort among them, notwithstanding that they are in very great distress. For the Lord has visited the Bahamas, in a manner never before known to the oldest inhabitant; first with a great drought, and secondly, by four dreadful gales of wind, more violent than I have language to express. Aug. 30, a gale began about 8 o'clock in the evening, and lasted till daylight next morning: when the little prospect the poor inhabitants had in their fields, was swept away in one night, and they were left destitute of any kind of support. Sept. 13, another more dreadful gale arose, which threw down houses, blew up trees by the roots, leaving almost every thing in a state of destruction. It was, and is still dreadful to think of the distresses of the people in different places. I am an eye and ear-witness to the cries of men, women, and children, who are without covering or food, and have no prospect of one morsel to satisfy their hunger, every one being nearly in the same situation. On the 27th, another gale arose, but not so violent as the two former; and October 5, another, with a dreadful thunder-storm, such as had not been witnessed for a long time. The times are awful with us. We are continually hearing

of vessels lost, and their crews perishing, but what number of people is lost in these Islands, is not correctly known. Vessels are ordered by Government to search among the Islands for those that are cast away.

I thank God, the little house I had built to live in, stood, and was a refuge for many. I had built it strong; but I believe it was protected by a powerful hand. The people in this place seem much engaged with God. Several have joined the society since the gales, notwithstanding we have little else than distress.

Soon after the first gale, finding there was no other prospect for the inhabitants of these Islands, but starving, Mr. Hilton and myself concluded to petition Government for relief for them, and the Merchants at New Providence for credit. This we did, and received from the Merchants a supply by way of charity, which has greatly relieved them, and, indeed, been their only support for four weeks. We have not heard from the Government as yet, but expect to hear in a few days. The inhabitants are this day almost in as great distress as ever. I thank God I am as well in body as I could expect to be.

Rev. Sirs, &c. W. TURTON.

Extract of a Letter from Mr. THOMAS DUMBLETON, to the Rev. Dr. COKE.  
Roseau, Dominica, Dec. 1, 1806.

Rev. and dear Sir,  
THE work of God in this Island, has not prospered as much of late as we could have wished. Few, comparatively, by the late judgments, have learned righteousness. However, our congregations are very large.  
Both

Both chapels are full, and the people appear very attentive: yet few have joined the society lately. The chapels, built on different sites by the negroes in the country, were blown down; however, they are putting the greater part of them up again. Little good can be expected from Prince Rupert's, until the dwelling-house, that was blown down, is rebuilt. For, if a preacher go down and sleep in the bay, 10 or 14 nights, he, in general, gets the fever, which prevents him from going again for a month. Therefore, our society there, for want of Leaders, and the attention of the Preachers, is like a rope of sand. Work being very plentiful in every part of this Colony, since the hurricane, has prevented me from re-building of the house. However, expect to procure carpenters to begin it in a few days. This last sickness has reduced me, and weakened my nerves very much. My wife with brother and sister Pattison's present, with myself, our wishes and prayers for your present and eternal happiness. Rev. and dear Sir, I remain, yours in the gospel,

THOMAS DUMBLETON.

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POETRY.

To the EDITOR.

Dear Sir,

THE following original Verses were written by a pious Lady, when, to all human appearance, she was just about to exchange time for eternity. They were put into my hands a few days ago by a Friend, who received them from the Author during the time of her illness. If you judge them worthy of a place in your useful Miscellany, I have no doubt,

but they will be very acceptable to your numerous Readers.

I am, with due respect, &c.

Weymouth, Dec. 18, 1805. W. MARTIN.

*An Invitation to Death.*

SWEET Messenger, approach,  
I long to greet thee;  
Thou canst not here encroach;  
With smiles I'll meet thee.

No frowns upon thy face  
Can I discover;  
But wait thy cold embrace,  
Like a young lover.

Thy slow, but sure advance  
I see with gladness,  
And view thy pointed lance,  
Devoid of sadness.

Nay, thy long-look'd for stride  
I love to measure,  
And call myself thy bride,  
With secret pleasure.

From what a world of woes  
Wilt thou release me!  
Where disappointment grows,  
And friends deceive me.

Where sin and sorrows reign,  
And vile pollution,  
Ah! wherefore then restrain  
My dissolution?

My spirit pants to fly,  
Thro' space unbounded,  
To dwell above the sky,  
By bliss surrounded.

To join the glorious throng,  
In hymns of praises;  
While ev'ry heav'nly song,  
Sweet rapture raises.

There lost in pure delight,  
Whence nought shall sever;  
On the transporting sight,  
We gaze FOR EVER.

Then welcome, courteous DEATH,  
To all my senses,  
I freely yield my breath;  
Lo! Heaven commences.

Only my dust is thine,  
My happy spirit,  
Cloth'd in a garb divine:  
Shall life inherit.

Then give me to my Lord,  
Without condition,  
Now, Jesus, speak the word,  
For my dismissal.





*Ridley Sc.*

*Mr. George Sargent  
Preacher of the Gospel.*

THE  
METHODIST MAGAZINE,

For MAY, 1807,

BIOGRAPHY.

An ACCOUNT of MR. EDWARD JACKSON,

[Concluded from page 151.]

**I**N the year 1801, Mr. Jackson was stationed at Newcastle-upon-Tyne. Now he had frequent opportunities of watering the seed he had formerly sown in different parts of that Circuit, of observing, with gratitude to God, the fruits of his labours, and of watching the progress of grace in many souls, towards perfection.

His next station was Hull. On going thither he began to keep a journal. But only three sheets of it have been preserved. A short Extract from them shall be here inserted.

“August 28, 1802, this morning I took leave of my relations, and set out from Collierly-Dykes for Hull, on the important errand of preaching the everlasting gospel. O Jesus, be thou with me, and make my journey prosperous! I preached this evening at Darlington to a serious congregation, from Psalm lxxxix. 47, ‘Remember how short my time is.’ O that I may never forget that my time is short: and may a sense of this induce me to ‘work while it is day,’ for ‘the night cometh when no man can work.’

29, Dining at an inn, in Northallerton, I reprov'd one of the company for swearing, who seem'd to be struck. Alas! I often find a backwardness to reprove sin. O Lord, set my face as flint, and grant that I may never fear the face of man. In the afternoon I rode forward, to Thirsk, where I preached in the evening, and found a measure of liberty in pointing mourners to the atoning blood.

30, This morning, blessed be God, I found my mind stay'd upon him, and a strong desire to spend and be spent in his service. O that I may still enjoy his comfortable presence! This day I went on to Pocklington.

Sept. 3, I preached at Garton, from 2 Cor. v. 17, with some

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degree



degree of freedom. O my God, help me to shew that I am in Christ, by walking in newness of life.

7, This day I came to Hull, and preached in the evening, from John viii. 36. Lord, bring this freedom into my soul!

8, In the morning I preached with much fear and trembling; but in the evening my soul was much at liberty. All my doubts and fears were taken away, while I addressed a large congregation. O my God, bless this people, and may many of them make haste, and not delay, to keep thy commandments.

10, To-day I rode to Bishop-Wilton, and we had a comfortable meeting, while I spoke from Psalm xc. 14. I bless the Lord for what I have felt of his goodness this day. O may his mercy and goodness be my portion for ever.

11, My subject to-night was, 'How shall we escape if we neglect so great salvation?' O my God, make this people wise unto salvation. How diligent are they now, in gathering in the fruits of the earth. Lord, help them and me to be diligent in labouring for the meat that endureth to eternal life!

12, This day I have found my soul centre in God; and have felt an earnest desire to do his will. While I spoke this evening from Mark v. 25, I believe some were much concerned to obtain a spiritual cure from the great Physician of their souls. O my God, I have spoken in thy Name; I have testified that thou art a present help in time of need. Do then appear for thyself: and let some souls obtain pardon and sanctification: and let my soul have an interest in the Redeemer's blood. I was informed this day of the death of a young man, aged nineteen, with whom I was well acquainted, and to whom the Lord made me an instrument of good. This gave me much concern. Alas! who would have thought that the blooming flower would have been cut down so soon! O that I may ever remember, that in the midst of life I am in death, and that I know not how soon he may say to me, 'Get thee up, and die.' Lord, perfect what is lacking in my soul: and when thou comest, may I be able to say, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

13, I rode to Bugthorp. This was to me a trying day. I fear there are but very few here, who are truly alive to God. O God, revive thy work, and make thy messengers a blessing to the dull inhabitants of this place. Lord, work, and who shall hinder?

15, To-day I preached at Pocklington, and found some degree of life and liberty. In the evening, after preaching I met the society, and so concluded this blessed Lord's-day. Can we do better than spend and be spent in his service? It is a blessed thing when we are where the Lord would have us to be. This brings peace and joy to the mind.

18, Being at a very uncomfortable place, I found it needful to pray that the Lord would help me to look to him, that I may go thro' all I meet with in this pilgrimage state, with a single eye to please him. How little will it signify to me, a few years hence, whether my accommodations were agreeable or the contrary! Life, how short! Eternity, how long!

19, This day my place was Cottingham, where we are entertained in a very different manner. O my God, let me still eye thee, and spend my few days in usefulness, that when my work is done, I may hear thee say, 'Well done.'

21, In the afternoon I set out for Ross, in Holderness, where some efforts have been used to introduce the gospel. But my mind has been rather cast down under a consideration that we labour and travel from place to place, in this neighbourhood, and see but little good done.

22, To-day I preached at Seathorn. Blessed be God for this meeting. Lord, when thou art with us, all is well! O my God, follow thy word with thy blessing. How much was I mistaken concerning this people. From the accounts I had heard, I judged them to be rude and careless. But I found them to be civil, and, to all appearance, attentive hearers. I took my leave of them, and returned to Hull thro' rain and thunder. What would hire me to proceed in this way, did I not believe that there is a God, and another world; and that he requires it of me? But, for ever blessed be his Name, I find, after all my difficulties, peace in my mind, and a consciousness that I am doing the Lord's will. The Lord has blessed this journey. I expected this day would have been one of the most disagreeable I had spent since I came into these parts, but I think it has been one of the happiest. Praise the Lord, O my soul! and let the barren wilderness become a fruitful field. Is any thing too hard for thee?"

This is a specimen of his spirit and manner of living. Profound humility, ardent zeal for God, and strong compassion for the souls of his hearers, breathe thro' every page. By reading his Diary for one month only, we see how he spent the future years, which God added to his life. Not satisfied with merely delivering the Lord's message to the people, he was anxiously concerned for the success of his labours, and in his closet, by prayer, he watered the good seed he had sown in the congregation.

In 1783, when in York, he received the afflicting intelligence of his Sister's dangerous illness. Fraternal affection prompted him to visit her, and teach her how to die: But a sense of public duty detained him in his Circuit. Her affliction was of long continuance; during which he frequently wrote, giving her advice and consolation as her state required. All his letters shew that he was more concerned for her everlasting interests, than for

the recovery of her bodily health. His greatest joy was when he heard that the Lord had manifested his favour to her soul. On that occasion he wrote to her husband as follows:

“ Dear Brother,

July 4, 1804.

“ It gave me great satisfaction to hear of the Lord's great goodness and mercy in comforting my sister's soul in such a wonderful manner. Surely she may say with David, ‘ What shall I render to the Lord for all his benefits towards me ? ’ You may now plainly see the love of God to mankind; and that he afflicts their bodies, that they may be partakers of his holiness. This instance of his love shews that he is a prayer-hearing, and a promise-keeping God; and that, when we are willing to be saved in his own way, he will reveal his mercy to us. I do not wonder that Satan tries various ways to make my sister doubt of the reality of the work of grace upon her mind. When he throws his fiery darts at the soul, it will feel the force of temptation. But it is no sin to be tempted. She must endeavour to trust in the Lord, when she is not comforted in such a manner as she has sometimes been. It is a blessing to any one to feel no condemnation, and a firm trust in him. But to her who has been just brought to the gates of death, and has found his love, it is a blessing indeed! You should desire her to speak as she is able, to those that are about her, concerning the salvation of their souls. I hope it will do J. J. good to see his sister reduced almost to a skeleton, and yet happy in God. Desire her to advise and exhort her children. Altho' they are young, some word, dropped by their dying mother, may be recollected by them hereafter for their spiritual profit. As God has done so much for her, she should endeavour to do some little for him, by persuading others to seek his face. It seems her time here will not be long; and then farewell bodily pain; farewell temptation for ever. I can truly say what the Lord has done for her encourages me to go on in the good way. Our near and dear relative will only get a little the start of us: for we are on our journey thro' the wilderness; and I would say to your soul and mine,—

‘ Then let us lawfully contend,  
And fight our passage thro',  
Bear in our faithful minds the end,  
And keep the prize in view.’

“ I shall expect to hear from you soon. If my sister be living, let me know particularly how her soul prospers. If she has bid adieu to all below, let me know *when* and *how* she finished her course. I do not forget you at a Throne of Grace; and I hope the Lord will ever remember you and yours for good. I bless God I am well in body, and happy in Jesus. Peace be with you. My

love

Love to my sister, and tell her I hope we shall meet above. I am, &c."

In 1784, he was stationed in Chester. While single he had been successfully striving to give his whole heart to God, and to keep himself unspotted from the world. He now judged it to be his duty to change his state, and becoming acquainted with Miss Cliffe of Broomhall, whose father's hospitable house was, for many years, an agreeable home for the preachers when in these parts, they were married in June 1785. At the next and the subsequent Conference, he was appointed to the Colne Circuit. Here he saw blessed fruits of his labours. Many were converted to God, and he could anticipate with joyful expectation, the harvest, when such souls as shall be found fully ripe for glory, will be gathered into the heavenly garner.

His sister continued to linger for years on the verge of the grave. His Letters to her, not only shew the piety of the writer, but contain such advice as may afford consolation to others, who are exercised by long afflictions. From a Letter which he wrote to her, Sept. 3, 1785, I extract the following sentences.

"Dear Sister,

"When I look back, and consider your long affliction, and that, contrary to all expectation, the Lord has lengthened out your life, I am ready to say, Surely he has some wise end in view in this, and will make your sufferings work for good. You have already seen, and tasted something of his goodness; but greater things are yet before you. If you are watchful and diligent in prayer, no doubt you will receive a greater measure of that happiness in God, that is not to be found in the things of this life. I would advise you, if possible, to read some portion of God's word every day, and examine yourself, and labour to know perfectly how matters stand between God and your soul. We should often ask ourselves that question, Is my heart right with God? If He should this day call me, am I ready? Remember, faith in the blood of Christ brings a present salvation."

Jan. 26, 1786, he wrote to her husband thus:

"I am sorry to find that my sister is worse. Indeed, her affliction is tedious and heavy. But I know no way so good as to endeavour to exercise faith and patience. If she trust in the Lord, she will find that he does all things well; and what she cannot see or know so fully now, she will know hereafter. Exhort her to hold fast her confidence in the Lord a little longer. It should still be the language of her heart, 'Tho' he slay me, yet will I trust in him.' The longest time is short when compared with eternity: and if her soul be saved in the end all will be well.

“ You say the enemy tempts you to reason about her afflictions. But you will find it safer to *pray* than to *reason*. For, through prayer, you may expect the Lord to help you, and give you resignation to his will. By reasoning you will only distress yourself to no purpose. May Jesus help you both to bear the trials you meet with, and to say, ‘The will of the Lord be done.’”

During the last twenty years of his life, Mr. Jackson continued to act on the principles on which he had commenced his religious course. He invariably kept the right end in view. The cares and pleasures of a domestic life, had no power, either to distract his mind, or damp his zeal for God: but he practised in the bosom of his family, the precepts he had enforced in public assemblies.

Tho’ employed in various parts of the Lord’s great vineyard, his work was one, and was always performed in the same spirit. Cordial and constant in his attachment to the distinguishing doctrines of the gospel, he was faithful to declare the whole counsel of God to the people. He never indulged in refined speculations on those important subjects. but in simplicity and godly sincerity, he taught the truth of God to the people, as he found it in the Sacred Scriptures. It was wrought into his experience, and exemplified in his practice. As a *Preacher*, he never sought popular applause: but applied the weapons of his spiritual warfare to overturn the strong holds of Satan’s kingdom; to produce a saving effect in the hearts and lives of his hearers. He loved the discipline of the Methodists. To its authority he willingly submitted, and was inflexible in his efforts to exercise the same among the people who had voluntarily engaged to observe it. He knew that if Methodism fall, it is not so likely to fall before its open enemies, as by means of the alterations, and supposed improvements made by its professed friends. Mr. Jackson strove to keep the system pure, and to transmit it entire to the succeeding generation.

The last field of his labours, was the Burslem Circuit. The first year he spent there, he had the pleasure of seeing a great revival of the power of godliness. It must be allowed, that some irregularities attended this work, of which, neither he, nor any of his best friends could fully approve. But as the drunkard became sober, and the idle diligent in business; as the language of piety, truth, and kindness, flowed from lips which had lately poured forth oaths and blasphemies; as the power of reigning sins was broken; and men, who had been entirely subject to vice, appeared among the most free and active servants of righteousness; the friends to religion acknowledged the work to be of God, and gave glory to him for effecting such a change in men’s

men's hearts and lives, willingly honouring the instruments he had chosen to employ. That year more than three hundred members were added to the society, many of whom are now happy in the enjoyment of true religion, and adorn the doctrine of God their Saviour in all things. At the Conference in 1805, he was appointed to the same Circuit. His colleague was Mr. Edward Millar, whose ardent mind, entering fully into the work, prompted him to use indefatigable exertions, in regulating and promoting it. God was with them. The congregations were greatly enlarged; and every quarterly visitation of the Classes shewed that many were added to their number.

Mr. Jackson, tho' far advanced in life, being in the 66th year of his age, and the 29th of his itinerancy; and tho' on account of former services, entitled to some indulgence; omitted no part of his ministerial work. He not only punctually performed the regular and stated duties of his office; but stood ready for any extraordinary service. In the present state of the connexion, it sometimes happens that one part of the Preacher's work, and certainly the least pleasant of any, is to make collections for Chapels. In the Spring of 1806, he made a journey, on this business, into a neighbouring Circuit. The inclemency of the weather, occasioned his taking a severe cold, and produced a complaint in his bowels, from which he never was completely restored; till death ended at once his service and his suffering.

He was, for several weeks, in a declining state of health, but continued to labour in his Master's vineyard, till within one week of his dissolution. The last time he preached was the Tuesday before he died, at a village three miles from Burslem. Not wishing to spare himself, his exertions were beyond his strength. The next day he walked home, but not without great difficulty, and stopping several times on the road to rest himself. Lying down in the day time, was with him, an unusual thing; but now, yielding to necessity, he lay for some hours. Being over-fatigued and feverish, sleep fled from him; but he was happy in God, and engaged in forming plans of future usefulness. The next day, tho' very unwell, he indulged the hope of being able to preach in the evening, in his own place, which was four miles distant in the country. Mrs. Jackson, alarmed at his perseverance, strove to dissuade him from thus throwing away his small remains of strength, in attempting impossibilities. At that moment a local preacher came in, who kindly offered to preach for him, and he was prevailed upon to agree to be laid aside for one night. When most weary he often said, "We shall enjoy an eternal rest." On the Friday he continued unwell, but conversed freely, and prayed with some friends who visited him. Being convinced of his weakness, they dissuaded him from attempting any

any public exercise on the following sabbath. But, though he yielded to the importunities of his friends, and spent a sabbath without preaching, a most unusual thing with him, he was twice at the chapel, and in the evening, seemed to be much refreshed and comforted under the word. On Monday, not perceiving himself to be worse, he was very cheerful, and sat with his family at all their meals. Now he gave full proof that, as he had formerly said, he was willing to *spend and be spent* in the work of the Lord. His affectionate mind wished to impart to his congregations the Bread of Life. He loved their souls, and grieved that they should be for once disappointed on his account. It was on this day, the last day he spent on earth, that, when as he was unable to walk, a friend offered to accommodate him with a horse, he formed the design of resuming his wonted course of labour. That evening he heard Mr. Millar preach at the Chapel, but was afterwards almost spent with walking up stairs to bed. He slept several hours in the night, but early on Tuesday morning awoke with violent pains. Between five and six he rose, and said to Mrs. Jackson, "I cannot continue long in this way." Alarmed at these words, she gave him some drops which had formerly administered relief. He took them, and almost immediately fainted. On coming to himself, he said, "I am going to die." Mrs. Jackson enquiring how he felt his mind, he answered, "Happy in God:" and added, "Do not leave me, my dear. I cannot continue long." Medical help was called. But it was too late. No human skill or power could recruit his exhausted frame.

During this state of extreme suffering, he exhorted all around him to praise the Lord: saying, "It is all right; glory, glory be to God." To Mrs. Wood, who was then attending, either to assist her dying pastor, or to administer comfort to his afflicted partner; he said, "Tell me now, sister Wood, do you not think I am going to die?" She said, if she must speak her mind, she thought him more likely for death than for life. He replied,— "That is as I think;" and added, "Blessed are the dead who die in the Lord. In the Lord who sweetly die, they from all their toils are freed." Cold sweats succeeded the fainting fits, after which he was apparently better, yet he seemed sensible of his swiftly approaching dissolution, and said to one, "My wife and six children are strong ties, but I can give them all up." In this state of mind he had his distressed children called to the bed of their dying father. His ties to both worlds were strong. This last struggle was painful; but his strongest affections were placed on his God. His best and surest interests were beyond the grave.

Here were manifested the feelings of a father, and the triumphs of a Christian. The conquest of the world, the devil, and the

corruptions of nature had been comparatively easy. But now he gained the greatest victory. Grace triumphed over the purest and strongest ties of nature. Depending on the divine goodness, he committed his widow and fatherless children to the God of his life and all his mercies.

The weeping children heard their exhausted parent present to heaven his last prayer on their behalf: and received from his dying lips, a father's blessing, attended with a solemn charge, to take God for their Father, and to serve him in sincerity and truth all their days. From this time it might be said, the bitterness of death was past. In a happy tranquility of mind, he continued to breathe nothing but love and praise to God, save what little he spoke in giving some necessary information concerning the Circuit accounts. Fully resigned to God, and patiently waiting for his change, he said, that he had little or no temptation from his grand enemy. That implacable foe, altho' he sometimes pursues the servants of God, even to the gates of Paradise, now quitted the field in despair, and left the christian conqueror to die in peace.

When asked, if he had still the same views of the doctrines he had so long preached, and if he still found them to be his support and comfort? He cheerfully answered, "O yes!" He said to one present, "Tell Mr. Millar, that he need not be afraid to die, dying is not such hard work." The last hour, he seemed to be in a great measure free from pain. His last breath was employed in sending messages of love to his absent friends and relations, and to his brethren the Preachers. While thus employed, as if taking leave of all below, his happy spirit left the mortal prison, and went to rest for ever in the bosom of its God.

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### DIVINITY.

TO THE EDITOR.

Dear Sir,

*Kingsland, Dec. 13, 1806.*

AS I am persuaded there are many in this kingdom, who either deny the influences of the Holy Spirit, and call all those who profess to experience them Enthusiasts, or else explain this important doctrine of our holy religion in such a manner, as to make it mean no more than the exercise of our own natural faculties: I have thought the following extract from a sermon, preached in the year 1645, by Mr. William Dell, sometime Master of Gonvil and Caius College, in Cambridge, would be accepta-

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ble to many of your Readers.\* I am, Sir, your's affectionately,  
 DAVID WATSON.

### ACTS I. 8.

“ But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me.”

THESE words are the more remarkable, because they are the very last words in the conference between the Son of God, and his beloved Apostles, immediately before his ascension into heaven. In the third verse of this chapter, St. Luke informs us that he discoursed with them, touching the kingdom of God : that is not only touching his *spiritual* kingdom, which he sets up in the heart of each particular Christian, and which begins at our regeneration, and is consummated in our glorification ; but also touching that mediatorial and monarchical kingdom, which, in the time appointed of his Father, he will set up in the world ; when he will have “ the heathen for his inheritance, and the uttermost parts of the earth for a possession,” and “ all people and nations, and languages shall serve him.” And he shall reign “ from sea to sea, and from the river to the world's end.”

This was the sum of Christ's discourse with them, and the Apostles were fully satisfied touching the fact, only they were unsatisfied respecting the time. They remembered many prophecies and promises of the Old Testament, for and in favour of the restoration of the kingdom of David ; and this they thought Christ would have effected in the days of his flesh : presently, however all their hopes were blasted by his death. But when they saw him risen again from the dead, then their hopes were revived. And yet seeing nothing done, all the time he conversed with them after his resurrection, when now he was ready to ascend into heaven, they desire him, first, to resolve them this question : Whether or not he would, at that time, restore the kingdom to Israel ? Now Christ doth not deny that the kingdom should be restored to Israel, but denies to acquaint them with the time when it should be restored. He tells them, “ it was not for them to know the times and seasons, which the Father had put in his own power,” ver. 7.

But though the Son of God did not reveal to them what the Father had reserved in his own power ; yet he tells them, what the Father had promised unto them, and what he would certainly confer ere long : And that was the gift of the Spirit ; saying, “ But ye shall receive power when the Holy Ghost is come upon you, and you shall be witnesses to me :” As if he had said, “ Do not

\* We are entirely of Mr. Watson's mind, and recommend this Sermon to the attentive perusal of all our Readers, and especially to those of them that are employed in the work of the Ministry.

trouble yourselves about secret things, which shall not be accomplished in the world, till many years after you are fallen asleep; but do you mind your present business, wherein you are to serve God in your generation. Your present talk is to be *'witnesses unto me, in Jerusalem, and all Judea, and in Samaria, and to the uttermost parts of the earth;'* to declare and make known what you have *heard, and seen with your eyes, and looked upon,* and how *your hands have handled of the word of life:* you are to testify to the world my incarnation, doctrine, miracles, life, death, resurrection, and my kingdom and glory which are to come: you are to make known to the world, the high and deep, the great and glorious mystery of the gospel; and that you may be fit for this great and mighty work, *you shall receive power when the Holy Ghost is come upon you."*

On these words, we shall observe, in general, two things; and then consider and apply them more particularly.

1. The first general doctrine is this: That as Christ will not suffer his disciples to be *tempted,* so neither to be *employed,* above their power; but he furnishes them with ability sufficient, both for their *temptations,* and for their *employments;* for what they have to suffer, and for what they are called to do. And as soldiers, that are under a wise and careful Commander, when they are near an engagement, are not permitted to run rashly upon the enemy, nor to go forth to battle till they are armed and prepared: so Christ would not suffer his disciples to go forth, in his warfare, to encounter so many evils, oppositions, and persecutions, and to meet the whole force of the world, and of the devil, till, first, he had armed them with the power of the Holy Spirit. "Ye shall receive power, when the Holy Ghost is come upon you."

Christ always communicates unto those, whom he sends forth, of his own power, for his own work; heavenly power for heavenly work, spiritual power for spiritual work, the power of God to do the work of God. Indeed Christ gives unto some a greater, and to some a less measure of power, according as he intends to use some, in greater works and difficulties, and some in such as are less; yet still, all those receive of Christ's power, whether more or less, who are employed by him; and a little of that power, that is communicated by Christ, will enable a man to do great things, far greater than the world suspects or imagines.

2. Observe, secondly, that St. Luke, being about to speak in this book of the instituting, enlarging, and governing the Christian church, first makes mention of the pouring out of the Spirit, and that both upon the Apostles, and, afterwards, upon the other disciples; signifying hereby, that there is nothing so necessary, for the increase and well ordering of the true church of Christ, as the communication of the Spirit. And, therefore, they are altogether deceived, who think the increase, preservation, estab-

lishment, and order of the church of God depend, chiefly, upon the councils, decrees, and constitutions of men; and that, without these, the church of God would soon come into disorder, yea, to utter confusion; as if Christ and his Spirit were idle in heaven, and had left the whole of his church to men; and as if ecclesiastical power, confirmed by the secular, were abundantly sufficient for the increase and well-ordering of the church, without the promise of the Father, and the communication of the Spirit by the Son. And this is the very mystery of iniquity among us, and head of Antichrist.

And now from, these general observations, we proceed to consider the words more particularly, in which we may note two things. 1. What he promises them, and that is *power*. *You shall receive power* 2. How they should be made partakers of that power, and that was by *the Holy Spirit's coming upon them*.

The point we will insist on from both these particulars is this: that the receiving of the *Spirit*, is the receiving of *power*: till we receive the Spirit, we are altogether without power; and when we receive the Spirit, then, first of all, do we receive power: *Power from on high*.

By nature, we are without strength,—weak, impotent creatures,—utterly unable to do any thing that is truly and spiritually good. For by nature, we are but flesh, for *that which is born of the flesh is flesh, and all flesh is grass*, a fading, withering, and decaying thing, together with all the *flowers*, that is, the perfections and excellencies of it. But when we receive the Spirit, we receive power; for the Spirit itself, which is given us, is *power*, and that both in itself and in us.

1. The Spirit is *power in itself*; for as *Christ* is the *power of God*, so also is the *Spirit*; yea the Spirit is the God of Power. So that he that partakes of the power of the Spirit, partakes of God himself.

2. The Spirit is *power in us*, by being *in us*,

1. *A Spirit of knowledge*; for the Holy Spirit teaches us to *know the things that are freely given to us of God*; yea, he teacheth us to know, what sin is, and what righteousness; what death is, and what life; what heaven is, and what hell; what we ourselves are, and what God is; and these things he teacheth us to know, otherwise than other men know them. In a word, the Spirit teaches a christian, to know all things which are of importance to be known; that is to know God and the kingdom of God, and all the things of both; all other things being nothing in comparison of these. Thus the Holy Spirit is a Spirit of *knowledge* in us, and so of *power*; for knowledge is the *strength* of a man, Whereas an ignorant man is a weak man; you may carry him whither you will, but knowledge renders a man strong and im-

movable. And in all things wherein the Holy Spirit is a Spirit of *knowledge* in us, he is also a Spirit of *strength*.

2. The Holy Spirit is a Spirit of power in us, by being in us a Spirit of *truth*. He not only leads us unto the *word* of truth, but also into the *truth itself* contained in that word, and even brings the truth into us, till we become one with it, by an inseparable union. The Holy Spirit takes a believer, and leads him into one truth after another, till at last he leads him into *all truth*. Now wherein the Spirit is a Spirit of truth to us, he is a Spirit of power; for thro' the truth which we learn from the Spirit of truth, we become steadfast and immovable, among different and contrary winds of doctrine. Whereas on the contrary, the true ground why so many are seduced and overcome by errors and heresies, is because they have taken up their religion only from man's teaching, and have received their opinions from men; and so what one man hath taught them another man unteaches. Yea, if we be led into the truth itself only by man, man can again lead us from it. But he that hath been led into the truth, by the Spirit of Truth is immovable among all doctrines. And thus also the Holy Spirit by being a Spirit of Truth is a Spirit of Power in us.

3. The Holy Spirit is a Spirit of Power in us, by being in us a Spirit of *Faith*: for faith is a work of the Spirit of Power; and no less a power could work faith in us, than that which raised up Christ from the dead. So that whoever truly believes, by this faith, of the operation of God, experiences in his own soul, a measure of the self-same power, that raised Christ from the dead. Faith carries a man out of himself to Christ; and so thro' the power of faith, he is able both to do and endure things similar to those which Christ himself did and endured. Hence Christ declared, "All things are possible to him that believeth;" so that a believer hath a kind of omnipotency, because by faith he lays hold on the power of God, and hereby all things are possible to him. Thus Paul says, "I can do all things through Christ that strengtheneth me," all things that I am called to do. 'This Christ that strengthened him, was the power of God; and this power of God is not a finite power, but an infinite, not a particular power, but an universal; and so can do, not some things only, but all things; and they who are truly partakers of it by faith, can do all that is their duty, or will be for the glory of God.

Again: a christian, through the power of faith, is able, not only to *do*, but also to *suffer* things like those that Christ himself suffered. Hence Paul desired to know not only *Christ and the power of his resurrection*, which any one would desire to know; but also *the fellowship of his sufferings*, which flesh and blood trembles at, yea, and to be made *conformable to his very death*: and true believers,

lievers, through faith, are enabled to speak the same language, and to resemble Christ in *suffering* as well as in *doing* the will of God, yea even if that will should require them to resist unto blood.

4. The Holy Spirit is a Spirit of Power in us, by being in us a *Spirit of Righteousness*; and this he is two ways. As,

(1.) In regard of mortifying sin. For the Spirit of God dwelling in us, is not idle in us, but continually active; and so, from day to day, mortifies sin. And this is the proper work of the Spirit in our souls, to destroy out of us, whatsoever is contrary to itself; and that is every sin, lust and corruption.

(2.) The Holy Spirit is also a Spirit of Righteousness in us, in regard of imparting grace to us; for all grace is the fruit of the Spirit in our souls; and as all light is from the sun, so is all grace from the Spirit. Now every grace is a proportionable degree of strength in the soul. As much faith, or hope, or love, as a man possesses, so much strength does he possess: and so of humility, patience, temperance, godliness, brotherly-kindness, and every other grace. They all imply strength in proportion to the degree in which they exist. In other words, according to each man's measure of grace, is his measure of strength; and according to each man's measure of the Spirit, is his measure of grace. And thus the Holy Spirit, by being the Spirit of Righteousness, is also in us a Spirit of Power.

5. The Holy Spirit is a Spirit of Power in us, by being in us a Spirit of Love and Unity. He is a Spirit of Love and Unity in the God-head; and the same in the church of God. Why is there such constant love and unity between the members of the same human body, but because one spirit influences and actuates them all? In like manner there is love and unity between all true believers, because one Holy Spirit animates them all. For the Holy Spirit, which is as fire, melts all the faithful into one mass, and makes of many, *one body*; according to the prayer of Christ, "that they all may be one, as thou Father art in me and I in thee, that they also may be one in us:" Mark the words, for they are wonderful; "that they all may be one;" that believers, who are many among themselves, may be all one, "as thou Father art in me, and I in thee." And this unity of believers is their strength; and when God shall take away all those prejudices, suspicions, jealousies, particular ends, interests, and divisions, that are among his own people, and they shall be reduced to this blessed unity among themselves, and "the Lord shall be ONE and his name ONE among them all," then shall the church also be of invincible power. So that all they that strive with it shall perish; and all they that war against it, shall be as nothing. But till the Church of God attain to this unity, it shall not do any excellent thing, it shall not work any notable deliverance

liverance in the earth. When the Spirit of God shall be a Spirit of unity in the faithful, and shall heal all the sad dissensions that are now between them, then also shall it be a Spirit of admirable power in them, and thus much for the explication of the point.

[To be concluded in the next.]

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The TRUTH of GOD DEFENDED.

REVIEW of Mr. NOTT's SERMONS.

(Continued from page 163.)

THE Church of England, in her 19th Article, informs us, that the Church of Christ is a congregation of faithful men, in which the pure word of God is preached. It is certain, however, that a congregation of faithful men will not be satisfied with a Socinian Preacher, or a Preacher whose conduct is immoral, and who knows not the way of righteousness. God sends not such men to preach his gospel, and, therefore, their preaching does not profit those who hear it. "I sent them not, nor commanded them; therefore, they shall not profit this people at all, saith the Lord," Jer. xxiii. 32.

Mr. Nott asks, page 467, "Whether we can, with a safe conscience, follow those teachers as guides in our spiritual concerns, who shall have been proved to us, upon certain evidence to have been\* incapable of discriminating the gracious illuminations of the Holy Spirit from the suggestions of a deluded imagination?" To which we reply, we are decidedly of opinion that we ought not to follow such teachers; and we are sure that Mr. Nott neither has proved, nor can prove that the Methodists follow such teachers. But in return, we will ask Mr. Nott a question or two. Can the Methodists with a safe conscience follow those teachers as guides in spiritual concerns, who give positive and constant proof, that they cannot guide themselves, unless it be to the Ale-house, the Play-house, the Race-ground, the Fox-chase, &c.? And will Mr. Nott say that such guides are of *the Apostolic Ministry*?

"From such Apostles, Oh! ye mitred heads,  
Preserve the Church!"†

"It is far from being a thing indifferent to me, who is the guide of my soul. I dare not receive one as my guide to heaven, who is himself in the high road to hell. I dare not take a wolf for my shepherd, that has not so much as sheep's clothing;

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\* We suppose Mr. Nott means, *Who have been proved to be, &c.* † Cowper's Progress of Error. To such of our Readers as wish to see Christian doctrine expressed in elegant poetic language, we do not hesitate to recommend Mr. Cowper's Poems.

that is a common swearer, an open drunkard, a notorious Sabbath-breaker."\*

In Mr. Nott's Sermons, we find it is admitted that one grand preliminary charge, which is made against Mr. Wesley and Mr. Whitefield, should be established. "It will be incumbent on us to establish, in the first place, that the authors of this Sect did actually lay claim to a divine commission."† Mr. Nott might have saved himself a great deal of trouble on this subject. It was established long before he was born, yea even from the days of the Apostles, that every true Christian minister has a *Divine commission*. He is sent of God to turn men from darkness to light and from the power of Satan to God. Mr. Wesley and Mr. Whitefield had this Divine commission, and so have hundreds more pious Clergymen in England at this day. Mr. Nott professes that he himself has received an *Apostolical commission*, (page 257.) by which he must mean a Divine commission, unless he should choose to assert, that, in this instance, what is apostolical is not divine, and that he derives a commission from the Apostles which does not come from God. What was meant when the Bishop laid his hand on Mr. Nott's head and said, "Receive the *Holy Ghost* for the office and work of a Priest in the Church of God?"‡ Mr. Nott may say that he neither expected to receive the *Holy Ghost* nor any Divine commission from such a ceremony, and it is very possible that he did not; but other persons have thought very differently, and with much more propriety on the subject. The Divine commission which Christ gave to his immediate disciples was not meant to be confined to them only, but to extend to all the faithful preachers of his word *to the end of the world*. "Lo I am with you alway, even to the end of the world. Amen," Matt. xxviii. 20. And when Christ ascended up on high, we know that he bestowed gifts on various persons for the perfecting of the saints, and for the work of the ministry. "He gave some, Apostles; and some, Evangelists; and some Pastors and Teachers," Eph. iv. 11.

If Mr. Nott contend that he had his *Apostolical commission* from the Bishops, he may probably recollect that Mr. Wesley and Mr. Whitefield had their commission from the Bishops also. But it is very possible that a man may deceive the Bishops, and obtain a commission from them to preach the religion of Jesus Christ, when he himself is living in direct opposition to its doctrines and precepts. We leave it to Mr. Nott to prove that such a man has either an *Apostolical* or a *Divine* commission. "Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth," Ps. l. 16.

\* Wesley's Sermons, VOL. VIII. page 56.  
Ordering of Priests.

† Sermons, page 257. ‡ The

The limits of our Magazine will not allow us to say more, at present, on a *Divine commission* to preach the gospel, and we will, therefore, now proceed to state some of Mr. Nott's false quotations of Mr. Wesley's writings.

In page 215 of his Sermons, Mr. Nott gives us, in inverted commas, the following words as Mr. Wesley's,—“To establish this Sect, was the work for which I came into the world;” and Mr. Nott refers us to the preface to Mr. Wesley's first Journal. Now in that Preface Mr. Nott knows that there are no such words as “To establish this Sect.” Indeed no man who knew Mr. Wesley would expect him to speak in that manner. Many years ago, Mr. Wesley said to Dr. Lavington, Bishop of Exeter, “'Tis well for you, that *forging Quotations* is not felony.”\* And have not we cause to use similar language to Mr. Nott?

We will pass over the false quotations from Mr. Wesley's Third Appeal to Men of Reason and Religion, and we will exhibit to our Readers an assertion and quotation of Mr. Nott in his 242 page. Mr. Nott prefaces his quotation by saying, *They are Mr. Wesley's own words*, and then gives us in inverted commas, “They, (the sanctified with whom probation is ended.)” Stop! Are these Mr. Wesley's own words? Certainly not. Mr. Nott has invented them, and yet he would have us believe that they are in the Preface to the second Volume of Mr. Wesley's Hymns. Mr. Wesley never said that probation was ended with any man upon earth. In one part of his Sermons Mr. Nott asserts, without the least proof, that Mr. Wesley and Mr. Whitefield were guilty of *deliberate falsehood*. We leave our readers to judge how far the charge of *deliberate falsehood* reverts upon Mr. Nott himself. But in another place, Mr. Nott admits that Mr. Wesley and Mr. Whitefield were “men distinguished for personal piety.”† Of Mr. Nott's piety we can give no opinion; but how any person can be distinguished for piety, and yet be guilty of deliberate falsehood, is a paradox for Mr. Nott to solve.

Mr. Nott frequently mentions Mr. Hampson's Life of Mr. Wesley, and as he may probably know that Mr. Hampson was indebted to the Methodists for his education at Kingswood-School, and was a Methodist Preacher for some years, he may suppose that all Mr. Hampson's assertions are incontrovertible. In page 197, Mr. Nott says that as Hampson's Life of Wesley “is not perhaps in every person's hand, the following extracts may not be unacceptable.” He then gives us in the subsequent page the following words as from Mr. Hampson's extract of Dr. Coke's Sermon in America. They are spoken of the American revolution.

\* *Vide* Mr. Wesley's second Letter to Dr. Lavington.

† Nott's Sermons, p. 316.



“One happy consequence of which was the expulsion of most of those hirelings (the clergy of the Church of England,) of which the Society of Methodists, in general, have, till lately, professed themselves a part.” For these words, Mr. Nott refers us to Hampson, Vol. II. p. 181. *et seq.* Here again we find Mr. Nott at his old practice. *Suus cuique mos.* He might, however, have found enough of misrepresentation of Mr. Wesley and the Methodists in Mr. Hampson's publication, without misrepresenting Mr. Hampson himself. The words of Dr. Coke, as given by Mr. Hampson, and from which Mr. Nott's quotation is fabricated are, “The Church of England of which the Society of Methodists, in general, have, till lately, professed themselves a part, did, for many years, groan in America under grievances of the heaviest kind.” Vol. II. p. 181. Then we find in Hampson, Vol. II. p. 182, 183. “One happy consequence of which (the revolution in America) was the expulsion of most of those hirelings, who ate the fat and clothed themselves with the wool, but strengthened not the diseased, neither healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither sought that which was lost.” Those hirelings in the Church, *in America*, Mr. Nott chooses by an interpolation in a parenthesis, to call “the clergy of the church of England,” leaving out the above description of them, which we fear was a very true one.

We will next mention some of the doctrines which Mr. Nott says were peculiar to these new Teachers.

1. “They maintained the necessity of feeling the assurance of salvation and forgiveness of sin; which assurance is not to arise from any conviction of the understanding in the application of God's promises,” &c. p. 240.

Is Mr. Nott sure that Mr. Wesley and Mr. Whitefield maintained the necessity of feeling the assurance of salvation and forgiveness of sin, which assurance is *not* to arise from the *conviction of the understanding*? We know that Mr. Nott has no evidence of the truth of this charge. We assert that they maintained no such thing. The Methodists maintain *the full assurance of faith*, (Heb. x. 22.) *the full assurance of hope*, (Heb. vi. 11.) *the full assurance of understanding*, (Col. ii. 2.) and let the reader search the Scriptures, and pray that the eyes of his understanding may be enlightened, in order that he may know what these things mean. The Methodists know that while the *understanding* is darkened and men are “alienated from the life of God through the ignorance that is in them,” they are too often *past feeling*;\* but when the gospel of Jesus Christ comes to their hearts, not “in word only, but also in power, and in the Holy Ghost, and in

\* Eph. iv. 18, 19.

much assurance,"\* the understanding, the will, and the affections are all turned to God, and are all engaged in his service. The Methodists pray that they may be "filled with all spiritual understanding," and they are not willing to give up either their *understandings* or their *feelings* in compliment to Mr. Nott. With regard to *feeling*, they still say, that godly persons "*feel* in themselves the working of the Spirit of Christ;" † and they believe that God is to be known as the Platonic Philosopher asserted, *non sensu*, by an *intellectual feeling*. A man may speak of *feeling*, without blame on all subjects except religion. His feelings may be deeply affected at the Theatre, for instance, but if his feelings are touched by a Sermon, he will be in imminent danger of being called an Enthusiast or a Methodist.

2. "They taught that believers may attain to perfection in this life, so as to be absolutely freed from the dominion of sin." page 242.

The Methodists say with the Apostle Paul, "Let us go on unto perfection," ‡ or unto higher degrees of knowledge, grace, and salvation; and they remember the gracious promise, "Sin shall not have dominion over you, for ye are not under the law, but under grace;" § and they pray, "Vouchsafe, O Lord, to keep us this day without sin." But from the manner in which Mr. Nott writes, he does not seem to recollect that there are such texts as these in the Scriptures, or such a prayer in the service of the Church of England.

Mr. Wesley always shewed a peculiar regard for the people of Epworth in Lincolnshire, the place of his nativity, and he frequently stood on his Father's tomb-stone, in the Church-yard, to preach the everlasting gospel to them. "Enthusiasm," says Mr. Nott, "triumphs over natural affection." The fact, however, undoubtedly was, that Mr. Wesley stood on his father's tomb-stone with a view to shew his affection for his father, and that he might enforce the great truths of religion, which his father had preached in the Church of Epworth, for near forty years. When he was not allowed to preach in the Church at Epworth, and when the Curate refused even to give him the Sacrament, at the time when the people of the parish were receiving it, we are not surprised that he preached in the open air. As to Mr. Nott's assertion that Mr. Wesley seems to insinuate that his father "was but pharisaical in his religion;" let any man examine page 227, of Dr. Coke and Mr. Moore's Life of Mr. Wesley, to which Mr. Nott refers, and find, if he can, one word which will prove the truth of Mr. Nott's assertion. This is another specimen how far Mr. Nott's quotations and references are deserving of credit.

\* 1 Thess. i. 5. † 17th Article of the Church. ‡ Heb. vi. 1. § Rom. vi. 14.

In a note in page 275, Mr. Nott gives us a false quotation; made bad English, from the 90th page of Dr. Coke and Mr. Moore's Life of Mr. Wesley; but we wish to notice particularly the high offence which he takes at the idea that any man should call Mr. Wesley a *Reformer*, or an *Apostle*. That Mr. Wesley was a Reformer, and a very successful one, the effects of his labours abundantly prove. One grand purpose for which he preached and lived, was the reformation of sinners. But he was called an Apostle as well as a Reformer. We take for granted that Mr. Nott knows the meaning of the word *Apostle*. Mr. Wesley was an apostle or messenger of God for good to thousands and tens of thousands of persons in great Britain. Every faithful minister is an apostle or messenger of God. We know that there are many *false apostles*, ministers of Satan, who know not God, and therefore do not lead men to God. "They are deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." \*

Mr. Nott knows, that almost every state fiction which he has picked up from old Magazines and other sources of the same sort, has been answered in Mr. Wesley's writings. But from Mr. Wesley's *Farther Appeal to Men of Reason and Religion*, we will make a short extract, in answer to the charge that the Methodist preachers compare themselves to the Apostles.

"What! then you make yourselves like the *Apostles*." "Because this silly objection has so often been urged, I will for once spend a few words upon it. Why, must not every man whether clergyman or layman, be in some respects like the *Apostles*, or go to hell? Can any man be saved, if he be not holy, like the *Apostles*? A follower of them, as they were of Christ? And ought not every preacher of the gospel, to be in a peculiar manner like the *Apostles*, both in holy tempers, in exemplariness of life, and in his indefatigable labours for the good of souls? We cannot, and therefore, we need not be like them in working outward miracles: But we may, and ought, in working together with God for the salvation of men.†

We suppose that Mr. Nott will not admit that the word *apostle* ought to be made use of in characterizing any other person than one of the *twelve Apostles*, and that he thinks a man who is called an Apostle, must be one who can work miracles. He, there-

\* 2 Corin. xi. 13, 14, 15. † Vide Mr. Wesley's Appeal, &c. Part II, page 109. We here take the liberty to recommend to our younger readers especially, Mr. Wesley's Appeals, as containing much information, and much masterly argumentation in defence of the early Methodists.

fore, refers us to Bishop Lavington, who says, that Mr. Wesley asserts positively the power of working miracles. But whoever says that Mr. Wesley asserts positively that he had the power of working miracles, asserts a positive untruth. We give no more credit to Bishop Lavington's assertions, than to Mr. Nott's. Mr. Nott, however, says, that should any doubt be entertained, the following Letter, addressed to Mr. Wesley, will probably be thought a *sufficient proof* to decide the question. "Sir, your prayers are desired for a child that is hysteric, that our Lord would be pleased to heal him as he did those in the days of his flesh." **NOTA BENE.** A person desires Mr. Wesley to pray to Christ for his son, and this is a *sufficient proof* that Mr. W. asserts positively the power of working miracles!! It is the command of God that we should pray for the sick; and if a person should desire Mr. Nott to pray that our Lord would heal a sick child in any way, would that be a *sufficient proof* that Mr. Nott asserts that he has the power of working miracles? "Confirmations strong as proofs of Holy Writ!"

(To be continued.)

REVIEW of a CHARGE to the Clergy of the Diocese of St. Asaph, delivered in the month of August, 1806. By the late Dr. SAMUEL HORSLEY, Bishop of St. Asaph.

*Multis ille bonis febilis occidit.*

Hor.

He died lamented by many good men.

**T**HERE are several traits in the character of Bishop Horsley, which remind us of the History of Grosseteste, Bishop of Lincoln in the thirteenth century, as given us by the Antiquary Mr. Pegge, and the pious Mr. Milner.

Bishop Horsley was a man of strong understanding, and great learning; and in every diocese over which he presided, he endeavoured to promote the good of the Church, and the revival of the doctrines of the Reformation. Few of his contemporaries on the bench of Bishops, had more knowledge of the doctrines of the Christian churches in former ages, than he possessed; and, as is evident from this charge, very few persons indeed could have more accurate information of the doctrines of the different denominations of Christians of the present time.

On the state of religion, and of religious sects in the diocese of St. Asaph, the Bishop says, "The Methodists are very numerous, and if I am rightly informed, their numbers have been for some years in these parts increasing." Under the general denomination of Methodists, he observes, a great variety of persons are included, some Churchmen, and some Dissenters; but "none of

them, as far as I can understand, Dissenters in *doctrine* from the Established Church. In *doctrine*, I say, they are not Dissenters." Charge, page 21.

In this assertion the learned Bishop is undoubtedly correct. The persons who are generally called Methodists, are not Dissenters from the *doctrines of the Church*. But they are Dissenters from the doctrines of many of *the Clergy* of the Church. The Clergy are, in fact, the Dissenters; and in many places they have driven the Methodists from the Church. When the Methodists can no longer hear the doctrines of the Church preached in the Church; or when they are abused and persecuted for holding those doctrines, they are compelled to erect chapels of their own, and to seek preachers who know what the doctrines of the Church of England are.

It is well known that Mr. Wesley laboured to preserve the Methodists in connexion with the Church; and when it was urged that many of the Clergy did not preach the doctrines of the Church, and that some of them were idle, ignorant persons, of grossly immoral conduct, he constantly replied, "But the Scriptures are read in the Church, and you have there an excellent Liturgy, to which the Clergy are confined; and, on the whole, the Church of England is the best constituted Church in Christendom." In general, his influence prevailed; but at the same moment, the Clergy, in numberless instances, in different parts of the Kingdom, were goading the Methodists to dissent, and treating them as enthusiastic heretics who were not worthy to live.

"Some few years since, there was much reason to apprehend a coalition between the Methodists and the Jacobins; [this is a great mistake in the good Bishop] the latter, (the Jacobins); in the depth of their hypocrisy, affecting a zeal for the religious opinions of the Methodists, in order to draw them over to their own political opinions: but by the events of the times, and the good sense of the people of Great-Britain, Jacobinism, thanks be to God, is extinguished in this country. The Methodists, with their fellow-subjects, are rescued from that delusion, and are now, we hope, what the greater part of them in the life-time of Mr. John Wesley unquestionably were, well affected, loyal subjects." Charge, page 22.

We are obliged to the Bishop for this testimony to the loyalty of the Methodists, which we know is no more than they deserve. No persons in England are more attached to the King, or more thankful to God for the mercies which they enjoy under the Government of the country, than the Methodists. They know that God hath not dealt so favourably with any people in the world, as with the people of England; and while the Methodists have a name upon earth, they will not cease to pray for the safety and happiness of their country.

It is said that the Methodists are unremitting in their attempts to alienate the minds of the laity from their proper pastors; the regular clergy." We wish that the Bishop had known how unremitting the clergy are, by their preaching, and by their publications, to alienate the minds of the Methodists from the doctrines of the Church of England. The Methodists find it difficult to esteem such men as "their proper pastors," and their minds are alienated from them in spite of all their wishes to live and die members of the Church of England. "But," says the Bishop, "the effectual and sure way to counteract their attempts against you, is not to attack their religious opinions, but to take heed to the soundness of your own doctrine, and the innocency of your own lives. If you preach a doctrine that goes to the hearts of your hearers, (and the genuine doctrines of Christianity will always go to the heart of every one who hears them;) if you adorn that doctrine by the good example of your own lives; the laity will be attached to you in spite of all your enemies can say against you. The pure, unsophisticated, unmutilated doctrine of the gospel will always speak for itself." Charge, page 25. Nothing can be more consonant than this to the opinions of the Methodists, with regard to the effects of the preaching of "the pure, unsophisticated, unmutilated doctrine of the gospel." It is the power of God unto salvation to every one that believeth. God grant that we may hear this *pure, unsophisticated, unmutilated doctrine*, preached in every Church in the United Kingdom!

The Bishop then specifies the subjects on which he says the clergy "cannot preach too often," viz. "Faith and Repentance, Christ's Atonement, Justification, Grace, the New Birth, Good Works as the necessary fruits of that faith which justifies, and the symptoms of the believer's Sanctification; of the Merit of Christ's Obedience, and the want of Merit in our own. But handle them (says he) not controversially, but dogmatically. Lay down the doctrine categorically without disputing about it; taking care to stick close to the Bible, the Thirty-nine Articles, and the Homilies."

We hope that every Clergyman in His Majesty's dominions will attend to this most excellent advice. If this advice were followed, we should soon see many of our Churches filled with bearers, in which are now only a few scattered attendants who know not the *pure, unsophisticated, unmutilated* doctrines of the gospel, nor the power of God which always attends the preaching of them.

The Bishop was a most able polemick; and as he distinguished accurately, he reasoned irresistibly. In his observations on the Controversy, which has been raised by Mr. Overton's book, "The True Churchman Ascertained," he shews in few words, that he

knew ten times more on the subject than the whole host of Mr. Overton's opponents together. He knew that the doctrines which he had enumerated, and which the Clergy "cannot preach too often," were not peculiar to Calvinism, but were the very essence of Christianity.

"Take especial care," says the Bishop, "before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that in the mass of doctrine, which it is of late become the fashion to abuse, under the name of Calvinism, you can distinguish with certainty between that part of it, which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the Reformed Churches; lest; when you mean only to fall foul on Calvinism, you should unwarily attack something more sacred, and of higher origin. I must say that I have found great want of this discrimination, in some late controversial writings, on the side of the Church, as they were meant to be, against the Methodists; the authors of which have acquired much applause and reputation, but with so little real knowledge of their subject, that give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians only, and Archbishop Laud, but upon these principles, I will undertake to convict the Fathers of the the Council of Trent of Calvinism. So closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the Church if such Apologists would withhold their services.

"Non tali auxilio, nec defensoribus istis."

Bishop Horsley is now no more. This was the last Charge which he delivered, and we pray God that it may be blessed to all the Clergy who heard it, and to all those who may read it. We have known no Bishop of modern times, of more orthodox sentiments, or who has rendered greater service to the Church of England than Bishop Horsley.

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The WORD of GOD ILLUSTRATED.

To the EDITOR,

Dear Sir,

I Was much pleased lately, to meet with the following very just and truly excellent encomium on the Oracles of God. You will perfectly coincide with me in opinion, if I say, that too great publicity cannot be given to any thing of this kind; and that our endeavours, in this way, should be repeated. I hope, therefore, you will soon give this a place in your truly religious Miscellany.

cellany. Ardently wishing a more general diffusion and belief, of what is contained in "the best Book in the world."

I am, Sir, with Christian feelings, your's, &c.

Swansea, July 12, 1806.

JOSHUA FIELDEN.

From our earliest years, we are taught to consider the Bible as the fountain-head, from whence we may derive the purest ideas of *morality* and *religion*. On this account, we are commanded to read it with veneration, to rely upon its veracity, and to obey its documents with undeviating faithfulness. By it we are admitted into the presence of the living God, and the mysteries of the inner temple are disclosed to the view of all nations. The eminent superiority of the Bible, in these points, is, indeed, so generally acknowledged, and so frequently insisted upon, that all farther observations would be superfluous. But it is my intention to shew, that it not only surpasses all other writings with regard to its *morality*, but that every other beauty of composition here springs up with unequalled vigour and simplicity; and should I be able to induce any of my fellow-citizens to give his more serious attention to that "fountain of all wisdom," I shall think myself amply justified.

The first objects that present themselves to our observation, are the *Five Books of Moses*, which comprehend a period of little less than two thousand six hundred years. This history relates the principal events which took place from the creation of the world to the death of Moses, fourteen hundred and fifty-one years before the Christian era; and gives a clear and copious account of the several laws and institutions, by which the Israelites were separated from all other nations, and sanctified to the worship of the true God. When we recollect that the Jewish Law-giver flourished, at least, two centuries prior to any heathen historian, we shall, no doubt, view his work with increased admiration and astonishment. Observed even thro' the medium of a Translation, we cannot avoid being pleased with the *clearness* and *simplicity* of his Narrative, in which he yields not to Herodotus himself, the father of Grecian History. When describing the Creation of the world, and the fatal transgression of mankind, he has infused vigour, and even sublimity into his expressions. We have a full and distinct delineation of every interesting circumstance attending the formation and situation of our first parents. But what form of words could have expressed with more energetic sublimity, the amazing power of the Creator, than, "Let there be light, and there was light?" This transcendant passage bears the genuine stamp of inspiration, and must at once convince every reader that it is the work of no common mind. It is itself a sub-

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ficient proof of the superior excellence of the Holy Scriptures; for even the vigorous and majestic spirit of Homer is unable to equal these plain and unornamented words, by his most sublime and elaborate descriptions.

With whatever admiration we may view the historical part of the Sacred Scriptures, we shall be more astonished and enraptured by the poetical effusions with which several of the books are so copiously adorned. These afford the most perfect idea of that animated spirit of genuine poetry, which, unaided by the assistance of metre, and unconfined by the finical regulations of art, is at once vigorous, natural, and luxuriant. In these overwhelming bursts of the imagination, we are never delayed by any secondary considerations; our attention is not called aside to observe the elegance or propriety of the metre; we are borne along with irresistible impetuosity, and sympathize with the writer, in every feeling and expression. The profane writers, it is true, are, by no means, incapable of raising a degree of interest; but their most beautiful passages, almost universally suffer by a comparison.

The Prophets also have interspersed their writings with imagery of equal magnificence. To them, indeed, many advantages arise from the subject of their compositions, and their divine power of prediction; for they were enabled to combine the truth of history with the romantic effusions of the imagination. Theirs is the Voice of God, and who can contend with Him? Our wonder, therefore, will be considerably diminished, when, upon comparison with the classics, we are obliged to acknowledge their transcendent superiority, both in conception and expression.

The Revelations of St. John display a more wild and awful scene of poetical imagery. The reader appears to walk upon enchanted ground; every object is, as it were, concealed in excessive splendor, and the eye is at once enraptured and overpowered! Curiosity is raised and suppressed at the same moment; and our hearts, with fear and trembling, bow before the omnipotent Providence of God.

Pindar may charm and exalt our minds, by presenting to us the islands of the blessed; Virgil may lead us thro' the ever-blooming fields of Elysium, where all is peace, joy, and tranquility. But behold! St. John unfolds the gates of the heavenly Jerusalem! With what enthusiastic devotion do we gaze upon its glorious magnificence! with what rapture do we already anticipate the joys of eternal life!

The Scriptures are by no means deficient in examples of the most masterly and energetic eloquence. But, passing over the Old Testament, let us consider the plain and unadorned language of our Saviour, and the ardent, nervous, and dignified elocution of St. Paul. The former, "who spake, as never man spake," had the wonderful power of at once instilling into the hearts of his audience

audience conviction of their error, and admiration of the divine Teacher. With regard to the latter, it is enough to say, that Longinus has enrolled him among the most eminent and admired Orators of Ancient Greece.

Moreover, it is not only the religious, or learned, that should study the Writings of the Inspired Authors; but even the narrow-minded, self-interested man of the world, would learn more from hence, than from all the elegance and artifice of Lord Chesterfield, and his followers.

It is a lamentable circumstance, that the BIBLE—*The best Book in the world*,—is not *more precious in these days*; especially amongst the professors of godliness. How highly criminal are those, who profess faith in the Word of the Lord, and yet neglect to hear and read it! How do they encourage infidelity! Does not the Bible give information, and in the *best* manner, about all that is truly great and good? And may not the wisest learn wisdom, and the most ignorant gain instruction, by a religious perusal of it? Here, truly, “An Elephant may swim, and a Lamb may wade.” O! “*Search the Scriptures.*” “Blessed is he that readeth, and they that hear the words” contained therein. They are “able to make us wise unto salvation, thro’ faith, which is in Christ Jesus.”

J. F.

THE WORKS of GOD DISPLAYED.

ON EARTHQUAKES.

[Continued from page 167.]

**T**HE Earthquake in Nov. 1755, some of the effects of which we described in our two last Numbers, was felt almost as severely in Africa, as it had been in Europe. Great part of the Town of Algiers was destroyed. At Arzilla, a town in the kingdom of Fez, about ten in the morning, the sea suddenly rose with such impetuosity, that it lifted up a vessel in the bay, and dropped it with such force on the land, that it was broke to pieces; and a boat was found two musket-shot within land from the sea. At Fez and Mequinez, great numbers of houses fell down, and a multitude of people were buried in the ruins.

At Morocco, by the falling down of a great number of houses, many people lost their lives; and about eight leagues from the city, the earth opened, and swallowed up a village, with all the inhabitants, who were known by the name of the *Sons of Befumba*, to the number of about 8,000, or 10,000 persons, together with all their cattle, &c. and soon after, the earth closed again in the same manner as before.

At Sallee, a great deal of damage was done. Near a third part

of the houses were overthrown; the waters rushed into the city with great rapidity, and left behind them great quantities of fish.

At Tangier, the earthquake began at ten in the morning, and lasted ten or twelve minutes. The sea came up to the walls, a thing never heard of before; and, went down immediately with the same rapidity with which it arose, leaving a great quantity of fish behind it. These commotions were repeated eighteen times, and lasted till six in the evening.

At Tetuan, the earthquake began at the same time it did at Tangiers, but lasted only seven or eight minutes. There were three shocks so extremely violent, that it was feared the whole city would be destroyed.

In the city of Funchal, in the Island of Madeira, a shock of this earthquake was first perceived at 38 minutes past nine in the morning. It was preceded by a rumbling noise in the air, like that of empty carriages passing hastily over a stone pavement. The observer felt the floor immediately to move with a tremulous motion, vibrating very quickly. The shock continued more than a minute; during which space, the vibrations, tho' continual, were weakened and increased in force twice very sensibly. The increase after the first remission of the shock, was the most intense. The noise in the air accompanied the shock during the whole of its continuance, and lasted some seconds after the motion of the earth had ceased; dying away like a peal of distant thunder rolling thro' the air. At three quarters past eleven, the sea, which was quite calm, it being a fine day, and no wind stirring, retired suddenly some paces; then rising with a great swell, without the least noise, and as suddenly advancing, overflowed the shore, and entered the city. It rose 15 feet perpendicular above the high water mark, altho' the tide, which flows there seven feet, was then at half ebb. The water immediately receded; and, after having fluctuated four or five times between high and low water mark, it subsided, and the sea remained calm as before. In the northern part of the Island, the inundation was more violent, the sea there retiring above one hundred paces at first, and suddenly returning, overflowed the shore, forcing open the doors, breaking down the walls of several magazines and storehouses, leaving great quantities of fish ashore, and in the streets of the village of Machico. All this was the effect of one rising of the sea, for it never afterwards flowed high enough to reach the high water mark. It continued, however, to fluctuate here much longer before it subsided, than at Funchal; and in some places farther to the west-ward, it was hardly, if at all, perceptible.

These were the phenomena with which this remarkable earthquake was attended in those places where it was violent. The effects

effects of it, however, reached to an immense distance, and were perceived chiefly by the agitations of the waters, or some slight motion of the earth. The utmost boundaries of this earthquake to the south are unknown; the barbarity of the African nations rendering it impossible to procure any intelligence from them, except where the effects were dreadful. On the north, however, we are assured that it reached as far as Norway and Sweden. In the former, the waters of several rivers and lakes were violently agitated. In the latter, shocks were felt in several provinces, and all the rivers and lakes were strongly agitated, especially in Dalecarlia.

[To be continued.]

The PROVIDENCE of GOD ASSERTED.

*God's Care of the Poor and Destitute.*

*To the Editor.*

THE following was mentioned in my hearing to a party of pious friends, who had been attending to hear a Sermon preached by Mr. Bradford, on the occasion of the death of my late pious and affectionate wife. The subject of conversation was the power of religion; and its suitableness to human beings when exercised in the various scenes of human woe. It is attested by several who knew the circumstance. Should you think it a proper article for your Magazine, it may tend to confirm the Psalmist's assertion; where, after his pious and sublime displays of divine Providence towards bewildered travellers,—dying persons,—distressed mariners,—and solitary captives, he concludes, "Who is wise, and will observe these things; even they shall understand the loving-kindness of the Lord," Psal. cvii. 43.

On the border of Derbyshire, at Lightbirch, near Whaley-bridge, lived Anne Longstone, a poor but industrious and pious woman. She was one of the first Methodists in that neighbourhood. The means by which she got her bread were laborious, and so inadequate to her general necessities, that she was frequently called to exemplify the literal import of the well-known petition in the Lord's prayer, and to ask and trust *day by day* for her daily bread. This was her request: God inspired it; and gave her his promise, that "her bread should be given, and her water should be sure." This she proved in various instances. She served the God of her mercies until she attained the full measure of her days, threescore years and ten: nor then did the promise of her heavenly Father fail. She hoped in his word, and proved his Providential care to the end of her pilgrimage, which was as singular as it was glorious. The calls of hunger pressing her to prepare herself

herself a little food, she examined her stock of provisions, and found that, when brought together, it amounted only to a few potatoes. This scanty supply appears, however, to have been quite equal to her present desires. Sitting down to prepare her little food as in the presence of her God, and on the borders of heaven, she observed to her neighbour, "This is all the food I have got; but my heavenly Father, who sent me this, can send me more when I want it;" and added, "I am not well, but thanks to the Friend of sinners, I can still sing his praises." Then, as if conscious that the hour of her departure was at hand, she began to sing those memorable lines,

"Soon shall I pass the vale of death,  
And in his arms shall lose my breath!  
O! then my happy soul shall tell,  
My Jesus hath done all things well!"

Having offered this, her last tribute of praise while on earth, to God her Redeemer, she sunk down, closed her eyes, and expired.

This venerable woman had God's grace in her heart, his promise in her Bible,—a circle of christian friends who knew her worth,—and a small supply for her wants, which, if not amounting to thousands of gold and silver, was quite sufficient to excite the confidence of God's children in a state of poverty. She had enough, and a few potatoes to spare. Say, ye who thirst after the treasures of the earth, and ye, who already possess and set your hearts upon them; say, will you, can you vie with this poor woman when you advance towards the confines of the grave, and the margin of an awful eternity?

Castle Naze, Feb. 7, 1806.

T. PINDER.

TO THE EDITOR.

Dear Sir,

IF you judge that the following recent and authentic accounts of God's avenging Providence, will tend to prevent the commission of similar sins, you are at liberty to make them public.

JOHN DONCASTER.

Whitby, Feb. 14, 1807.

I. J. P., a gentleman's servant in this town, had frequently been entrusted with sums of money to pay certain bills with. Having contracted a love for gambling, he employed his master's money therein. Being unsuccessful, and discovery being made, he swallowed a considerable quantity of laudanum. He then went and deliberately bade farewell to several of his acquaintances,

Informing them what he had done, and then went home, laid down to sleep and waked no more!

2. A Dancing-master and a Ventriloquist met together on a Sunday-evening, a few weeks ago, in a Public-house at G—h. Part of their time was spent in ridiculing religious people. A few nights after, the former being at liberty, engaged to play for the latter, whilst he acted the buffoon before the wondering multitude. All things being arranged for the exhibition, they both went down to an adjoining Public-house, to drink a few pints of Ale, the Dancing-master observing, that this would *put life into them*: when, behold, in a few minutes after, he sunk down *dead*, and thus spoiled the evening's sport!

3. A man in the same neighbourhood, of very wicked life, and who gained his bread, in winter, by the illicit practice of smuggling, repaired, on New-year's day 1807, to E—n for the purpose of Cock-fighting. During this cruel sport he was observed to blaspheme in a most horrid manner. In the evening he and his fellows went to a Public-house in the village to spend their time in card-playing. At a late hour, whilst the cards were dealing round the table, he was observed to fix his eyes upon the ceiling of the room, and then fell with his face upon the table, gave three groans and died! His companions, and others in the same house, who were similarly employed, fled with precipitation. Yet, strange to tell! some of these very persons were engaged in the same practices, in less than a fortnight after!

4. A few months ago a strolling woman came to Lofthouse, in the North-riding of Yorkshire, pretending to be a fortune-teller, and feigning herself deaf and dumb. Going into a Public-house, she drank some glasses of spirituous liquors, and spoke quite fluently. From thence she went to another Public-house, and gathered some young people together. When, behold! just as she was going to open her lying commission she dropped down upon the floor, and breathed no more!

F. A.

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The GRACE of GOD MANIFESTED,  
In an Account of Mrs. ELIZABETH HATTON.  
To the EDITOR.

Dear Sir,

**A**S I was favoured by the publication of a short Account of my father in your Magazine for January 1794, I request the same indulgence for the following account of my mother, as a tribute due to the memory of another of the first Methodists who

who stood forward in the support and defence of the religion of the Bible in the infancy of its happy revival in this country, under the Rev. Mefs. Wesley and others.

Halifax, Feb. 26, 1805.

WILLIAM HATTON.

My mother, Elizabeth Hatton, was born at Huddersfield in Yorkshire, in the year 1722. Her parents were honest and reputable, and endeavoured to instil into her tender mind those truths, which, thro' the divine blessing, were the means of preserving her from many of those follies into which young persons of both sexes are too frequently led, and of increasing that natural sedateness of mind which she happily possessed.

In her 18th year, she left her native place, and went to live in a gentleman's family at Lightcliffe, near Halifax, where she lived several years with much credit and respect. Here the connexion was formed between her and my father, which ended in their marriage. Some time previous to their acquaintance, my father had been under a deep concern for the salvation of his soul, and had, for a considerable time, attended the preaching of that good and useful man Mr. John Nelson, at Birstall. The Methodists, at that time, being considered as the filth and offscouring of the world, my mother had imbibed a considerable degree of prejudice against them, and persuaded my father to relinquish all connexion with them: thro' which and other causes, he, by degrees, fell into his former sinful practices. Soon after their marriage, she had sufficient cause to repent of her folly, and found, by unhappy experience, that she could not be happy with a man who lived in the service of sin and Satan. After my father had continued some years in a backsliding state, it pleased God once more to open his eyes, and to shew him his danger; and as my mother knew the Methodists had been useful to him heretofore, she became more assiduous in encouraging his return to them, than she had been in her endeavours to persuade him to forsake them. In this she was successful. He readily consented, and, thro' their instrumentality, more than regained what he had lost, and was made a pillar in God's house to go out no more.

Very soon after the restoration of my father, it pleased God to affect her mind also, and she was brought under a serious concern for the salvation of her soul. Being at that time pregnant, a fear lest she should die at the critical hour, added an additional weight to her affliction of mind, and to her sorrow for sin. It pleased God, however, not only to give her a safe delivery, but to make the time she so much dreaded, the season of her spiritual deliverance. The manner in which this was effected, I shall relate nearly in her own words.

“ Soon after my confinement, on being left alone, the thought of God's sparing mercy, filled my heart with gratitude: and on pressing

stressing the child to my bosom, my mind was led to reflect in the following manner. 'As the Lord has been pleased to give me a safe deliverance of the child, he also is able to deliver my soul from this greater load of sin and condemnation.' At this same instant, according to my faith it was done unto me. All my guilty fears were at once removed, and my soul was filled with peace and joy in the Holy Ghost." This so sudden and unexpected a change was manifest to all around her; and a weak state of body did not prevent her from declaring what God had done for her soul. Having frequent opportunities of visiting her, I always found her possessed of the same patient resignation to the divine Will, for which she had been long so conspicuous. One day, on closely examining into the state of her mind, she assured me that she had entered into the Psalmist's views and feelings, expressed in those words, "Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee." This I considered as the language of an adult christian, and to me it was a satisfactory proof that, however the clay tenement was reduced, her soul retained more than its youthful vigor.

About a fortnight before her death some of our friends held a meeting in her room. On being asked the state of her mind, she said, "The Lord does all things well: and I feel perfect resignation to his will." A little time after, my sister, being under alarming apprehensions of her speedy dissolution, called in some of the neighbours. Being recovered a little, she broke out in the following language, "Oh! it is a happy thing to be prepared to die! Whatever you do, prepare to die." Her affliction being apparently very great, she was asked if she did not feel much pain, she answered, "Yes, a great deal; but it is wrong to complain against God, and I hope I never shall."

In her last hours she was heavily afflicted, and was able to say but little, yet what she did say was expressive of an unshaken confidence in God: and that she looked for the recompence of reward. In this happy state, and with these blessed prospects of immortal glory, she quietly fell asleep in him whom her soul loved, April 9, 1798, and in the 76th year of her age.



### Memoir of FRANCIS HILL.

*To the Editor of the Methodist Magazine.*

VERY DEAR SIR,

If you judge the following short Account of an old disciple who had been a Methodist more than fifty years, worthy of a place  
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in your extensively useful, and greatly improved Miscellany, the insertion of it will greatly oblige his Friends. I am,

Southampton, }  
Nov. 22, 1805. }

Your affectionate Friend,  
ED. ROBERTS.

FRANCIS HILL, late of Whitchurch, Hants, had the fear of God before his eyes and made it the governing Principle of his conduct from a child. This preserved him from pursuing the paths of depraved youth, and rendered him amiable among all the real lovers of goodness. But although he supported an irreproachable character, he was deeply convinced in early life, through an affliction in his family, of his unsuitness for another world, and of the absolute necessity of being changed from what he then was, in order to his enjoying the felicity of heaven. This awakened him to great diligence and industry in searching the Scriptures, and prayer, and in attending divine worship in the Established Church, of which he considered himself a Member. But for want of advice suitable to his case, he reaped but little fruit from these exercises for several years. However, God, who saw the sincerity of his heart, at length led him into the right way.

Being an Officer in the Excise, and stationed in the neighbourhood of Whitchurch, his conscientious discharge of the duties of his office, his attendance at the church and sacrament, and his devout behaviour in the worship of Almighty God, soon attracted the notice of both the minister and people. The minister, whose name was Wilkins, wishing to cultivate some acquaintance with him, invited him to dine with him, but Mr. Hill, being of a very modest disposition, at first declined accepting the invitation. However, the minister, continuing to solicit him, at length prevailed. After they had dined, religion became the subject of conversation, in the course of which Mr. Hill ingenuously confessed that, though he "delighted in the Law of God, after the inward man, he found another law in his members warring against the law of his mind, and leading him captive to the law of sin," in consequence of which, he said, he was subject to much distress. The minister then asked him what books he read, and having received a proper answer, told him that he had a book which he thought would be singularly useful to him if perused in a proper manner, and immediately presented him with Mr. Wesley's Appeals. Mr. Hill, having imbibed some vulgar prejudices against Mr. Wesley, no sooner saw his name on the Title Page, than he gave the book an indignant push from him, with a refusal to read it. On this the minister observed, that the reading it could do him no harm if it did him no good, as he appeared to be a man of enquiry and not in the habit of taking things upon trust, and then presented the book to him a second time. But he again refused to read it,

enquiring

inquiring, *What* the minister knew of Mr. Wesley? In answer to this, the minister told him that he was with Mr. Wesley at the College, where he saw those excellencies in him which he should ever admire; that Mr. Wesley, with a few others, devoted all the monies they could conveniently part with to the most charitable purposes, and spent all the time their studies would admit of, in exercises of piety and devotion, and visiting the abodes of poverty and distress. Therefore, he again intreated him to read the productions of a man, who in these respects at least, was worthy of his esteem, Mr. Hill consented, and before he had read six pages his prejudices vanished before the luminous appearance of truth displayed in the Volume. Having read it through, he saw the universal depravity of human nature in a very convincing and affecting light:—That there is no other name given under heaven among men whereby we can be saved but the Name of Jesus Christ.—He also felt that godly sorrow which worketh repentance unto salvation, and continued fervent in prayer until the love of God was shed abroad in his heart, and a new song was put into his mouth even of thanksgiving unto our God.

Being now brought into the enjoyment of the unsearchable riches of Christ, he felt an ardent desire that others might enjoy like precious blessings. Therefore, as soon as it was practicable he introduced the preachers, in connexion with Mr. Wesley, into Whitechurch, where they continue to labour, with some success, unto this day. And as his Movements, thro' his office, were many and greatly diversified, he was the honoured instrument of introducing the gospel into different parts of the kingdom, hospitably entertaining the ministers of righteousness at his house, diligently attending the means of grace, and adorning the doctrine of God his Saviour in all things.

About seventeen years ago the mysterious hand of Providence visited him with a heavy stroke of the palsy, from which he never recovered. The period of his affliction was long, but during the whole time he discovered to all who visited him that religion can support us under the most trying circumstances. Patience appeared to have its perfect work in him. He always expressed himself grateful for every thing done for him, and fervently prayed that the Lord would reward all those who afforded him any assistance.

During the last three months of his life he appeared to live in the constant expectation of death. In the course of that period I had the pleasure of visiting him twice. On these occasions he expressed a peculiar sense of the divine goodness, and an unshaken confidence in his Redeemer. He very affectionately enquired after the work of God in different parts, and when I told him that it had rather prospered among us in the course of the last year, a copious shower of tears, falling down his aged cheeks,

indicated the inexpressible joy and gratitude to God which he felt. In his dying moments he did not appear to feel such remarkable joy as many have expressed, which I suppose was owing to the complicated burden of affliction under which he laboured. However, when he was asked how he felt the state of his mind, he answered, "I feel Christ precious:" but observed also, "Dying is hard work." After great sufferings he entered into the *Rest that remains for the people of God*, on Nov. 4, 1805, having almost completed his 79th year.

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Memoir of SARAH KING, late of TIMSBURY, *Hampshire*,

TO THE EDITOR.

*Dear Sir,*

SHOULD you think the following narrative worthy of your attention, it will be another public confirmation of that blessed truth, "They that trust in the Lord, mercy shall compass them about."

ROB. SMITH.

*Newbury, May 1, 1806.*

SARAH KING was born at Hursley near Winchester, a village that has been long remarkable for the uncommon impiety of its inhabitants. Her parents did not approve of the general conduct of their ungodly neighbours, nevertheless, it appears, they were very ignorant of God and divine things: so that when Providence blessed them with children, like too many, they had no idea of the importance of the charge committed unto them, making no efforts to impress their tender minds with a sense of the importance of religion. But notwithstanding this criminal neglect of her parents, Sarah had often very serious thoughts of God and Eternity, secretly lamented her ignorance, and was anxiously desirous of being instructed how she should walk so as to please God. At this time she had the offer of living in a Clergyman's family, which she gladly embraced, hoping that she should not only have the best of examples before her, but great opportunities also of gaining all necessary information about matters that respect salvation. But, alas! in this she was exceedingly disappointed, for she saw little else but gaiety and vice; the name of God being seldom mentioned but in a profane manner.

While she continued in this family, she became acquainted with Mr. King, and in the course of a few months they entered into that union with each other which was ever after a source of comfort and cause of gratitude to God, who, in the course of his Providence, had brought them together. As Mr. K. was seriously disposed, they became helpers of one another in the best

sense. But as they had no pious instructor near them, their views of religion were very obscure, and they knew little of the privileges of the people of God.

In the year 1763, Mrs. King went on a visit to Portsmouth, where she heard Mr. John Wesley preach. The truths which he declared, appeared to her to be entirely new, but, at the same time, uncommonly interesting. She hung upon the Preacher's lips, and received the word with joy in the Holy Ghost, and left the assembly, saying, "This is a servant of the Most High God, and he has shewn unto me the way of the Lord perfectly." When she returned home, she told her husband what great things the Lord had done for her; and he attended to her relation of what she had heard, with unspeakable pleasure. As she had been informed that the person she had heard preach was a Methodist, she and her husband resolved, "This people shall be our people." And though there was no Methodist Society nearer than six miles from the place where they then resided, they went immediately and joined that Society; and ever after embraced every opportunity of waiting upon God with his people. Their own habitation also became an house of prayer, and was open to all who would join with them in the worship of God. They were often very much persecuted on account of religion, but they had the happiness of seeing some souls brought to God by their pious efforts, and the preachers, who, for a considerable time, preached in their house, were made useful. However, as the tide of persecution ran high, they were under the necessity of leaving their situation, and removed to Timbury, in Hampshire.

As there had been a Methodist Society established at Timbury for some years, they were thankful that Providence had directed them to a place where they could enjoy fellowship with pious friends, and worship God without interruption. They had a large family, and though few ever exceeded Mrs. King in her diligent attention to her domestic affairs, yet she was careful to maintain communion with God. She walked in the light of his countenance, and enjoyed the consolations of the Holy Ghost. Her conduct and tempers, whether in the house of God, or in her family, were such as did honour to the cause of religion. Indeed, all the neighbourhood admired her deportment; even the wicked loved her as an upright and benevolent character, and the pious acknowledged her to be a Mother in Israel.

As several of her children were settled in London, she and her husband embraced an opportunity of going to see them at the time of our last Conference there, in July, 1804; and as they found most of their children living in the fear of God, they rejoiced over them; and were exceedingly happy also, in seeing so many of the Preachers that they had long loved in the Lord. When they were about to return home, Mrs. King was taken

very ill; and several weeks passed before she was able to leave London. After she returned into the country, she appeared to be recovering, but when the winter came on she grew much worse, and was often very sick and in great pain. But she was truly resigned to the divine will under her most distressing sufferings; and possessed an unshaken confidence in God.

As her afflictions continued for nearly nine months, I had many opportunities of visiting her during her confinement. Sometimes her pain and weakness were so great that she could say but little to any one; but her faith increased with her sufferings, and her views of the eternal world were unspeakably animating. She requested all who visited her to assist her to praise God for his infinite love to man. And when the strength of nature was nearly exhausted she continued frequently to whisper, "God is love," till her happy spirit struggled from its prison of clay, June 4, 1805.

R. S.

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### MISCELLANEOUS.

#### *The CONVERSION of a FRENCH PHILOSOPHER.*

To the EDITOR.

*Dear Sir,*

**T**HE conversion of La Harpe, a French Philosopher, to the Christian religion, having excited the attention of many in this Nation, as well as on the Continent, I transcribe from a periodical work, and send you a short account of this learned man, believing that its insertion in the Methodist Magazine may probably gratify a large majority of your numerous Readers; recognizing in this celebrated character, the reality of that rich experience which is the source of their present happiness, and basis of their future expectation. I am, dear Sir,

Very respectfully yours,

THOMAS WOOD.

M. DE LA HARPE ranked high among the literati of France. His various works have rendered him popular as an author. He claims attention as the associate of Voltaire, D'Alembert, and Condorcet. During the greater part of his life, he was a disciple of the French philosophy, and an active and a zealous disseminator of its principles; and he affords, probably, the only instance of a convert made from that sect to Christianity. The circumstance which gives the most peculiar interest to his annals is his conversion, in advanced life, from French Infidelity to Christianity.

La Harpe

La Harpe hailed the commencement of the revolution in France; and during the two first years of its course, he was its advocate. Under the reign of Terror he was arrested, and lodged in the Luxemburgh; and in this situation he became very disconsolate. We are told that he did not feel his principles adapted to give relief, in the conjuncture in which he found himself; and a friend, who was anxious for his welfare, requested him to peruse the Psalms of David. Into these compositions he had never before looked, except with a view to discover poetical beauties, and they were very little in his recollection. Fearsful of offending the Philosopher, and of stumbling, as it were, at the threshold, his friend requested him to peruse them as a resource for killing time; and in order to fix his attention more on the sacred compositions, he was requested to compose a purely literary comment on them, which conduct strikingly illustrates that Scripture apophthegm, "He that winneth souls is wise." He undertook it. Scarcely had he begun, before he discovered in the Psalms a number of beauties of a superior order: this persuasion continued to gain strength; and farther perusal soon fortified it. From this commentary, originating in a mere regard to friendship, and afterwards pursued from pious zeal, was formed the preliminary discourse prefixed to his translation of the Psalter, the first work in which he announced his conversion. His own account of that memorable event, he gives in the following words.

"I was alone in my prison in a small dark chamber, very sorrowful. I had, for several days, been reading the Psalms, the Gospels, and some good books. Their effect had been rapid, though progressive. I was already restored to the faith, I saw a new light, but it terrified me in shewing me an abyss, that of forty years of error. I saw all the evil, but no remedy. Nothing around me offered to me the succour of religion. On one side, my life was before my eyes, such as it appeared by the torch of divine truth; and on the other, death, such as was then inflicted, and which I expected every day. The Priest no longer appeared on the scaffold to comfort those who were about to die; he no longer ascended it, except to die himself. Full of these distressing ideas, my heart had sunk within me; it silently addressed itself to God, whom I had just found, and whom I scarcely yet knew. I besought him to shew me what I was to do, and what was to become of me. I had on my table the *Imitation*, and I had been told that I should frequently find in that excellent book an answer to my thoughts. I opened it without any view to a particular place, and fell on these words: 'Behold me, my son, I come to thee because thou hast invoked me.'\* I read no more; the sudden impression which I experienced is beyond description; and it

\* Jesus Christ is the Speaker.

is not more possible to convey it in words than to forget it. I fell with my face on the ground, bathed in tears, almost suffocated, uttering inarticulate cries, and broken sentences. I perceived my heart lightened and dilated, yet, at the same time, ready to burst. A multitude of ideas and sentiments rushed on my mind; I wept for a long time; and I am without any recollection of the situation, except that it was something beyond comparison the most violent and the most transporting that my heart ever experienced. These words, 'Behold me, my son,' never ceased to sound in my ears, and forcibly to agitate my frame."

On being released from prison, the new convert resumed his lectures at the Lyceum; where he displayed all that zeal which is natural to that character. The sensation produced by this novelty, the ridicule which it provoked, and the persecutions which it drew on this confessor in the cause of religion, are well known to those who paid attention to events at Paris at that period. In what is termed the revolution of the 18th of Fructidor, La Harpe was obliged to flee, in order to escape deportation: but he found a secure and commodious asylum near Paris, where he composed a part of his *Fragment of an Apology for Religion*. Soon after his release from his last captivity, his health rapidly declined, and early in the year 1803, he closed his mortal career. His conversation, we are informed, was, in the highest degree, pious and edifying on the prospect of dissolution.

In his Preface to his Apology, the author makes this declaration:—"I am not in a condition to instruct those who know any thing; my book is addressed to those who, like myself, have not to this moment been desirous of knowing any thing; and it has occurred to me, that the manner in which I have been instructed might prove instructive to them. A heavenly voice, when I least thought of it, spoke to my heart, and said, *Take and read*: it was not the Apologists that were put into my hands; it was the Gospels, the Psalms, the Scriptures. They were not Grotius, Abadie, Houtteville, Croufaz, and Bergier, who enlightened me, or who were even the instruments of him who did enlighten me. They are absolutely unknown to me; not that I do not cordially believe them to merit the testimonies borne to them. But I have never, for a moment, felt any desire or need of reading them."

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#### REPROOF FROM A JEW.

**L**EUSDEN says that he once offered to give a sum of money to a very poor Jew at Amsterdam, if he would pronounce the name JEHOVAH; but he answered that he did not dare to do it. How many cursing and swearing professors of Christianity are condemned by the conduct of this poor Jew, who would not take the name of JEHOVAH in vain.

## OBITUARY.

[Continued from page 187.]

**J**AN. 4, 1806, died Mary Fields of Swinton, in the Malton circuit. Even before her conscience was awakened, she was moral in her conduct, attended church and sacrament, and occasionally read her Bible. Having entered into the marriage-state, & her husband inclining to hear the word preached by the Methodist preachers, she readily consented to go with him and hear for herself. She soon discovered that she was in a state of guilt and condemnation. This was truly a surprising sight to her after the very favourable views she had had of herself. Now she could not rest till the pardon of her sins was manifested to her soul, and slavish fear had given place to filial confidence. Not long after, under the ministry of Mr. Dunean Kay, she was convinced of the necessity of entire sanctification, and saw it to be her privilege to be not only pardoned, but also cleansed from all unrighteousness. As her husband took in the preachers for several years, she found great help from their conversation and example. Her convictions were very deep on this subject, and she was much distressed. However, while Mr. Kay was preaching on Sanctification, she obtained a more full deliverance, than she had ever experienced before, from the remains of sin, and was so filled with God that her human frame was so much affected that she was obliged to be assisted in going home from the place of preaching. By the grace of God, she retained this liberty till she entered her

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heavenly rest, which was upwards of sixteen years; and the testimony of those who observed her daily conduct is, that she walked worthy of her high and holy calling.

THOMAS VASEY, Jun.

**FEB.** 1806, died Elizabeth Sarson. She was born at Ailwell in Rutlandshire, in the year 1725, of respectable parents. While young, she was gay and thoughtless, and sought happiness in the things of this world, but found it not. When she was twenty years of age, she entered into the married state, and paid great attention to the concerns of her family. After this, by reading some of Mr. Law's works, particularly his "Serious Call to a Holy Life," she was deeply convinced of sin, and saw that the things of this world could not make her happy. She then began to pray earnestly to God from a feeling sense of her want of pardon, and the Lord heard her cry, and gave her the knowledge of salvation by the remission of her sins. Our Lord's words in John iii. 8, "The wind bloweth," &c. were applied with peculiar power to her mind. And she was fully assured that she was born of God. She wept tears of joy most of that night, and sang the following words repeatedly, "I will greatly rejoice in the Lord: my soul shall be joyful in my God, for he hath clothed me with the garments of salvation," &c. This change was wrought in her when she was about forty years of age, and she ever after testified the truth of it by a conduct according to the gospel. She bore her last affliction with very great patience.



tience. Some of her last words were, "I shall go to heaven: I know I shall: but dying work is not easy. What could I do now without Jesus? My flesh and my heart fail, but He is the Strength of my heart, and will be my Portion for ever."

Died, at Mount-Sorrel, near Loughborough, March 1, 1806, Mary Rayns, in the 26th year of her age. When she was about 13 years old, she was deeply convinced of sin by hearing the preaching of God's holy word. She wept and mourned, through a sense of her guilt and depravity, and a fear lest she should never see the kingdom of heaven; but being encouraged to look unto the Lord for mercy, he gave her such a display of his pardoning love as was quite sufficient to remove all her distress. She then joined the Methodist Society, saying, "This people shall be my people, and their God my God." Her heart was so much enlarged, that she wished all might obtain the blessing of pardon, knowing that those who die in their sins, cannot come where Jesus is. She prayed for sinners feelingly, reproved them faithfully, and enforced her reproofs by an upright life and conversation. For the last four years of her life, she was much afflicted, but bore her complaints in a christian-like manner, often saying, "The Will of the Lord be done!" She took very great delight in conversing with such as loved the Lord Jesus, on experimental religion, and a few days before her departure, while thus employed, it pleased the Lord to favour her and the friend that was with her, with a very

remarkable manifestation of his love, which caused them both to rejoice with exceeding great joy. Soon after this she broke a blood-vessel by coughing, and said,— "My God! my God!" and expired immediately. J. SIMPSON.

RELIGIOUS INTELLIGENCE.

From Mr. THOMAS DAVIS, to  
Mr. JOSEPH BUTTERWORTH,  
Naval Yard, Gibraltar,

Dear Sir, 1806.

THERE seems to be a very great prospect of the gospel spreading in this place, if we were blessed with the labours of some of the pious servants of God. The chapel is now well attended, in particular on Sunday evenings, when it is crowded, but chiefly by the military, and some seem touched by what is delivered. Every thing appears to go on quietly and peaceably under our present Governor, and we meet with no opposition, except from a wicked world. We have reason to believe, that if our Chapel were in a more public place, and fitted up in a commodious manner within, that many of the gentler inhabitants would attend, and that much good would be done, especially if we had a person among us wholly set apart to the ministry. There are many hungry souls longing for the Bread of Life, and neither brother C. nor myself has sufficient time to dispense it to them, nor can we take that care of the Church we ought, being obliged to attend our calling, from 6 o'clock in the morning till sunset in the evening, and then to walk near a mile and a half to the chapel. It is from a deep sense of these things that we *so much long*

and

*and pray for a person among us to be our head.*

From Mr. CAULFIELD and Others,  
to the Same.

Gibraltar, March 19, 1806.

**T**HE Lord has been pleased to set before us an open door, and we have reason to believe the powers of darkness, in whatever way they may unite, will not be permitted again to shut it; the people seem inclined to hear; the house is well filled; and within the month past, about eight persons, who appear to be concerned for their salvation, have been admitted among us on trial. It is true, these are all of the army, the inhabitants of the town, from the meanness of the Chapel, and the persons who exhort not being properly qualified, still keeping aloof from us. But we have reason to believe that they would soon attend, had we a person here, entirely set apart to the work, and who could take measures for erecting a chapel in a more public place. We judge also, that the people would contribute liberally to such an undertaking. *We* also, altho' liable to be ordered away any day, are ready to do all in our power, and hope the people at home will do the rest.

MISSIONARY INTELLIGENCE.  
NOVA-SCOTIA.

Halifax, June 30, 1806.

Extract of a Letter from Mr.  
JOSEPH MARSDEN, to the Rev.  
Dr. COKE,

**D**URING the last winter God hath blessed me much in my soul and labours. Twelve or thirteen were added to our little Society in the City Saint John.

Some of these found the Pearl of great price, during the Winter and Spring, and others are earnestly seeking salvation. Blessed be God, I have been enabled to labour with all my might, and have found my heart sweetly engaged in the Lord's work. Many precious seasons have I had during a cold and tedious winter. Our Covenant-meeting was one of the best I ever witnessed in all my life. The power of the Lord was present in a very remarkable manner, and many hearts became like melting wax before the fire. At brother Mc Coll's place (Schodock) a few were awakened and converted, and there was a general quickening among the old professors. I am now at Halifax, supplying the place of brother Black for two or three months. Religion does not seem to flourish much here. Of late, however, there is a better prospect than there had been for some time; as the few that had separated are once more united to us, and I believe their re-union will be attended with the happiest effects.

Dear Sir, altho' labouring in this country, during the very severe and tedious winters, is trying and painful; yet I have never repented engaging in the Mission. The Lord hath been exceedingly good to me, an unworthy worm, in proportioning my strength to my day, and I must testify to the honour of his goodness, I have experienced the fulfilment of his promises in so remarkable a manner, that I should be the most ungrateful of men if I did not love, praise, and glorify him. If it shall appear at the day of judgment, that but one soul has been finally saved thro' my preaching,

it will be a rich compensation for all my toils in this cold, barren wilderness. But, blessed be God, I know that he hath plucked many brands out of the burning by means of my unworthy labours. I cannot, indeed, say that I have my quiver full of them: my unfaithfulness has deprived me of that honour, as well as of many other blessings. O that I may be more zealous and diligent for the time to come.

JOSEPH MARSDEN.

Extract of a Letter from Mr. W. BLACK, to the Committee.

St. Stephen, July 1, 1806.

Very dear Brethren,

ON a balance of loss and gain, when our numbers were taken at the last Conference, we had about sixty members more than at the preceding one. By this you will perceive that our progress is small. Altho' our numbers, entered on the Minutes, do not quite reach a thousand, yet I am persuaded, that far more than a thousand converts to Jesus Christ, by repentance and genuine faith, have been the fruits of our ministry in this country since the commencement of our labours: perhaps near twice that number. On Friday last, we had a Love-feast at this place, when many spoke sweetly of the gracious dealings of God with their souls. Yesterday I administered the memorials of the Saviour's dying love to about 100 communicants.

There are some under awakenings. Brother Mc Coll's faithful labours have been much blessed in this place. His conversation, is almost a continual sermon. He abounds in useful christian anecdotes, and has a singular faculty of

instructing in private. I feel my heart aspiring after God; after closer communion with him, and a fuller conformity to his will. If I know my own heart, I do, with St. Paul, count all things but loss that I may win Christ, and be found in him.

I am, dear Brethren, yours affectionately,  
W. BLACK.

Extract of a Letter from Mr. DUNCAN M'COLL, to the Rev. Dr. COKE.

City Saint John, Aug. 17, 1806.

Rev. and dear Sir,

LAST Fall I was led to think it would be of advantage to visit the different families of the Society, at their own houses; and therefore wrote a few lines to the heads of one of these families, signifying that I should be glad to find themselves, their children, and servants, all at home on a certain evening, in order that I might have some religious conversation with them. But when I came thither, I found a room full of people, their neighbours being assembled to hear the Word of God. I read, prayed, and spoke for some time, conversed with the parents and children, and then with the servants, and God was with us. We had a refreshing time. In this way I went on every night during the winter and spring, the people crowding to hear, and even those who used to care for none of these things, thinking themselves neglected if I did not visit them in their turn. I commonly spoke from ten to twelve times in public every week, during the winter. However, it was near spring before any professed to have experienced a work of grace in their souls. But then, (thanks

be to God) some of every description and character, in the place, begun to speak of finding pardon and peace with God, through faith in Christ. All was carried on in a calm and orderly manner. But I was obliged to leave them in April, in order to arrive at our Conference in time, and six weeks had elapsed before Brother Black could get to them. Want of preaching, with worldly cares and business, had caused a deadness among them for a time. But I am happy to hear that they are now revived under the ministry of Brother Black, who, however, will leave them soon, to return to Halifax. But I expect to go back to them immediately on his returning, if the Lord permit. I have been moving from place to place, ever since I left them, by water or land. The people, where I have been, are attentive to the Word. The cry of many on the river St. John is "O send us a preacher from Conference, and we will do what we can to support him and the cause."

The Society in this city is but small: yet they are generally loving, and do all that is in their power to support the gospel. Two or three young women have found peace with God since I have been here, and a few more appear to be somewhat awakened to a sense of their sin and guilt.

Begging an interest in your prayers and in those of your Christian Brethren, I remain your son and servant in the gospel,

DUNCAN McCOLL.

Extract of a Letter from Mr. J. ROBINSON, to the Rev. Dr. COKE. Sandy-Point, St. Christopher's, Hon. and dear Sir, Dec. 10, 1806.

I Return thanks to you, and all, who took an active part in sending me as a missionary. I am

persuaded I am in my place; tho' I have been severely tried, first by the shipwreck in Bristol river; secondly, the passage over to Cork-harbour, which was very rough; thirdly, through my inability for the great work in which I am engaged. I was under such embarrassments of mind, for some weeks, after I arrived at Basseterre, St. Kitt's, that I was constrained to tell our people, when in private conversation, that I was not fit to preach, and that it would be preferable for me to go upon the mountains, and wander till I should die; but they expressed their surprise, asking me how I could imagine such things. Yet, at those times, when darkness was so far removed from my mind, that I could reflect, knowing that the Lord in a tender way had driven me to the work, I concluded, that he must be consistent with himself. Glory be to his Name, I seem to be gaining strength, a hair's-breadth at a time; and I endeavour, through the help of God, to resist the devil, by resigning myself up to the divine Will, that he may support me in the work, or not, as he pleases. I am united to the people here, and am sensible my leaving them will cost me a flood of tears, the foreboding of which I have experienced two or three weeks.

I was much distressed at leaving that little but precious society in Barbadoes. After being with them nine weeks, I went on board a schooner under Danish colours, and we had such a dreadful tempest the first evening, that the Master of it gave up all for lost. The other passengers were alarmed; but as for me, I was reflecting on myself for leaving those dear people in Barbadoes, who soon would

would be without a preacher, and was ready to think, God was either going to send us to the bottom, or drive me back.— In a few hours, however, the weather was mild, and we had a good passage. I am constrained many times to drop a tear of gratitude to the blessed God, particularly at the Love-feasts and Band-meetings, in viewing the fervour of the people, while with child-like simplicity they speak of their experience in divine things, and address the Almighty in prayer, and express their thanks to him for the gospel. The propriety, with which the Leaders meet their Classes, tho' several classes are met at one time, and in one place, the Christian-like manner in which some of the women catechise their children, the falling down of the people under the Word, and their diligence in attending on the means of grace, are truly wonderful. Were our Preachers in England, who have not been eye-witnesses to this work, to take the wings of the morning, and fly, not to the uttermost parts of the Atlantic sea, but as far as St. Kitt's, they would be convinced that Ethiopia had begun to stretch out her hands unto God.

I am, &c.

JOHN ROBINSON.

## DISTRESSES IN GERMANY.

To the EDITOR.

Dear Sir, Savoy, Strand, March 19, 1807.

**M**Y feeble pen cannot express how much gratitude I feel to all those worthy Ministers and Friends in your connexion, who have taken such an active part in relieving the distresses of their fellow-christians in Germany. Could they have witnessed, but in a small degree, the emotions of joy, gratitude, love, and admiration, excited by their gift, in the bosoms of so many relieved families and individuals; could

they have heard their fervent prayers sent up to heaven for their benefactors, they would have felt themselves more than amply rewarded. Some of the beneficent effects produced, you will find alluded to in a Letter from Mr. Kiesling, which I would respectfully intreat you, if possible, to insert in the Magazine for next month.\* But alas! still the distress continues. If some provinces or districts have been happily relieved, there are many others that have been plunged into the extreme of wretchedness and misery by the ravages of the present war. This you will see from the Sixth Report of the Committee, which I beg leave herewith to inclose. If it be not asking too much, the Committee would feel themselves greatly obliged to you by your inserting some of the most affecting accounts in your valuable Magazine, and by encouraging your benevolent readers to some further exertions. Believe me, I should not have troubled you any more with this subject, had it not been for the emergency of the case, and for the confident hope that the 20,000*l.* sent from England to Germany, will not be money thrown away, but bear a rich interest to your still prosperous and highly favoured country.

I am, with great respect and Christian affection, your humble and obedient fellow-servant in Christ,

C. F. A. STREIKOFF.

From Mr. KIESLING, a respectable Merchant in Nuremberg.

Dated the latter end of 1806.

**H**ELP me to extol, praise, and adore the Lord for all the proofs of His love and grace, which he hath so bountifully shewn to me on my journey to Upper Austria. I was often prompted to cry out with Peter: Lord, I am a sinful man, I am not worthy of such demonstrations of thy grace, depart from me and bestow them on others more deserving of them than I am. The severe afflictions occasioned by the war, have brought many souls to a better knowledge of themselves, and I was enabled on my journey into Austria and Styria, to speak here and there a word in season. I had every where to hear long accounts

\* We were sorry that this Communication came too late to appear in our Number for April.

of what the inhabitants, both rich and poor, had suffered upon the invasion of the country by the enemies' armies, of the terror, damage, and losses, which they had sustained, and at length, when they had unbotomed themselves to me, I always directed them to that Lord in whose hands alone are peace and war, and who, whatever he does or suffers to be done, never fails to bring to a glorious issue. When finally I added: Our sins have merited these chastisements: How often and how widely have we wandered from the Lord; should we not suffer ourselves to be brought by these severe judgments to recollection, and to turn again to him? most of them heard me with attention and approbation. When children of God came to me, O! with what joy and gratitude did they exult upon the wonderful preservation and protection which they had experienced from the Lord amidst the most formidable armies, upon the strength which they had received to bear their losses with patience; and the consolations which had been granted to their afflicted souls under the distresses of the war. In hearing such recitals, I often shed tears of joy and gratitude for what the Lord out of pure grace and mercy does for his people.

"And now, to complete my joy, I was entrusted by a Society of philanthropic Christians in London, with the distribution of a large part of the liberal contribution which they had raised for the relief of those countries which had suffered so dreadfully by the war, famine, billeting, rapine, and plunder. This I accordingly performed, under a consciousness of my weakness and unworthiness; and I saw, heard, and felt what joyful, grateful, and blessed emotions were excited by these benefactions, demonstrations of love, and relief from the Lord, in the hearts of the poor distressed sufferers who received them. These were festival days to me, this was the labour of love, more valuable to my heart than the acquisition of worlds. There were excellent opportunities for me often to extol, proclaim, and magnify the love of our adorable Lord and Saviour; and in order that the persons who had been made so happy, might not soon forget the benefits they had received, I gave to each of them, together with the donation, also a printed verse expressive of thanksgiving, which they received with pleasure, and thus I continued to pray that the gracious pur-

poses of God our Saviour in this extraordinary gift of love from the dear benefactors in London, might be attained, as formerly among the Corinthians, and that every one who had received a share of it, might add, "But thanks be to God for this unspeakable gift."

"In the holy and blessed fellowship of the Believers in Austria, I have been greatly strengthened and refreshed. The faithful Shepherd of the sheep continually seeks after such as are strayed and lost, and frequently affords his children the joy of sharing in the happiness of those that are found and saved. Thus two Austrians came running to me from a distance to inform me that they had been thoroughly awakened and led to the Lord, by the reading of Arndt's "Genuine Christianity." The light which these souls had derived from the perusal of those Writings, and the blessed enjoyment which it afforded them, it is beyond my power to describe. Whoever has felt the same will readily believe me. As I had also some edifying books to distribute, I applied them to the best advantage, and as the troubles of the war had occasioned universal distress, I was continually enabled to speak to Catholics, to Jews, to believers, and unbelievers, an appropriate word of loving invitation or admonition, which, perhaps, may become productive of good fruit for time and for eternity."

THE Committee for relieving the Distresses on the Continent, in their 6th Report, state, that "all their remittances, to the amount of 20,000l, had safely reached the places of their destination, and that they have already received satisfactory and minute accounts of the actual distribution of this sum, and of the beneficial effects resulting from it." They add, "that they still have safe and confidential channels of communication on the Continent; and they are anxious to pour some balm of consolation into the deep wounds which have so lately been inflicted upon many families. In consequence of the overwhelming progress of the vast armies that have lately desolated Germany, multitudes left their all; and, thro' the late destructive battles, many tears must flow from multitudes of helpless widows and fatherless children; if a few of them can be dried up, and the sorrows of a few be alleviated, by the kind hand of British benevolence, the grateful pleasure will amply

seward

reward the exertions made in behalf of the Distressed."

We are sorry that we cannot make room for any Extracts from this Report in this Number. Probably we may be able to insert some in our next.

## POETRY.

### *The Varied Year :*

#### SPRING.

**A** WAKE, my Muse, and strike the trembling lyre,  
'Tis Nature, and her God, thy theme inspire ;  
The subject sacred, and the task divine,  
To pay the dutious tribute shall be thine.  
See Nature rising from her recent fall,  
No more presents an awful funeral ;  
The nipping frosts have well prepar'd the earth,  
And fleecy snows, have foster'd Nature's birth ;  
The sweeping storms have clear'd the infectious air,  
And blest with health the sickly atmosphere ;  
Now Sol's bright glories beautify the day,  
And to our view present a rich display :  
The vegetable tribes with pride expand  
Their folded leaves, adorning all the land :  
Insects, and reptiles, long in slumbers laid,  
Forake their torpor, and the dreary shade ;  
Fresh life is felt thro' all their glowing veins,  
And new felicity their joy sustains.  
The feather'd race now leave their Winter's haunt,  
In fields and groves, their grateful praises chaunt ;  
Perhaps unconscious of the sovereign power,  
That clothes the smiling scene, and decks the bower  
With verdant beauties, while themselves appear  
In varied colours, like the changing year:  
Their soften'd natures feel the charms of love,  
Genius and industry those charms improve.

Now let Philosophy improve the scene,  
For sure the subject is not low, nor mean.  
Fair youth, remember 'tis thy spring ;  
thy years

Are not for ever, nor all free from tears :  
Let blest Religion guide thy wand'ring feet :

Her joys are pleasant, and her joys are sweet.

Honour and peace attend her real friends,  
To happier realms, where life's short journey ends.

Beware the haunts of Vice—her polish'd arms

May seem enchanting, fatal are her charms.

Avoid the flatterer, whose infectious breath,

Is bane to Innocence, to Virtue death.  
No joys of sense, like conscious goodness please,

More bright than glory, and more soft than ease ;

In prospect treach'rous, those enchant the eye,

Yet when approach'd, illusive, fleet, and die :

Still others spring, still please and cheat the same ;

While hop'd for—mountains ; when possess'd—a name :

So charms a cloud, with every colour gay,

When from afar it breaks the seven-fold ray ;

But if we reach it, we discern no more  
The flattering colours so admir'd before.

'Tis VIRTUE reigning in the humble heart,

Alone can true substantial bliss impart ;  
'Tis this bright beaming, when our noon is past.

Bids life's short day be splendid to the last :

Charms pain and sickness in the faint and sage.

And melts to joy the hour of frozen age :  
All wonders rise at her enlivening breath,

A life of rapture from the wound of death.

Thus when the curtains drop, the scenes are chang'd,

And different actors severally arrang'd,  
When Folly's children have themselves undone,

Thy task is finish'd, thou the prize hast won.

W. COX.







MR DAVID M<sup>C</sup> NICOLL,

*Preacher of the Gospel.*

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THE  
METHODIST MAGAZINE,

FOR JUNE, 1807.

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BIOGRAPHY.

Memoir of Mr. THO. COOK of LOUGHBOROUGH.

*To the Editor.*

**I**F Biography did not owe its worth to the subject, and not to the Biographer, I should utterly despair of success in my present undertaking, and wholly decline a task to which I am evidently so unequal: but gratitude demands it; that paramount claim outweighs my scruples, and drowns the voice of timid reluctant nature.

More than two years having now elapsed since Mr. Tho. Cook, the subject of the present Memoir, exchanged this wilderness for his Father's house, I could not but regret that so valuable a man should retire into the silence of oblivion, without one line to record his name. Having anxiously looked out, in vain, for some memorial of him in your Magazine, I have, at last, resolved to present you with a few scattered fragments of his life, especially as to him I am indebted, under God, for some views of divine truth, and some of the best feelings of my heart. Mr. Cook being resident in the town where I then lived, and a pillar in the Church, "as beautiful as useful there," was not only well adapted to be my counsellor and friend, but he yearned over me with paternal tenderness, ever ready with watchful solicitude to guard my trembling steps, and to point out the lurking snare: but that which I most valued, was his ardent importunity in prayer on my behalf, which, he has frequently told me, he has continued some hours successively. This circumstance may serve to induce a belief, that gratitude impels me to make honourable mention of him, and to attempt a work, which I would gladly leave to some other person more fit to execute it.

VOL. XXX. June, 1807.

It has been said by a modern Historian, "We exhibit no faultless monsters." This, however, shall not deter us from pursuing the delightful employment of describing one, who had arrived at "the measure of the stature of the fulness of Christ;" for even those things which some might deem his faults, leaned so much to the side of virtues, that I do not hesitate to say, they well deserved that name. Thus the niggard heart might call his generosity *profusion*, and the worldly professor stigmatize the frequency of his devotions with *neglect of business*: not such the award of impartial heaven. In heaven those acts rank amongst jewels of the first brilliancy, and shall obtain from him who judgeth righteous judgment an abundant recompence of reward. I am,

Dear Sir,

Respectfully yours,  
 Sarah Brackenbury.

Raithby-Hall, }  
 May 27, 1806. }

MR. THOMAS COOK was born at Loughboro' in the year 1734, and lived more than thirty years without God in the world, having attained to a horrid pre-eminence in wickedness. With what unfeigned regret did he always lament (to use his own expression) his "long continued course of rebellion." When he spoke of it, a pensive sadness used to shade his countenance, and his voice assumed a tone of softened sorrow, perfectly in unison with a heart that mourns for its aggravated crimes. On every recollection of his former state of ignorance and alienation from God, he wept softly in the bitterness of his soul. About the year 1766, he was induced to hear the Methodist Preachers on their first going to Loughboro', when the word of God was quick and powerful,—instantly seized him as its victim, and so effectually wrought in him, that he conferred not with flesh and blood: the convincing evidence of truth burst upon his soul with a flood of light, which continued to shine with undeclining brightness, and unabating warmth, till this plant of grace was nurtured and matured for the Paradise of God.

On his first entrance on the narrow path he gave a promising earnest of his future attainments. It was then evident that he would not be a christian by halves. He set out as though he had designed himself a comment on those words, *the last shall be first*: for such in reality was the blessed result. He soon outstripped his companions and "held on the even tenor of his way," faithfully following the light which God imparted to him. He did not stop to reason, he did not delay thro' fear, but uniformly acted with magnanimous courage, accounting a cowardly Christian a contradiction in terms. To this foundation were brought admirable materials for raising a stately edifice; *gold, silver, and precious stones*; every grace of the Spirit and all the fruits of holiness.

In the depth of humble penitence the course of self-denial and mortification on which he entered was very severe. For three months he took but little nourishment except barley bread and water; and when he abated a little of that strictness, he still carried his abstemiousness so far, that his knees frequently smote together as he walked; often fasting whole days and praying whole nights. He always wore the coarsest apparel; and during a very severe winter, at a time when his health was extremely delicate, I could not prevail upon him to wear a great coat; having one day urged it more strenuously than before, he replied, with much sweetness, "when you can assure me there is not a poor man destitute of *one* coat, I may then, perhaps, wear *two*." He was an uniform Christian, he took his religion into the minutiae of his deportment. I am unwilling to pass by the smallest expression of it, yet it is impossible to do him justice here, but by saying, in him,

"'Twas nature all, and all delight."

No restraint was deemed hard, no cross heavy, no burthen grievous, for to a faith like his *all things were possible*. But whilst he was thus austere and rigid to himself, he was always compassionate and forbearing to others. On his tongue was the law of kindness, his speech distilled as the dew, as the small rain (delicate and gentle) upon the tender herb, (feeble afflicted souls.) Himself always *light in the Lord*, he feelingly deplored the blindness and obstinacy of others, which he faithfully reprov'd by the most winning and commiserating address, and the mildest expostulations. Such love only could produce such sorrow as he felt, when any turned away, refusing instruction, perversely straying in the paths of error: full of the most tender charity, he us'd to say,

"Hast thou a lamb in all thy flock,  
I would disdain to feed?  
Hast thou a foe before whose face  
Pd fear thy cause to plead?"

Perhaps the most prominent feature in the character of this holy man, was *divine simplicity*; no disguise ever marred, no guile ever tarnished his conduct: the purity of his life was a sweet transcript of the purity of his heart; and walking, as he always did, in the presence of the Lord, favoured with near and intimate fellowship with the Father of spirits, and luminous views of the divine glory, it were superfluous to say that humility was not the least conspicuous trait in his religion, agreeable to that indisputable axiom,

"I loathe myself when God I see."

Though his humility was visible on all occasions, it never failed to express itself most significantly by his placing himself at the feet of the meanest saint. He knew what it was to be least and servant of all, and here he shone, I might almost say, with unrivalled lustre; he rejoiced in performing the most menial and servile offices, such as many pusillanimous Christians would blush to mention. But his peculiar delight was to minister to the sick. Where was the abode of poverty and affliction in Loughboro' that he did not resort to, as "an angel sent on errands full of love?" How often did the keen upbraidings of guilt and remorse give place to humble confidence, when his swasive voice was heard! How often did death change its terrific aspect into the smiles of peace, thro' his unceasing efforts to reclaim and comfort! He was admirably calculated to administer balm to the wounded, and cordials to the fainting mind of the awakened sinner, by a disposition moulded into the softest form that sympathy e'er wore. Herein he joined issue with heaven itself, that seat of pure benevolence: What sweet accordance, what near resemblance, what close alliance betwixt a good man and an angel! To relieve bodily pain, to enrich the deepest poverty, deserves not the name of benevolence, compared to that of consoling the afflicted mind; for a man may sustain his infirmities, when it is emphatically asked, "A WOUNDED SPIRIT WHO CAN BEAR?" And tho' this office in the gospel of peace is more strictly appropriated to the Ambassadors of Jesus Christ, to whose *work of faith* is beautifully added the *labour of love*; yet as God called Mr. Cook to this work in an unusual manner, he afforded him correspondent success. He has told me, that frequently when he has been most engaged in prayer for his sick flock, that God has vouchsafed to direct him to go to such a house or family, as distinctly as the Lord told Ananias to go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, (Acts ix. 11.) And that in going after such intimations the result was always satisfactory. And here such acts of mercy, and such indefatigable labours of love present themselves to my remembrance, that I feel how inadequate I am to a full representation of so exalted a Christian. Let then the succinct, but comprehensive saying serve as an exact portrait of him, "Always abounding in the work of the Lord."

As a Leader of a Class he directly aimed at the edification of his people, and his word was as marrow and fatness to our souls. To those who had passed the veil of outward things, it was evident that Mr. Cook had entered into the holy of holies, to which one cannot so properly say he had access, as that he abode there: it was to him his permanent resting place, from which he never came out. It was his constant practice to make a short and solemn pause previous to his speaking to each individual in his

class, when we all felt for ourselves the impression of his devout appeal to heaven for a discovery of our respective wants, attainments, or declensions; and such was our confidence in him, that we used all possible simplicity and frankness in the accustomed avowal of our sentiments, our progress, or our failures; for whilst he was jealous over us with godly jealousy, he was gentle, even as a nurse cherisheth her children. His very rebukes were as precious balm: and here, if it would not appear invidious, I should be induced to contrast his reverential, filial manner of approaching the Deity, with that vociferous, indecorous method "of caressing equality," which some novel converts have adopted to the reproach of Christianity.

He was anointed with the oil of gladness above his fellows; yet he knew what it was to be baptized into the cloud, and into the sea. He had fellowship with Christ in his sufferings, and filled up (his proportion) of the afflictions of Christ for the body's sake, the Church. He entered into the kingdom of heaven thro' many tribulations: but it may be said of him, as of the Captain of his salvation, "he learned obedience by the things which he suffered;" so that his heart seemed incapable of any other language than, "Father, thy will be done." I have heard him say, that for several weeks together this has been his whole prayer in secret. He often laboured to let me see into the vast meaning contained in those words. He would say, that prayer answered, brings all possible glory to God and all possible happiness to man. With what sweet submission of spirit have I heard him say, "The cup which my Father giveth me to drink, shall I not drink it?" He had but one desire, one choice, one aim, that it might truly be said of him, it was his meat and drink to do the will of his Father. Love was the main spring which so powerfully impelled him to a ready acquiescence in the good pleasure of God, and on all occasions so victoriously triumphed over the opposition of nature. This principle put every wheel in motion; all moved harmoniously; all was unison. No eccentric deviations were ever known to impede his progress; he went from strength to strength, or to use his own words, (a favourite expression) he walked "at liberty." He knew not what it was to be in bondage to any person or thing, so that at all times you might discern in him an ease peculiar to independence, and a holy freedom without any mixture of restraint. He sought not the honour that cometh of men; his religion was formed after another model. He knew what it was to be crucified with Christ, *always bearing in his body the dying of the Lord Jesus*. His language, on many occasions, resembled that of Ignatius, who said, "My Love is crucified, and there is not any fire within me that loves matter, but *living* and speaking *water*, saying within me, 'Come to the Father.' I take no pleasure in the food of corruption, nor in the pleasures of this life. I desire the

bread of God, which is the flesh of Jesus Christ, and the drink I long for is his blood, which is incorruptible love and eternal life."

But of his faith, what shall I say? It meets me at every turn and in all directions; it not only gave him victory over the world, but wrought in him such an abstractedness from all outward things, that he used to move from place to place regardless of external objects, wholly intent on heaven, his eternal home, where by faith he saw a mansion of resplendent glory prepared for his reception. Of this only was he ambitious, and now his highest wish is crowned, and all his trials, difficulties, and persecutions, (which I forbear to enumerate, for they were many and some of them very near) are forgotten, as a fleeting form which deludes the fancy at midnight; or if remembered, it is but to raise his song of triumph higher, as he was thereby advanced nearer to his Saviour's throne. But there is one instance of his faith which I cannot omit, respecting the conversion of his family, (for he had several children) wherein he *hoped against hope*, being always confident that God would shew them his salvation; and one striking proof was afforded him, that his expectations should not be cut off. An only daughter who had not been married above four years, in all the vigour of youth, and bloom of health was suddenly snatched away by death. Her pious father offered one continued prayer to God in her behalf; but the first day of her affliction his admonitions seemed lost upon her, and she declined his praying with her. But was he, on this account, the less solicitous for her safety? No: he renewed his earnest applications to God, if incessant prayers may be said to be renewed, when, on the second day, a messenger came to request him to hasten to his daughter. Did he instantly obey the summons of his dying child? No: he first fell prostrate before the Lord, bathed in tears of joy and gratitude for the blessed change wrought in her mind, tho' as yet he had no verbal testimony of it: but God gave him an answer to his prayer, and an assurance above all verbal or ocular demonstration. After giving vent to the full tide of transport which had filled his holy and devout spirit, he repaired to his daughter's house, and on entering her room, she said, "O Father, your prayers will do me good now." He wept long in silence, and then with all the lively affection and deep interest of a Father, implored his God to be the God of his child: but it is impossible to do justice to the tender and moving scene that ensued. Silence on an occasion so touching and so solemn is more emphatic than the most eloquent words. The day following she closed her eyes in peace, aged 24, and was taken to her father's God. And now they re-embrace in ecstasies unknown before. He greets again his only well-beloved Anne, so changed from glory into glory, with such improved charms and added beauty, that even a father's

tender

tender partiality can but just recognize her as his own: the child of his faith—child of his prayers.

I cannot close my little narrative of this holy man without taking notice of that awful sense which he entertained of the Majesty of God, so that when he has been engaged in reading, and met with any of the Names of God, no sooner did his eye glance upon them, than he was overwhelmed, and revering the presence of the Lord of the whole earth.

“ He breath'd unutterable praise,  
And rapturous awe, and silent love.”

And whenever he was going to mention the Name of God, you might perceive his spirit instantly assume the posture of humble adoration: indeed his whole conversation seemed but one act of devotion. Whatever company he came into (though he was all affability) he brought with him such a favour of grace, that every frivolous remark was instantly suppressed, and unprofitable conversation dismissed. He never spent time on observations about the weather: he left all that chit-chat to the vacant mind of the thoughtless, while he strove to turn the whole attention of every one towards God.

“ Jesus all the day long  
Was his joy and his song.”

Whenever he met me in the street, his salutations used to be, “Have you free and lively intercourse with God to day? Are you giving your whole heart to God?” I have known him on such occasions speak in so pertinent a manner, that I have been astonished at his knowledge of my state. Meeting me one morning, he said, “I have been praying for you, you have had a sore conflict, tho' all is well now.” At another time he asked, “Have you been much exercised these few days, for I have been led to pray that you might especially have suffering grace.” Had I previously given him a full statement of my feelings at those seasons he could not have formed a more intimate and correct idea of them. So true is it, that “he that is spiritual judgeth all things, yet he himself is judged of no man.”

But while he exercised this care towards individuals, the peace and prosperity of the church militant was his first concern. O how tenderly and how confidently did he repeat, “If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth: if I do not prefer Jerusalem above my chief joy!” Nor could his heart feel a deeper wound than on perceiving or hearing of the defection of any from the truth. He mourned over them, “as one mourneth for his only son, and was in bitterness



for them, as one that is in bitterness for his first born." An instance of this sort recurs to my recollection concerning a young lady, who, after having made considerable progress in the divine life, unhappily departed from the holy commandment delivered to her, for whom he lamented in the inimitable language of the Prophet, "How hath the Lord covered the daughter of Zion in his anger, and cast down from heaven to earth the beauty of Israel!" But after a pause, in which his spirit appeared deeply labouring with what words wanted power to explain, he said, in a manner I cannot forget,

" All are not lost or wander'd back,  
All have not left thy Church and Thee :  
There are who suffer for thy sake,  
Enjoy thy glorious infamy,  
Esteem the scandal of the cross,  
And only seek divine applause."

He once told me he had not conversed with any person for ten years for whom he had not prayed. Indeed it would have been difficult to have found him at any moment in which his soul was not ascending to God in ardent prayer or lively praise. There was such a sweet mixture of these in the whole of his conversation, that it was evident all his thoughts had rest in heaven : and I know there were seasons, when he was so let into the visions of God, that he has even forgot our hours of public prayer, and the times of preaching ; and when he has come down from the mount, he has not seem'd conscious of the length of time elapsed ; but "hours speed away when the delighted ear feeds on the converse of a friend we love."

And now it only remains for "death to make the sacrifice complete." In the beginning of 1804, the outward man visibly declined, tho' the inner man was renewed day by day ; for as the captive exile hastens to be loosed, or as "the hireling looks with long expecting eyes to see the shadows rise and to be at rest ;" so his soul was on the wing *to be ever with the Lord.*

" Full of immortal hope,  
He urg'd the restless strife,  
And hasten'd to be swallow'd up  
Of Everlasting Life."

But as entire conformity to his Living Head had been his motto in life, behold him at the close of it treading in his Lord's steps ! He is called to enter into his Saviour's agony. About the middle of April his bodily afflictions began to increase, and his soul was exceeding sorrowful, having a share in that last mysterious passion of his Lord. Amazed and shuddering at the dreadful cup, he meekly bowed to kiss the hand that administered it, and to

bathe it with the blended tears of sorrow and of love, still praying, "Father, thy will be done." But see him again emerge! The hour of sore dismay and darkness past,—fought the fight,—the victory won; nothing now remained but the actual and full realization of his favourite hymns, (67th and 70th in the large hymn book) hymns he used to sing more frequently than any other. His countenance was wont to glow with inexpressible sweetness when repeating the third verse of the 70th hymn:

" Write upon me the name divine;  
And let thy Father's nature shine,  
His image visibly exprest,  
His glory pouring from my breast,  
O'er all my bright humanity,  
Transform'd into the GOD I see!"

At the close of that last severe conflict just recited, it might be said, his *warfare was accomplished*: for the last five or six weeks he was preserved in a state of unruffled composure,—uninterrupted patience, and—total resignation. His bodily sufferings were increasingly severe, and of the most painful nature to the last moments of his mortal life.

I was informed by a friend, who frequently visited him, that at one time he asked him, 'If that God whom he had so long served was now his support?' to which Mr. Cook answered, "O yes, it cannot be otherwise: it cannot be that my God should now forsake me; he is bound to me by a thousand indissoluble ties." He then desired Brother R— to give his love to the Society, and charged him with his love to some backsliders, whom he mentioned by name, and to whom he sent that encouraging message, "Tell them from me, God is still merciful."

One day his wife asked him, if he had any particular text on his mind from which a funeral sermon might be preached; he answered, "O no! No funeral sermon for *me*." That reply undoubtedly originated in deep self-abhorrence. Commendation was an aliment for which he had no relish; human applause an ignis fatuus incapable of attracting his slightest notice.

Brother R— observes: "The last time I visited him, he was unable to speak; yet in the same heavenly frame of mind, requesting, by signs, that Brother L— and myself would pray; when he took an affectionate farewell of us by pressing our hands. In a few hours after, June 16, 1804, his happy spirit left this vale of tears, to behold the face of that Jesus whom he loved, and by virtue of whose precious blood he so nobly triumphed over death and the grave."

The same friend farther remarked of Mr. Cook. "The meekness of his spirit was visible upon all occasions; there was

no such thing as provoking him to the least degree of revenge ; he endured the bitterest words, and the most cruel treatment with all that placidity which so eminently dignified his blessed Master. All ranks and degrees of people spoke of him as a good man. The voluptuous Sensualist, the proud Pharisee, the bigoted Sectarian as well as the humble Believer all concurred in his praises ; and such is the favour of his name, that even a sight of the habitation where he lived, kindles a sort of heavenly flame in the hearts of those who knew and loved him." Mr Henson Lockwood, added the following testimony. " For more than thirty years we took sweet counsel together, and with pleasure walked to the house of God, as friends. My soul embraced him as an *Israelite indeed in whom there was no guile.*"

S. B.

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## DIVINITY.

### A SERMON on ACTS I. 8.

[Concluded from page 207.]

**T**HE use of this doctrine is two-fold. The *first* is to exhort all men, every where, to seek to partake of this supernatural, spiritual and divine power of the Holy Spirit, which is certainly communicated to all the faithful. And let no man think it a thing indifferent, whether he have this power or not, but let him know, that the having of this power of the Spirit is of *absolute necessity*, and that both for ministers, and for all other Christians.

1. If Ministers have not this power of the Holy Spirit, they have no power at all. For Christ sent them, only as his Father sent him ; and, therefore, gave unto them no earthly or secular power ; no power of *swords or prisons*, no power of outward *constraint or violence*. Christ gave them no such outward and worldly power, for the enlargement of his kingdom, as not being at all suitable to it. For his kingdom is *spiritual*, and what can *carnal* power do in a spiritual kingdom ? His kingdom is *heavenly*, and what can *earthly* power do in a heavenly kingdom ? His kingdom is *not of this world*, and what can *worldly* power do in a kingdom that is not of the world ? And tho' Antichrist and his Ministers, have usurped such a *carnal, earthly, and worldly* power to themselves, in their pretended managing of the kingdom of Christ, yet the faithful Ministers of Christ cannot.

Again : The Ministers of the Gospel must needs have this power of the Holy Spirit, because otherwise they are not sufficient for the work of the ministry, for no man is sufficient for the work of the ministry by any natural parts or abilities of his own,

nor yet by any acquired parts of learning and knowledge, but only by this power of the Holy Spirit; and till he be endowed with this, notwithstanding all other accomplishments, he is altogether insufficient. And, therefore, the very Apostles were to keep silence, till they were endued with this power; they were to wait at Jerusalem, till they had received the promise of the Spirit. Yea, Christ himself did not betake himself to the work of the ministry, till first the Spirit of God came upon him. And if Christ himself and his Apostles were not sufficient for the ministry till they had received this power, much less are any other Ministers.

For without this power of the Spirit, Ministers are utterly unable to preach the word; that is, the true, spiritual, and living word of God. For to preach this word of God requires the power of God. One may speak the word of man, by the power of man, but no one can speak the word of God, but by the power of God. Without this power of the Spirit, Ministers are unable to preach the word powerfully. They may, perhaps, express the letter of the word, but there is no power in their ministry; their ministry is cold, there is no heat in it; it is weak, and there is no strength in it.

I say, first, their ministry is cold: unless men have received the power of the Spirit, there is no fire in their preaching. Their ministry is unlike that of Elias, which was as fire; and unlike Christ's, whose ministry made the disciples' hearts burn within them; and unlike that of the Apostles, who having received this Spirit, were as men made of fire, running thro' the world, and inflaming it with love to God and zeal for his glory. Without this Spirit, a man's ministry warms the hearts of none, it inspires none with ardent desires after God, or gratitude to him, or delight in him: it leaves men still frozen in their sins.

Again. It is weak and hath no might in it. There is no strength in a ministry where there is no Spirit. Whereas when men have received the Spirit, then their ministry is powerful. Thus St. Paul speaks, 1 Thess. i. 5, "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost;" and, therefore, in Power, because in the Holy Spirit. And again, 1 Cor. ii. 4, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of Power." In which words you see the Spirit and Power, in the work of the ministry, are conjoined, as the sun and light are: and that ministry that is in the Spirit, is always in Power. And being in Power, it is always effectual, either to convert men, or to enrage them; and the enraging of men, is as evident a sign of the Spirit of Power in a man's ministry, as the conversion of men: whereas a cold and dead ministry, that is destitute of this power, doth, as we use to say, neither good nor harm. It neither converts nor enrages, neither brings in righteousness, nor destroys

sin, neither kills nor quickens any; but leaves men in their old temper, for many years together and never moves them. But the ministration of the Spirit and Power, is operative and mighty, and carries all before it. And tho' evil men will ever be murmuring and wrangling, opposing and contending against such a ministry, yet they are never able to resist the wisdom and spirit of it.

Further: Without this power of the Spirit, Ministers will neither be able to hold out in their ministry, nor to carry it on with success against all opposition. Peter and John preached the gospel, but presently the Rulers, and Elders, and Scribes straitly "threatened them and commanded them, not to speak at all, nor to teach in the name of Jesus." Now if the Apostles had wanted this power of the Spirit, they would immediately have been awed, have quitted the field, and you would have heard no more of them. But having received this power, all the threatenings of the Magistrates could not deter them from the discharge of their office: but they said, "Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye." And I would to God, that the unjust commands of all secular powers whatsoever might be no otherwise obeyed; and that no man would dare to yield more obedience to the creature, than to the Lord of all. For no Magistrates in the world, have any power to forbid the preaching of the everlasting gospel, which God hath commanded to be "published to all nations for the obedience of faith." And if they should, yet herein ought we to pay no more obedience, than Peter and John did in this case.

Once more: without this power of the Spirit, Ministers are not able to reprove the world: for no man, by his good will, would provoke the enmity of it against himself. And, therefore, flesh and blood will never *reprove the world of sin*, but allow it, and countenance it in sin. But *the Spirit*, when he is come, *will reprove the world of sin*. When a man hath this power, presently he bids defiance to the whole world, and provokes the whole world against himself. And this no man either can or dares to do, except he be first indued with this power of the Spirit. And therefore saith Micah, ch. iii. 8, "I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin."

The world cannot endure the declaration of its evil ways. Hence it is exceedingly offended, yea, and extremely rages against the faithful teachers of the word; as the examples of all the faithful witnesses of God, in all ages, declare. Yea Christ himself testifies, touching himself, "Therefore, the world hates me, because I testify of it, that its works are evil." But all Ministers are not of such strength and resolution as to contemn the hatred and fury of the world. Nay, the most are quite overcome with  
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the prosperity of this present life, and with the desire of friends and riches, and preferment, and so are Ministers in whose mouths are no reproofs, tho' the whole world lie in wickedness. In this way they escape the rage and violence, nay, they obtain the favour of the men of this world. And thus weak and unworthy are all those men, who are only endued with their own spirits.

Thus you see, what necessity all the Ministers of the Gospel have of the power of the Holy Spirit coming upon them. For without this power, they are unable to preach the word, to preach it powerfully, and to persevere in the course of their ministry: they are not able to reprove the world, and to suffer that persecution which necessarily attends their calling. And so, without this power, they may minister to themselves, but they cannot minister to others, *the manifold grace of God*; they may do their own work, but they cannot do God's work; they may *feed themselves*, but *not the flock of Christ*.

2. As the Holy Spirit and the power of it, is necessary for Ministers, so also for other Christians.

(1.) First, *to distinguish them from Reprobates*: for without the gift of the Spirit there is no difference between us and them. Moses differs not from Pharaoh, nor Abel from Cain, nor Peter from Judas, except in regard of the Spirit which the one received, and of which the other was destitute.

(2.) *To unite them unto Christ*. As the Holy Spirit is the bond of union between the Father and Son in the Godhead, so the same Spirit is our bond of union with Christ, uniting us to him, and making us one with him. For as Christ is one with the Father in the Spirit, so are believers one with Christ in the same Spirit: for "he that is joined to the Lord, is one Spirit;" and he that is not one Spirit with the Lord, is not joined to him.

(3.) *To change their nature*; which to effect is above the ability of all power, save that of the Spirit. It would be a great power to change clay into gold, but it is a greater change that is wrought in a Christian. The power of the Spirit, when it comes into the soul, changes the nature of it: for it finds a man *carnal*, it makes him *spiritual*; it finds him *earthly*, it makes him *heavenly*; it finds him in *darkness*, it makes him *light in the Lord*; in a word, it finds him nothing but a mass of sin, and makes him the *Righteousness of God in Christ*. Thus the power of the Spirit changes our whole corrupt nature, and makes it conformable to the Divine Nature; as fire makes the iron, which is cast into it, like unto itself, communicating its own nature to it; so the power of the Spirit changes our nature, which cannot be changed without it. For, without this power of the Spirit, we shall always remain the same we were born; yea, our corruption will increase, till at last it quite eats out that common good, which God hath given to every one, for the common benefit of mankind.

(4.) All Christians stand in need of this power to enable them to *mortify* and *destroy sin*. There is no power in our flesh against sin, but all the power of our flesh is for sin; and it must needs be another power that destroys sin; and that power can be no other than that of God's Spirit, which, in proportion to the degree in which it is received, destroys the whole body of sin, and each particular corruption. For as that which is born of the flesh is flesh, and the spirit that is in us naturally lusts to envy, or pride, or vain glory, or covetousness, or uncleanness; so that which is born of the Spirit is Spirit, and the Spirit we have of God, according to its mighty power, destroys all those sinful works and fruits of our corrupt nature, and mortifies all deeds of our flesh. And altho' every man hath some one corruption, to which by nature he is more inclined than to any other, and this is a man's bias, the strength of the Spirit takes away this bias, and makes us take straight steps towards God.

(5.) All Christians need the Holy Spirit, to enable them to perform duties spiritually. If spiritual duties be performed in a carnal way, in such duties there is no *strength* but *weakness*. For there is no power in any duty, except there be something of the Spirit in it. There is no more power in praying, in preaching, in hearing, in meditation, in reading, in resisting evil, or in doing good in any way, or in any duty of sanctification, than there is of the Spirit in it. And according to the measure of the Spirit in each duty, is the measure of power in that duty.

(6.) This power is necessary for Christians to enable them to confess the word before Kings, Rulers, and Magistrates, when they are called thereunto. For without this power they would tremble and conceal the truth, it being a very hard thing for a man not to be daunted, but to be immovable, before all worldly power and glory, and all the terrible frowns and threats of mighty men: Now saith Christ, at such a time, "be not troubled before-hand, how, or what you shall say." For if you have Christ and his Spirit in your hearts, you cannot want words in your mouths.

Lastly: All Christians stand in need of the power of the Spirit to overcome afflictions and persecutions, from which it is impossible they should be free, they being contrary to the world, and the whole world contrary to them. A man who hath no *real* strength in himself, but what is called his own, faints under affliction and persecution; but the faithful have in themselves strength above that of nature, even the strength of the Spirit and so they endure and overcome. Our spirits are weak in themselves, and are easily conquered by evil; but when they are strengthened by the power of God's Spirit, they are, over all evils, more than conquerors. And as much power as we have, when under persecution, to endure and overcome, so much of the influence of the Spirit we have, and no more.

The second use of the doctrine here advanced is for *information* and *instruction*. If receiving the Spirit be the receiving of power, then it clearly follows that the way to partake of this power, is to obtain this Spirit; and the way to increase in this power, is to drink more deeply into this Spirit.

1. The way to obtain this power, is to obtain this Spirit, which that we may obtain, we must use the means which God hath appointed.

Now the first mean thro' which God ordinarily communicates his Spirit, is the *bearing of the word preached*. The preaching of the gospel, is termed the ministration of the Spirit, because it proceeds from the Spirit, and also conveys the Spirit to the soul. The Lord still co-operates with the ministry of the word, that he may maintain in our hearts, a due respect for this ordinance, and may preserve us from the ways of those men, who slight or neglect it.

The second mean, is *faith in the word heard*. For it is not every one that hears the word, that receives the Holy Spirit, but only they that hear it in faith. For if thou shouldst hear the word a thousand times and yet want faith in the word thou hearest, thou wouldst never receive the Spirit; for unbelief shuts up the heart against the Holy Spirit, and ever opposes and resists his motions and influences. On the contrary, faith opens the heart to receive this sacred visitant.

Now through these two things, the *word* and *faith* therein, the Spirit communicates to us a new birth; begets us again unto God; and thus we, partaking of the nature of God, partake also of the Spirit of God. They that are only born of men, have nothing in them but the spirit of men, but they that are born of God, have the Spirit of God in them; and the ordinary means by which we are born of God, are the Word of God and faith. For we are said to be born again of incorruptible seed by the word of God, and to be the children of God by faith in Christ Jesus.

The third mean is *prayer*: for Christ hath said, The Spirit is given to them that *ask*. And the disciples when they were to receive the promise of the Spirit, "continued, with one accord, in prayer and supplication," ACTS i. 14. And God who hath promised to give us his Spirit, hath commanded us to ask it. Now in asking the Spirit, there is no difference, whether we ask it of the Father or of the Son, seeing the Spirit proceeds from, and is the Spirit of both the Father and the Son; and therefore Christ promiseth that the Spirit shall be sent from both. From the Father, John xiv. 26, "The Spirit which the Father will send in my name." From himself, John xvi. 7, "Except I go, the Comforter will not come; but if I depart, I will send him unto you."

2. Observe, secondly, that the way to receive an increase of this power, is to receive a larger measure of the Spirit. And in order



to this also certain means must be used, which, among others, are these :—

(1.) To continue in the use of the word ; for as the Spirit is first given by means of the word, so by the same word its influences are increased ; and the more any christian is found in the right and proper use of this mean, the more mighty is the grace of the Spirit in him ; but the neglecting of the word, is the quenching of the Spirit. Let a christian, that is strong in the Lord, neglect the word awhile, and he will soon become weak as another man, and be without spiritual strength. For as the Spirit it not bestowed on us, but thro' the word, so neither doth it abide in us, but by the word ; and the more the word dwells in our hearts by faith, the more the Spirit dwells in our hearts by the word. And according to the measure of the word in us, is the measure of the Spirit.

(2.) To increase in faith. For the more we believe with a right, that is, a *living, loving, and obedient* faith, the more we are united to Christ ; and the more we receive of the Spirit of Christ. Always according to the measure of our union with Christ, is the measure of the Spirit ; and according to the measure of faith, is the measure of that union.

(3.) To be much in prayer. For to pray in the Spirit, increases the Spirit's influences in us. And the more we pray thus, the more we receive of those influences and drink still more largely of this living water, till we are filled with all the fulness of God.

(4.) To turn ourselves daily from the creatures to God. For the more we enlarge our hearts towards the creature, the less capable are we of the Spirit of God. Therefore, we must live abstractedly from the creatures, and so use them, as if we used them not ; and abandon the satisfactions of flesh and blood, and wear ourselves more and more from all things but the necessities of nature. And the more free and loose we are from the creatures, the more capable are we of God's Spirit, and the operations thereof. He that lives at the greatest distance from the world and hath least communion with the things of it, hath always the greatest proportion of God's Spirit.

(5.) To receive a larger measure of the Spirit, we must give ourselves up to the Spirit's guidance and government that he may work in us, without any opposition and resistance from us. That, as the soul acts all in the body, and the body doth nothing of itself, but is subject to the soul in all things ; so the Spirit may do all in us, and we may do nothing of ourselves, but be subject to the Spirit in all his operations. For the Spirit of God cannot work gloriously in us, except it work all in all in us. And in a man, in whom the Holy Spirit hath full power, he works many important and wonderful operations.

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6. The last mean w<sup>h</sup>ich I shall now mention to be used, in order to our receiving a larger measure of the Spirit, is to attribute the work of the Spirit to the Spirit, and not to ourselves. For if we attribute to the flesh, the work of the Spirit, and take from the Spirit the glory of his own work, he will work no longer in us. Wherefore we must ascribe to the Spirit, the whole glory of his own work, and acknowledge that we ourselves are *nothing*, and of ourselves can *do nothing*, and that it is He only, that is *all in all*; that so, all that is of flesh and blood, may be laid low in us, and the Spirit alone may be exalted; first, to do all in us; and then to have all the glory of all he hath done.

And thus you see by what means we may obtain an increase of the Spirit's influence and consequently of strength. And by the daily use and improvement of these means, we may attain to great degrees of spiritual life and power, that we may "walk and not be weary, and may run and not faint, and may mount up on wings as eagles;" yea, and may walk as angels among men, and as the powers of heaven upon earth, to his praise and honour, who first communicates to us his own strength, and then by that strength of his own; *works all our works in us*: and thus is he "glorified in his saints, and admired in all them that believe."

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### The TRUTH of GOD DEFENDED.

#### A REVIEW of Mr. NOTT's SERMONS.

(Continued from page 219.)

MR. NOTT's mention of Bishop Jewell, led us to turn over some of the tedious pages of that pious prelate. But tedious and uninteresting as a voluminous controversy with the Papists of the sixteenth century, must be at the present time, we yet find, in many parts of the Bishop's works, much more sound doctrine, and sterling sense, than in cart loads of our modern mongrel, fashionable divinity. We wish that Mr. Nott were acquainted with the good old orthodoxy of the Sermons which Bishop Jewell, and many other eminent men delivered from the pulpit of St. Mary's in Oxford, upwards of two hundred years ago. We will, indeed, come nearer to the present times, and take the liberty to recommend to his perusal the three following Sermons, which were all preached at St. Mary's, Oxford, before the University. A Sermon by the Rev. John Wesley, from Acts xxvi. 28, "Almost thou persuadest me to be a Christian." A Sermon by the Rev. Charles Wesley, from Eph. v. 14,

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"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." A Sermon by the Rev. John Gambold, entitled, "Christianity tidings of Joy."

Bishop Jewell, through fear of suffering, subscribed in Queen Mary's reign some Popish doctrines, which in reality he abhorred. But he afterwards fled to Frankfort, where he publicly recanted his subscription; and his biographer tells us that after an open confession of his error, in an Excellent Sermon at Frankfort, there was not a man in the congregation who did not embrace him as a dear brother, and receive him as *an angel of God*. We notice this last expression particularly, as Mr. Nott makes it a matter of serious accusation against Mr. Wesley and Mr. Whitefield, that in some places where they preached the gospel, the people are said to have received them as *angels of God*. Mr. Nott should know that the Ministers of Christ are called *angels* in various parts of the Scriptures;\* and if, when a true Minister of Christ preaches the salvation of the gospel to perishing sinners, some of them receive him as an *angel of God*,† or with the greatest affection for his person and office, and forsake their sin, and embrace the way of righteousness and peace, God ought to be praised for the effects of such preaching. We pray that the people to whom Mr. Nott preaches, may have reason to receive him as an angel of God, and that the sermons which they hear from his mouth may reach their hearts *in demonstration of the Spirit and in power*.

"Nothing can be more characteristic of enthusiasm (says Mr. Nott, p. 289.) than the claims which both Mr. Wesley and Mr. Whitefield made to sympathetic feelings, and to impulses which irresistibly led them to particular actions." He then gives us a quotation from Mr. Whitefield's Journal, and adds, "Mr. Wesley, when in Holland, sees a stranger come into company, and finds a particular desire to pray for him." Coke and Moore's Life, p. 437. Now supposing any good man should see Mr. Nott, or any other person, come into company, and find a particular desire to pray that God would save his soul by the washing of regeneration and the renewing of the Holy Ghost, where would be the enthusiasm of such a *particular desire*? But if the good man were subject to impulses which *irresistibly* led him to act thus, he certainly ought not to be blamed for doing that which *he could not avoid*. But the Methodists do not believe in irresistible impulses.

"One of the persuasions which Enthusiasts entertain is, that the strong impulses of feeling may be made the rule and the principle of their actions," p. 329. Bishop Lavington said long ago, "*Impulses and impressions* being made the rule of duty will lead

\* In the Epistles to the Churches of Asia, the Ministers are called Angels, Rev. ii. et. seq. Vide Parkhurst on the word ἄγγελος; Dr. Doddridge's Family Expositor: Pool's Annotations, &c.

† Gal. iv, 14, 15.

into dangerous errors." Mr. Wesley replied, "Very true. But the Methodists do not make impulses and impressions the rule of duty. They totally disclaim any other rule of duty than the written word."\* This is a sufficient answer to all that Mr. Nott has said on the subject in various parts of his Sermons. The Methodists search the Scriptures, hear the gospel preached, and use all the means of grace, for the very purpose that they may order their conversation aright, and enjoy the salvation of God.

But Mr. Nott is so well pleased with the stories of Bishop Lavington, that he will give us them at second hand, from any retailer of falsities, rather than not give them at all. He accordingly says, p. 336, "Mr. Wesley going to a woman's house asked her, whether she had an assurance of her salvation: her answer was, she hoped she should be saved, but had no absolute assurance of it. Why then, he replied, you are in hell, you are damned already." For this falsehood, we are referred to Bishop Lavington's Letter as printed by a Rev. T. E. Owen. Bishop Lavington, we know, told this story at his Visitation both at Plymouth and Truro, and said he had it from a sensible, honest woman! But has not Mr. Nott read Mr. Wesley's second Letter to the Bishop? If he have, how could he, in common honesty, repeat the story? Mr. Wesley, and two persons, whose names are mentioned in Mr. Wesley's Letter, went to the woman, and asked her what she said to the Bishop. Her declaration was, as far as it relates to this circumstance, that she said to the Bishop, "I never saw or knew any harm by him; (Mr. Wesley) but a man told me once, (who I was told was a Methodist Preacher) that I should be damned if I did not know my sins were forgiven."†

Some men think that calumnies against those whom they choose to call Enthusiasts, are perfectly innocent, and that there can be no harm in charging them with believing that they have received *new communications from heaven*, or with any other absurdity, however constantly they assert that the Word of God is their counsellor and guide. They are not content with ascribing to them principles of belief which they never held, but they attribute to them conduct which they detest. Mr. Nott invents for Mr. Wesley and Mr. Whitefield both faith and practice. Hence he says, "the opinions they maintained and the conduct which they pursued, are nothing more than repetitions of the pretensions, the opinions, and the conduct of that wild Enthusiast, Montanus," p. 391.

We have already proved to our readers that Mr. Nott has been rather unfortunate in attempting to shew a *wonderful resemblance* between the Fanatics (or Methodists) and the Messalians, ‡ and

\* Mr. Wesley's second Letter to Bishop Lavington.

† Mr. Wesley's second Letter to Bishop Lavington.

‡ Vide, Our Number for March last.

we will now enquire whether there is any truth in the assertion that the opinions and conduct of Mr. Wesley and Mr. Whitefield were nothing more than repetitions of the opinions and conduct of Montanus.

Montanus lived in the second century, and we are told that he was possessed by the devil, was perfectly mad, and pretended to foretel future events. Some say that Montanus *hanged himself*, others say, *perhaps not*. He was joined by two women who were also under the possession of evil spirits. Theodotus, one of the followers of Montanus, was thrown up into the air by an evil spirit, and was killed. Alexander, another Montanist, was a robber: and as for the Montanist Prophets they coloured their hair and their eye-brows, and it is insinuated that they were beaux, gamesters, and usurers! This short account of Montanus and his followers is extracted from Eusebius, Lib. 5. How much of it is deserving of any degree of credit, our readers will judge for themselves. We will further add, that it was said to be the practice of the Montanists to take a child of about a year old, and prick it all over with needles, and with its blood thus extracted, and the flour of wheat to make their sacramental bread.\*

"Montanus," says Mosheim, "was foolish enough to take it into his head that he was the Paraclete or Comforter." But Dr. Maclaine, in a note on Mosheim, says, that Montanus only gave out that he was a divine teacher pointed out by Christ under the name of Paraclete or Comforter, &c. † Montanus is said to have believed that second marriages were adultery; and he is accused of baptizing the dead, and of other extravagancies. But when it is recollected that Tertullian joined the Montanists, and wrote in their defence, altho' we are far from vindicating all Tertullian's opinions, we shall be less inclined to believe the ridiculous stories which are told of the Montanists.

Our readers will now be a little surpris'd, that Mr. Nott should assert that the opinions and conduct of Mr. Wesley and Mr. Whitefield, were nothing more than repetitions of the opinions and conduct of Montanus. Nothing can be urged in excuse for such untruths, but the same ignorance of history which Mr. Nott manifested in speaking of the Messalians.

But Mr. Nott informs us that, "The language which Schismatics employ to gain the *poorer sort* of people to their cause, is *uniformly the same*; they tell them that they are the excellent of the earth: faints, and the highly favoured of heaven." ‡ Now if Mr. Nott means that the Methodists *uniformly* preach thus to the *poorer sort* of people, or to any sort of people, nothing can be more false. He knows that he cannot produce a shadow of proof of the truth.

\* Lardner, Vol. IX. p. 491. 8vo.

† Mosheim, Vol. I. p. 192. 8vo.

‡ Sermons, p. 429.

of what he asserts. In a preceding part of his book, (p. 336.) he says the *gloomy manner* in which the Preachers of the Methodist Communion frequently urge their tenets, is well known; and he gives us the following quotation from some History of Enthusiasm which he has somewhere picked up. "They scare their audience with some shocking expression; as that hell flashes in their faces, &c. and then they repeat three or four times, with a peculiar tone, the awful word, damned! damned! damned!" This language, it may be supposed, is used to the *rich*, as it is very different from that which Mr. Nott says is *uniformly* used to the *poorer sort*. Mr. Nott, however, it is evident, knows not what language the Methodists use either to the rich or the poor, and what he says on the subject, deserves not the least attention or credit.

"But may not both Mr. Whitefield and Mr. Wesley be condemned for their Love-feasts, and Watch-nights? When we consider the novelty of these rites; the mysterious manner in which they were to be conducted, and the time (the dead of night) in which they were to be observed," &c. p. 430. When Mr. Nott speaks of the *novelty* of Love-feasts, he does not seem to know that Love-feasts were common among the primitive Christians for some centuries; and when he speaks of Love-feasts being conducted in a mysterious manner among the Methodists, in *the dead of night*, he shews that he is as ignorant of the truth relative to these *feasts of charity* as revived by the Methodists, as he is of the history of them in the early ages of the Christian church. We know of no Love-feasts which are conducted in a *mysterious manner* or in the *dead of night*; and with regard to Watch-nights we would observe that, if on the night of the last day in the year, and two or three times more in the year, the Methodists spend two or three hours in hearing the word of God preached, and in prayer and praise to God, and perhaps continue as late at night in their Chapels as some other people continue at the Play-house, or Card-table or Tavern, we do not know that they ought to be condemned for thus serving God whilst others are serving Satan. If Mr. Nott had thought it necessary to have obtained some information, before he ventured to speak of the Watch-nights of the Methodists, he might have attended some of those meetings, and then he would have found that they are not conducted in any *mysterious manner*. But of these things he is as uniformly ignorant as of the *uniform* language in which the Methodists preach to the rich or the poor.

(To be concluded in our next.)

REVIEW of REMARKS ON TWO SERMONS, ON JUSTIFICATION BY FAITH, and the WITNESS OF THE SPIRIT, &c. in Five Letters, by *Edward Hare*.

THE subjects discussed in these Letters are confessedly of the utmost importance. The author, in the course of them, examines whether Christians, in a state of justification, have a satisfactory evidence of their being "accepted in the Beloved." He meets with fairness and candour, the arguments contained in the Sermons which he undertakes to answer. Fully persuaded of the firmness of the ground he takes, that of *Scripture, Reason, and Experience*, he writes like a person who can say, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." He is aware, that holding up the witness and fruit of the Spirit, merely as a privilege, but not essential to Christian holiness, would be the readiest way imaginable to multiply unsound professors, and prevent the progress of genuine christianity. To the lively Oracles of God he appeals in vindication of the sacred truths which he maintains. Whether he will be able to convince those who systematically confound a *sense of guilt*, with *justification*; a knowledge of the *disease of sin*, with *its cure*; and *labouring* and being *heavily laden*, with *finding rest*, is very questionable: for what arguments, however cogent, are capable of convincing those who adopt such unscriptural notions? But his work may be very useful, in preventing many, who are not well established in the truth, from being "carried about by every wind of doctrine."

In his first, if not also in some of the following Letters, we discover, what some would consider, an excess of candour and courtesy; but as in this he is in no great danger of being copied by writers of controversy, the bare mention of it is sufficient. In this Letter, he grants all the encouragement which we conceive Scripture, Reason, and Experience afford to real penitents. He would, as he expresses it, "set the kingdom of heaven wide open before them; and exhort and encourage them to press into it." With respect to those who are called *devout Heathens*, and such characters in the visible church, as never have an opportunity of knowing explicitly the doctrines of the gospel, not presuming to judge them, he wisely refers them to the decision of him who *judgeth righteously*. About the close of this Letter he avails himself with fairness, of the testimony of the inspired writers concerning the experience of Enoch and Job.

We now proceed to the second Letter, in which we find many things to commend on the subject of justification. The author proves, in direct opposition to the sentiments of his opponent, that the Apostles did not confound *penitents* with *Gospel believers*. All  
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the texts he has quoted on this subject are so clear and appropriate, that not to admit the distinction for which he contends, would be to represent the Apostles guilty of such unmeaning tautology as can never be reconciled to common sense, much less to infallible inspiration. The gaoler, mentioned in Acts xvi, had given the most unequivocal proofs of his being a real penitent. "Was this man," says our author, "already justified? If so why did not Paul and Silas tell him that he was justified already? But instead of preaching your doctrine to him, they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" This Letter would have lost nothing of its value, if it had not contained any thing like a censure of the definition of faith given by our pious and venerable Reformers. The passage we refer to is, "I do not argue that justifying faith is a 'sure trust and confidence that a man hath in God, that his sins are forgiven, and he reconciled to the favour of God;' but that such is the nature of faith, that it directly leads to such a sure trust and confidence." We apprehend that our Reformers did not only speak of that *act* of believing which immediately precedes justification, but of faith as an abiding grace, in all true Christians. And thus understood, we shall, perhaps, never be able to mend the definition in question.

In the third Letter, the doctrine of the Witness of the Spirit, is treated with clearness and precision. The novel definition, indeed, of that witness which is given in the Sermons, did not merit a long or laboured refutation; but still, the subject being brought forward, it was well not to treat it in a superficial or cursory manner. "It is obvious," said the author of the Sermons, "that the Spirit's witness or testimony, is simply what the Spirit hath declared upon any subject of which it hath spoken." The plain *letter* of Holy Writ should never be departed from without absolute necessity; as refining on doctrines with a design to render them acceptable to *reasoning pride*, is a species of that *philosophy and vain deceit*, against which St. Paul warned the Colossians. And there is no reason whatever for departing from the plain, literal meaning of "The Spirit itself beareth witness with our spirits, that we are the children of God." Taking this passage in its *obvious* and *literal* sense, what certain truth do we violate? What first principle do we oppose? Or what absurdity does our thus taking it imply? We answer, None: and, therefore, it ought to be understood, as it is literally expressed.

"The testimony of the Spirit," said the venerable John Wesley, is an inward impression on the soul, whereby the Spirit of God *DIRECTLY witnesses to my spirit*, that I am a child of God." But could we give no definition of this doctrine; what ought to be the inference? Certainly not that we must deny it, for arguing thus, we should be led into the absurdity of denying all simple ideas, and such first principles as are so plain as not to admit of definition.



definition. Surely that Spirit which enables men to convey clear and distinct ideas to each other, is fully adequate to give the clearest evidence respecting any subject to the mind. This is the Spirit which bears witness to gospel believers that they are the children of God; this is the Spirit of Adoption which is sent into their hearts, crying, "Abba, Father." This is sufficiently plain to all who are *spiritual*, and hence *discern the things of the Spirit*. To such this witness or testimony needs no definition; and to those who are mere natural or animal men, it would be defined in vain. How weak is human language when used to describe *the deep things of God!* Things designed to make men good and happy, but not to gratify a vain curiosity. A person who was no mean Philosopher, being grateful to God for the communications of his Holy Spirit, and submitting his reason to revealed truth, said, "O my God, I will philosophize no more upon religion." In short, true religion having God for its author, is founded in immutable truth and certainty; and those who know it experimentally may still say, without offering any violence to their understanding, however naturally strong, and greatly improved, "We have received the Spirit which is of God, that we may *know* the things that are freely given us of God." These being what we conceive, sober and scriptural views of the subject, Mr. Hare's scriptural manner of treating it is much to be commended.

In his fourth Letter, our Author's task is to reconcile to the standard doctrines of Methodism, the few detached sentences which his opponent had selected out of the works of Mr. Wesley, and quoted in vindication of his peculiar sentiments. This, it must be confessed, was the most difficult part of his undertaking. But even this we think he has executed in a manner that will be satisfactory to most of his readers. That a few expressions might be found in Mr. Wesley's voluminous writings which seem to favour the opinion that a sense of pardon is not always essential to every degree of saving faith is not to be wondered at. But surely a person's sentiments on any subject are to be learned from his *general* and *avowed* doctrines, and not from a few expressions or even sentences detached from the context and forced into a meaning inconsistent with that general doctrine. We know a few sentences may be found in Mr. Wesley's works in which he has intimated that true penitents may be considered as *servants* of God, though not *sons*: and that, in the mean time, the wrath of God does not abide on them, as it abides on the impenitent. And who can find fault with this? But can it be fairly concluded from any part of his writings, that he considered such persons as being *justified* in the proper sense of that word as used by St. Paul in his Epistle to the Romans and Galatians? Certainly it cannot. Had he viewed them in that light, he must also have considered them as being, in the most proper sense, the *sons of God*, and that both  
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by adoption and regeneration, it being undeniable that Mr. Wesley, after St. Paul, always spoke of justified persons as being the children of God and his heirs thro' Christ. Viewing the subject in this light we cannot but highly approve of the manner in which it is treated in these Letters.

In the fifth and concluding Letter, with other useful and important matter, we find an extract of a Letter written by Mr. Wesley, in 1768, to Mr. James Morgan. This extract abounds with sober and important, because evangelical truth; and the whole of the Letter, of which it makes but a part, ought to be read with the utmost seriousness and attention by all who are under temptation to heal the "hurt of God's people slightly." In it, they will see clearly, that, at all events, the Ministers of Christ ought never, in any instance, to lower the standard of gospel truth, for the sake of making it fit certain characters of whom they may form a charitable opinion. With their charity orthodox may well consist, while the former is never permitted to infringe on the latter.

It is no trifling recommendation of the work which we are about to dismiss, to say, that it is a satisfactory refutation of the erroneous and dangerous sentiments against which it is written. The style is suited to the subject; plain, logical, and manly. The temper discovered by the writer is amiable: a proof that he contends for truth, not superiority. In fine, we do not hesitate to recommend these Letters to such readers as wish to find, in a small compass and at a low price, some, nay most of the essential doctrines of Christianity, ably and properly maintained.

March 2, 1807.

THE WORD OF GOD ILLUSTRATED.

*The Holy Scriptures the Fountain of DIVINE TRUTH.*

To the EDITOR,

Respected Sir,

THE subsequent observations have, with some little alteration and addition, been taken from an old publication. They are presented to you for insertion in the *Methodist Magazine*, which so ably states, and justly defends Divine Truth as revealed in the Holy Scriptures. The subject must be allowed to be of importance to all, and I trust, what is here given, will be both

Vol. XXX. June, 1807.

acceptable

acceptable and profitable to your numerous readers.

I am, dear Sir,

In truth and love, your, and your Readers',

Willing servant for Jesus's sake,

*Swansea,* }  
July 1, 1806. }

*Joshua Fielden.*

A diligent and impartial enquiry after truth, is that to which the philosophic and speculative part of mankind have made great pretensions in every age; tho' history and experience have sufficiently proved, that they have often disquieted themselves in vain, catching at the shadow, they have missed the substance, and professing themselves wise, they became fools.

Not that this can be ascribed to any defects in the means afforded in order to this enquiry, but to a wilful neglect and inattention to those means. Our ignorance is our *fault*, not our *misfortune*. "Light is come into the world, but men love darkness rather than light." The Sacred Oracles of God, those unerring dictates of divine inspiration, are "profitable for doctrine, for correction, for instruction in righteousness." The sun of righteousness has long since arisen upon our favoured hemisphere, tho' the pride and prejudice of its inhabitants are exerting their every nerve to keep him under a total and perpetual eclipse. But TRUTH is great, and will prevail; nor will the darkest gloom of interposing clouds ever be able to conceal its superior lustre.

The most eminent gift of God, next to the unspeakable gift of his Son, is that of *divine truth*. The knowledge of himself, and of his mind and will, is that without which a darkness worse than Egyptian, must have for ever overspread our little globe. We might have continued strangers to every other science, without any injury to our essential happiness; but misery and ignorance of God are as inseparable as substance and shadow. And herein consist the glory and excellency of the Scriptures, that in discovering to mankind the knowledge of the *true God*, they discover, at the same time, what the light of nature in vain sought after, the *chief good of man*. So indissolubly united are *truth* and *happiness*!

For this reason, when the Divine Wisdom tabernacled upon earth, the short but invaluable precept he gave his disciples, was "Search the Scriptures;" for "this is life eternal, to know the only true God, and Jesus Christ whom he hath sent;" and they are they which testify of both. To adopt the sentiment of a fine writer upon this subject, "They have God for their author,—salvation for their end, and—truth, without any mixture of error, for their matter."

How much is it to be lamented that a pearl of such inestimable value should be in so little estimation; and that, among those who think it worth their notice, so many should consecrate the strength

strength of their abilities to lessen its value! The case is, truth, like the sun, can only be seen by its own light. So long as mankind will follow the *ignis fatuus* of their own brain, there is no evidence they will not oppose, no absurdity they will not advance. Hence it is that the advocates for unassisted reason are so irrational as to disbelieve a Trinity in Unity, because they cannot comprehend it; while they acknowledge the self-existence of the Deity, which, to human reason, must be equally incomprehensible. "To the law, therefore, and to the testimony; for if they speak not according to this rule, it is because there is no light in them." Right reason consists in an entire submission to Divine Revelation; and the Prophet's appeal will have equal force in every age, "they have rejected the word of the Lord, and what wisdom is in them!"

We have, indeed, been told, that the contention for *truth* is needless and superfluous; that principles are of little import; and that practice is all in all: For,

" For modes of faith let zealous bigots fight,  
He can't be wrong whose life is in the right."

This doctrine may very well suit the worshippers of "Jehovah, Jove, or Lord;" those who attribute equal honours to the true God, Jupiter, a Chinese Pagod, or an Egyptian Apis: but may we not say to such people, "Ye worship ye know not what?" Is not this erecting an altar to *the unknown God*, whom they ignorantly worship? Whereas, true religion is to worship the true God, from the true knowledge of him.

Hence the great importance of divine truth; to confirm and establish which, when he, who was *God with God* became *man with men*, and stood arraigned before the bar of Pilate, we hear him making this remarkable declaration, "To *this end* was I born, and for *this cause* came I into the world, that I might bear witness to the *truth*." If it were a matter of consequence for the Son of God to be manifested in the flesh, to bear witness to the truth, how ignorant, not to say impious, must it be to drop a single expression either to lessen its worth, or to diminish its importance!

"God," say the sacred Scriptures, "created man in his own image." This image, we are told, consisted in *knowledge, righteousness, and true holiness*; so that, as a fine writer has observed, the *original righteousness* of Adam consisted in his knowing things for what they were and in treating them as being what they were. The right impressions which TRUTH made upon his understanding, caused him to value things *truly*, that is, according to their *real* excellence. All things then had their proper place in his esteem; and, therefore, that same rank which God holds in his

universe, that same rank the knowledge of God held in the mind of man; consequently it was the ruling, predominant idea and principle to which all other ideas, thoughts, and dispositions were subordinate, for every *thought* was as dependent on that, as every other *thing* was on its Creator. God was then known and esteemed as the first and final cause of all things; their great author, and their last end.

And this is the grand design of the Scriptures and of *Divine Truth* revealed therein. Wherever it is really discerned in its beauty and glory; this is its blessed effect, and that in every heart, where it has taken up its abode. *Divine Truth* does not rest in bare speculation; it is its peculiar distinguishing, and essential property, to be *felt* as well as *known*. It is of an assimilating nature; when the light of the knowledge of the God of truth, and of the truth of God, shines into the soul, the soul is changed into the same image, from glory to glory, by the Spirit of God; so that, as there is no *divine love* in the *heart* where there is not *divine truth* in the *understanding*; so *divine truth* in the *understanding* can never be separated from *divine love* in the heart. Let TRUTH sit like a pilot, at the helm, and all the powers and faculties of the soul will follow its direction: thus *grief* will lament the absence, *fear* will apprehend the loss, *desire* will pursue, and *joy* will triumph in the possession of what *truth* pronounces the highest object of esteem and love. First, "whatsoever things are true," says an inspired writer, then, "whatsoever things are lovely." So far is *divine truth* from giving any sanction to those who think all practical religion to be absorbed in orthodoxy of opinion, and would raise the *Creed* upon the ruins of the *Commandments*, that the necessity of *thinking rightly* is chiefly derived from the necessity of *acting rightly*.\*

Think then, O reader, of the vast importance, as well as of the inestimable value of *divine truth*. Let thy desires ascend in ceaseless prayers to Him who alone can lead thee into *all truth*. Let thine heart be for ever addressing itself to the Father of lights, in language like this:—"What I know not, teach thou me. Open thou mine eyes, that I may behold the wondrous things of thy law: that I may *see* and *feel* the *truth as it is in Jesus*; and know Jesus to be the *way*, the *truth*, and the *life*, to the present peace, and to the eternal happiness of my immortal soul." Amen, and Amen.

\* This should be well observed. We say not that *faith* and *speculative knowledge* are all. The God of truth does not say so, but the contrary. "If ye know these things, *happy* are ye, if ye do them." "If ye love me keep my *commandments*," not my *doctrines* only.

The WORKS of GOD DISPLAYED;  
OF EARTHQUAKES.

(Continued from page 221.)

WE observed in our last number that the effects of the Earthquake, in Nov. 1775, which was so destructive in Portugal and Spain, extended as far northward as Sweden and Norway. It will not be surprizing, therefore, that they were very perceptible in many parts of Germany. Throughout the duchy of Holstein, the waters were violently agitated, particularly those of the Elbe and Trave. In Brandenburg, the water of a lake called Libsec, ebbed and flowed six times in half an hour, with a dreadful noise, the weather being then perfectly calm. The same agitation was observed in the waters of the lakes called Muplgast and Netzo; but at the last place they also emitted an intolerable stench.

In Holland, the agitations were more remarkable. At Alphen, on the Rhine, between Leyden and Woerden, in the afternoon of Nov. 1st, the waters were agitated to such a violent degree, that buoys were broken from their chains, large vessels snapped their cables, smaller ones were thrown out of the water upon the land, and others, lying on land, were set afloat. At Amsterdam, about eleven in the forenoon, the air being perfectly calm, the waters were suddenly agitated in their canals, so that several boats broke loose; chandeliers were observed to vibrate in the churches; but no motion of the earth, or concussion of any building was observed. At Haerlem, in the forenoon, for near four minutes together, not only the water in the rivers, canals, &c. but also all kinds of fluids in smaller quantities, as in coolers, tubs, backs, &c. were surprizingly agitated, and dashed over the sides, though no motion was perceptible in the vessels themselves.

At the Island of Antigua, there was such a sea without the bar as had not been known in the memory of man; and after it, all the water at the wharfs, which used to be six feet deep, was not two inches. At Barbadoes, about two in the afternoon, the sea ebbed and flowed in a surprizing manner. It ran over the wharfs and streets into the houses, and continued thus ebbing and flowing till ten at night.

The agitation of the waters was perceived in great numbers of places in Great Britain and Ireland. Accounts of the most remarkable of them follow. At Barlborough, in Derbyshire, between 11 and 12 in the forenoon, in a boat-house, on the west side of a large body of water called Pibley Dam, supposed to cover, at least, thirty acres of land, was heard a surprizing and terrible noise; a large swell of water came in a current from the south, and rose two feet on the sloped dam-head, at the north end  
of

of the water. It then subsided; but returned again immediately, though with less violence. The water was thus agitated for three quarters of an hour; but the current grew, every time, weaker and weaker, till at last it entirely ceased.

At Busbridge, in Surry, at half an hour after ten in the morning, the weather being remarkably still, without the least wind, in a canal near 700 feet long and 58 feet broad, with a small spring constantly running thro' it, a very unusual noise was heard at the east end, and the water there observed to be in great agitation. It raised itself in a heap or ridge in the middle; and this heap extended lengthways about thirty yards, rising between two or three feet above the usual level. After this, the ridge heeled or vibrated towards the north side of the canal, with great force, and flowed above eight feet over the grass walk on that side. On its return back into the canal it again ridged in the middle and then heeled, with yet greater force to the south side and flowed over its grass walk. During this latter motion, the bottom on the north side was left dry for several feet. This appearance lasted about a quarter of an hour, after which the water became smooth and quiet as before. During the whole time, the sand at the bottom was thrown up and mixed with the water, and there was a continual noise like that of water turning a mill.

At Cobham in Surry, between 10 and 11 o'clock, a person was watering a horse at a pond fed by springs. Whilst the animal was drinking, the water suddenly ran away from him and moved towards the south with such swiftness, that the bottom of the pond was left bare. It returned again with such impetuosity that the man leaped backwards to secure himself from its sudden approach. The ducks were alarmed at the first agitation, and instantly flew all out of the pond.

Near the city of Durham, about half an hour after ten a gardener was alarmed by a sudden rushing noise from a pond as if the head of the pond had been broken down: when casting his eye on the water, he saw it gradually rise up, without any fluctuating motion till it reached a grate which stood some inches higher than the common water level. After this it subsided, and then swelled again, thus continuing to rise and fall during the space of six or seven minutes, making four or five returns in the space of one minute. The pond was about forty yards long and ten broad.

At Eaton-bridge, Kent, in a pond about an acre in size, a dead calm, and no wind stirring, some persons heard a noise, and imagining something had been tumbling in, ran to see what was the matter. On their arrival at the pond, to their surprize, they saw the water open in the middle, so that they could see a post a good way down, almost to the bottom. The water, in the mean time, dashed up over a bank two feet high, and perpendicular to the pond. This was repeated several times with a great noise.

( To be continued. )

## The PROVIDENCE of GOD ASSERTED,

TO THE EDITOR.

DEAR SIR,

THE following account of the ship, Jupiter, that was lost on her passage from Gravesend to New-York, I have just received from the person to whom it was written, and should you think it merits a place in your useful Magazine, you will, by inserting it, oblige

Dartford, }  
Feb. 24, 1807. }

Your's respectfully,  
Wm. M<sup>r</sup>. Allum.

From Mr. HENRY MERRITT\* to his Brother.

MARBLEHEAD, May 23, 1805.

*My very dear Brother,*

I HAVE the happiness to inform you, that, through the mercy of God, Mary and myself are both alive and well. But before you proceed any farther in this sad tale of woe, let me intreat you to fall down before God, and get your mind prepared to receive that which is very painful for me to relate, and, no doubt, will be extremely painful for you to hear. We sailed from Gravesend the 1st of March, and had almost a constant succession of contrary winds, and several fresh gales. Our vessel was not built very strong, and by the 25th, begun to take in much water. My mind was, in consequence, much oppressed with fear. But we had greater troubles than these to meet with; for on the 3d of April, as a Mr. Tapper, a Cabbin passenger and myself were standing on deck, talking with each other, we discovered a considerable quantity of smoke ascending from the long boat. The cry of *Fire!* was immediately made, and the whole ship's company and passengers were all alarmed. When we examined the boat, we found some bottles of oil of vitriol had been broken. We immediately threw them over-board, and got a large quantity of water into the boat, and by these means we got the fire under, although it had broken out just under the main sail. It burnt two pigs so much that we were obliged to kill them. As I had retired to the stern of the ship and endeavoured to implore the Divine aid, being unable to lend any other assistance, so I now

\*Mr. Henry Merritt was a pious, zealous, active, and useful local Preacher in the neighbourhood of Tunbridge, Kent. He and his wife, whom he had lately married, his brother, and sister, and divers other persons mentioned in this account, were emigrating to America, with a view to settle there, when the calamities occurred which are here related.



blesſed God that we were delivered from this calamity. We ſoon found, however, that we had ſtill greater troubles to encounter.

On the morning of April 6, being on the banks of Newfoundland, we diſcovered ſeveral pieces of Ice floating along near our veſſel, and in the forenoon ſome very large pieces like mountains, and ſome of them very high, approaching us. Our danger was great, but, about mid-day it abated a little, but towards night, became ſtill more threatening. Our ſailors being much fatigued, thro' inceſſant labour, it was agreed that twelve of the ſteerage paſſengers ſhould watch during the night, the night being divided into three watches, Mr. Aſhby, Mr. Metcalf, Mr. Brand, and myſelf, were appointed to take the firſt watch from 8 to 12. We aſſembled together, as uſual, about half paſt 7 o'clock, ſung two hymns and committed ourſelves to Almighty God for preſervation, and proceeded to take our watch with the ſailors. It was a dreadfully cold night, the ropes we had conſtantly to haul, were covered with ice, (the rain or ſleet, freezing as it fell,) and there was much fog all the evening. About half paſt 12 o'clock our veſſel ſtruck againſt a large piece of ice. The ſhock was very dreadful. We immediately tried the pump, and found ſhe had ſprung a freſh leak. We ſet a ſecond pump to work, but all in vain. The fatal blow was now ſtruck. Our Captain perceived the danger, and, without giving the ſteerage paſſengers the leaſt notice, he immediately left the ſhip in the ſmall boat. I met Tho. Trice juſt as he came on deck, and ſaid, "We muſt all periſh; ſhall we go down and die with our friends below? He heſitated a moment, and replied, "We can do them no good," and then immediately left the ſhip to join the Captain in the ſmall boat. I next met Mr. Aſhby, and aſked, if I had not better go down and acquaint the females with their ſad miſfortune, and endeavour to prepare their minds to meet their laſt enemy. He knew not what to adviſe. However I immediately went down: but oh! my dear brother, how ſhall I deſcribe the heart rending ſcene! I ran to my dear wife, and found her in bed about half dreſt. I embraced her, as I did my dear parent and ſiſters. I apprized them of their danger, and exhorted them to pray and look to the Lord Jeſus Chriſt for the ſalvation of their ſouls, telling them, I was come down to die with them, which was then my full intention. I was at that moment, poſſeſſed of a firmneſs which is not very uſual on ſuch occaſions, but the cries, tears, and prayers of my friends ſoon overcame me, and I loſt that courage which I at firſt poſſeſſed. I could, however, willingly have gone down with my dear wife in my arms, but ſhe endeavoured to perſuade me to uſe another effort for life. And while I was pointing out the impoſſibility of our eſcape, and labouring to reconcile her mind to meet death, ſhe urged in reply the ſevere pain her mother would feel to hear of her death. Thro'

her persuasions I went again on deck, taking her with me, and placing her where the cook dressed the victuals, I desired her to move for no person till I called for her.

I then went to work with all my might to endeavour to lighten the ship, cutting away all I could, with some knives I had brought up. I now heard the water was got into the fore-castle, and of course all hopes were given up as to saving the ship. I now assisted the sailors in hoisting up the long boat, after having, with great difficulty, got my wife into it. In doing of this I had a severe fall and bruise. After we had got the boat part of the way up, the tackle gave way, and she came down on deck again, we had now almost given up all hopes, but made a second attempt and succeeded: and just as she was going over the side of the ship I scrambled over into her. There were, at this time, in the boat, Mr. Ashby's family, Mr. Payne, wife, and child, and several more with a considerable quantity of water and two pigs; the two sheep were thrown overboard. We lay in the boat one upon another, and immediately the sailors came jumping in upon us ready to break our bones. But we durst not say a word, being afraid we should be cast overboard. The sailors immediately cut off the boat and pushed her from the ship, for fear so many should jump in as to sink her, or that the ship in sinking should suck our boat in with her. Our friend Mrs. Trice sprung from the side of the ship after the boat was let down into the water, and, by that mean, was saved, while many that were young and active were lost.

You must think my mind was much pained when the boat was pushed from the ship, and I was certain several of my friends were left. I thought my poor sister Phebe had been in the boat, but when we came to examine, to my great sorrow, I found she was not. There were some in the boat whom I did not expect to find there, and some wanting who I thought had been there. We had got about a quarter of a mile from the ship when she went down, which, I suppose, might be twenty or thirty minutes after we left her. I then put up my last prayer for my dear departing parent and friends, whom I hope I shall meet again when parting will be no more. It was now about two hours to the dawning of the day, and thro' mercy it proved a fine morning, (this was on Sunday-morning.) We continued rowing thro' the whole of the day, in company with the little boat, being, at first, I suppose, about 300 miles from any land. It was with great difficulty we got between the pieces of ice, some of which were like large high mountains, and some like long islands, several miles in length, so that we were sometimes obliged to alter our course, and row along side of them, till we could find a parting where to get through. Towards the close of the day, we con-

sulted how to proceed, whether it would be safest to tarry among the ice, and take shelter under a large piece of it during the night, or whether it would be better to row on and endeavour to get clear of it, and take our chance in the open sea. The result of our consultation was, that we had better row on and commit ourselves to the mercy of Him, who speaks and the wind and seas obey him. We had a long and cold night in our wet clothes. My poor dear wife had no shoes. I tied my pocket handkerchief round one of her feet, and wrapped them both up in the skirt of my great coat, and so preserved them from the frost. I had no hat, but I had an handkerchief tied round my head. I was in great fear about my wife, but she bore her sufferings better than myself. For I had laboured so much in the ship before I left it, that my strength was exhausted, and before we were taken up, I could hardly bear the weight of my dear wife to lie upon me, or even to lay her head on my breast. We had no water on board, but only a cag of gin and water, containing about three or four gallons, and very little of any kind of provisions. There were large quantities of snow on the ice, and we got some of it into our boat as a substitute for water, but the warmth of our bodies soon melted it.

Monday, April 8, we had a fine morning. We now formed a little sail to assist us in getting our boat along. In the afternoon of this day, the wind arose and the sea began to roll, so that we expected nothing but death. Till this time the small boat was made fast to our stern by a rope: but now the Captain begged that it might be cut from us, fearing, as our boat was the largest, lest we should draw them under water. We therefore cut them from us, and then expecting to go down every moment, they begged hard to be taken into our boat, promising to lie under our feet or any where, so that they might be but taken in. A desire of self-preservation induced us to give them a positive denial. They still begged hard and were making up to us to board us, as we thought, which caused us to hoist up our little sail and ply our oars, and so we left them. The last we saw of them at this time was, that they were making up to an island of ice, where, as we heard afterward, they took shelter for a few hours, till the wind was a little abated. We still urged our way forward, sometimes the water coming over us and wetting us through in a moment; but towards evening the wind somewhat subsided and we had a tolerably good night, only it was very cold. At length the morning of the 9th of April appeared, but it was foggy and unpleasant, and we could not see far, which was much against us. By and by the fog cleared off, the day was rather more pleasant and we got clear of the ice. Our food being very short we made only two little meals a day, one about 10 in the morning and the other about 5 in the afternoon. Half a biscuit (of a very brown sort) with a small piece of raw ham, and a

small piece of ice was allotted to every one each meal. We had also a few nuts, an equal number of which was given to each.

We had just taken one of these small meals and were about to resume our labour, when the steward of the ship cried out, in accents of joy, "A sail a stern a head." Hope immediately revived in every breast, but this hope was sadly mingled with fear: for, after we had looked sometime at this sail, which was at a great distance, (at least, nine or ten miles,) one of the crew said, "It is either a sail or a piece of ice." Oh who can enter into the true state and feelings of our minds on this occasion. After some time it was plainly discovered to be a sail. We then rowed that way, but with little hopes of coming up with her. Sometimes we thought she appeared rather larger, sometimes smaller: sometimes we thought she was going directly from us, sometimes that we gained a little of her. After three or four hours we perceived the vessel to be a Schooner, and hoisted a sailor's jacket and Mrs. P.'s apron as a signal of distress. We now observed the ship to shift her course and stand towards us. The sailors immediately threw down their oars, and demanded some refreshment, before they would proceed any further. In about half an hour we came up with the vessel. The sailors had covered us over with their great coats, that the people of the Schooner might not see how many we had on board, lest they should refuse to take us in. Our second mate now asked the Captain to take some poor cast aways in. "Ay my sons," he replied, "we will take you in." Immediately we sprung up in the boat, and our number struck the Captain with astonishment. But he and his men, being eight in number, received us with tears in their eyes. I assisted my wife into the vessel first, and then sprung up myself. I was no sooner on deck, but I fell on my face and burst into a flood of tears. They came to me, supposing I had hurt myself, and enquired what was the matter. I could not tell them, my heart was so full of mingled joy and sorrow. Indeed I could not speak till I had found relief in this way. The vessel proved to be a Marblehead-fisherman.

Soon after we were taken on board, two other vessels from the same place came up, and Mr. Ashby and family, my wife, and self, Samuel Stiles, and four sailors were put on board one of them, the *Minerva*, where we experienced the greatest humanity that can possibly be described. We had not been on board more than an hour before a strong breeze came on, and had we been at that time at sea in the boat we must have gone to the bottom. But blessed be the Lord he saved our lives from destruction! As many Schooners (near a hundred) from Marblehead visit the banks of Newfoundland, we met with several afterwards, and were shifted from one to another till we arrived safe at Marblehead on May 23d.

A gentleman came on board our Schooner in the harbour before we went on shore, to whom I related our sufferings and loss. He was exceeding free in discoursing with me, and sympathized with us in our distress, and made me a present of a five dollar bill. He also took us on shore, conducted us to a Tavern, gave us some wine and ordered us some dinner. In the evening, several captains and gentlemen assembled together, and asked me many questions, to whom I gave a true relation of all our troubles. They withdrew into another room, and one of them returned and presented to me some bank bills, which, he told me, were for my own private use. When I came to examine them, I found they contained fifty dollars. I have also met with much kindness since. I suppose I have received upon the whole, above a hundred dollars. If we cannot with propriety use the Apostle's words and say, "The Barbarians shewed us no small kindness:" we can affirm we found more kindness and sympathy in Marblehead than we can find language to express. I had some clothes given me and employed two Taylors to make them up, neither of whom charged me a farthing. If I go to buy any thing at the Stores, the people will supply me with goods but will take no money. The Doctor has given me medicine and the Barber has shaved me for nothing. In short I never met with such kindness before. Marblehead is a little sea-port town with a good harbour, and contains about 9000 inhabitants, 1500 of whom, perhaps, are sailors. They have several ships that trade to Europe and the Indies, but their chief business is fishing. The town lies north of Boston 15 miles. Two gentlemen have offered to put me into business in Boston, but as the people here have been so exceeding kind to me and give me every encouragement to stay, I have concluded so to do. I have the promise of plenty of good work, and, at present, am respected throughout the place. There is a small Methodist Society here, and a large Chapel which, in general, is tolerably well filled with hearers. Dr. Cokę has preached in this Chapel. I have had several invitations to preach, but have hitherto declined doing any thing of the kind, but expect I shall begin soon.

Mr. M. observes also that eight persons were saved in the small boat, and thirty-nine in the long boat: in all forty-seven,—and that twenty-seven were left on board the ship and perished. He gives us the names both of those saved and of those lost, but as none of these persons were known to the generality of our readers, we forbear to insert them.

The

## The GRACE of GOD MANIFESTED,

In an ACCOUNT of ANN WORTH.

To the EDITOR.

*Dear Sir,*

IF any apology be necessary for sending you this account of my deceased sister, I shall only say, that as her death was the mean of my conversion, both gratitude to God, and respect for her memory, constrained me to do it. Unwilling that her glorious exit should lie buried in oblivion, and hoping that her experience and conduct will be useful to many of your Readers, I have written this sketch of her life and death: and, if it meet with your approbation, by publishing it you will greatly oblige your's affectionately,

W. WORTH.

ANN WORTH, the subject of the following memoir, was born at Tiverton in the county of Devon, August 5, 1774. She was blest with pious parents, who laboured to bring her up in the fear of the Lord, and earnestly prayed that the means, which they used, might be made effectual to her salvation. Nor did they pray in vain. The first religious impressions she felt, were made by their good advice: and at an early period of her life, her renouncing the follies and vanities of youth, and her delighting in all the means of grace, shewed that a good work was begun in her mind. When about 19 years of age, she saw more clearly than she had done before, the spirituality of the law of God, and was more deeply convinced of sin. This constrained her, in deep humility, to cry, "God be merciful to me a sinner." Her distress was great, but it was short. She soon "fled for refuge to lay hold on the hope set before her," and was "filled with peace and joy, through believing" in Christ as the great Sacrifice for sin.

From that time it was her constant study to grow in grace, diligently improving what she had already received, that, agreeably to the promise of her adorable Master, she might obtain more abundant supplies. She remembered Mr. Fletcher's excellent advice: "Let all with whom you converse, be benefited by your conversation: be burning and shining lights, wherever you are: set the fire of divine love to the hellish stubble of sin: be valiant for the truth, be champions for love." This advice appeared to be written on her heart and was strikingly exemplified in her conduct. Scarcely ever was she in company, but some present were benefited by her conversation. Rising superior to both fear and shame, she faithfully reprov'd such professors as did not adorn the

doctrine of God their Saviour in all things; and earnestly exhorted such as were utter strangers to religion, to break off their sins by true repentance, and seek the blessings which she had found.

She was well acquainted with the doctrines taught among the Methodists, and steadfast in the belief of them, having "known, from a child, the Holy Scriptures, which had made her wise unto salvation, through faith which is in Christ Jesus." She was also strongly attached to every branch of the Methodist discipline, and knowing from her own experience, that Class-meetings are well calculated, to preserve the life of God in the soul, and to promote a growth in grace: she both attended them at all opportunities herself, and frequently remonstrated with such as were negligent in that duty. Yea, when in the agonies of death, she entreated all who were present, never to neglect that mean of grace, declaring that she had found it a great blessing to her own soul.

On Sunday, March 3, 1799, she visited Wm. Worth, her grandfather, who had been a servant of God, and a member of the Methodist Society, 45 years. He was then very ill, and in a few days after, he died in sure and certain hope of everlasting life. Whilst she was present he was helped up in the bed, and feeling very acute pains, he groaned, by which she was much affected, for, it seems, she thought that he would immediately expire. This caused a violent pain under her right breast, but she went to the chapel in the evening, little suspecting that it was the last sermon she should ever hear.

On the following Wednesday, she called for her Father and told him she was dying. Eager to know what the feelings of her mind were at the prospect of death, he found, on enquiry, that the powers of darkness were permitted grievously to assault her, with temptations to doubt the reality of a work of grace in her soul. To encourage her in this trying season, he reminded her of the evidences she had given, for upwards of five years, of her being a child of God, declaring that he had not the least doubt of the safety of her state. By reflecting on her past life she obtained a degree of comfort; but nothing less than a full assurance of the divine favour, could satisfy her. For this she pleaded with God in earnest prayer, and repeated the following lines with much feeling,

“ Come, Lord, the drooping sinner cheer,  
Nor let thy chariot wheels delay;  
Appear, in my poor heart appear,  
My God, my Saviour, come away!”

In the evening, Mr. Millward, who was then in the Collumpton circuit, came with some other friends to see her. To them she expressed the same fears as she already had to her father, but declared

clared, that in the midst of this grievous temptation, she was not left without hope in the mercy of God. After reminding her of the promises of the gospel, and exhorting her to trust in the Lord, they sung an hymn and prayed with her, and she joined with great fervour. Yea, though in the very agonies of death, she sang the following verses so loud, as to be heard distinctly in every part of the house.

“ O for a thousand tongues to sing  
My great Redeemer's praise ! ” &c.

The particular circumstances of this memorable night I shall now relate, with all the accuracy of which I am capable. The Doctor being sent for, she called him to her bed-side and expressed a persuasion that she was dying, though her friends were unwilling to believe it. At the same time, she entreated him to speak his thoughts on the subject, with the utmost freedom; assuring him, that she was not afraid to die, because she had a hope of everlasting life. He gave her friends to understand that she had but a few hours to live, and then withdrew. Finding that the time of her departure was at hand, she took leave of every one present with astonishing fortitude of mind, calling them one by one to her bed-side, and holding them by the hand, while she gave them her dying charge. The scene was deeply affecting. The rattles in her throat, the cold sweat on her brow, and the earnestness of her address, conspired to render it inexpressibly awful. But as I was the only entire stranger to religion in the family, she seemed most concerned, like her divine Master, that the wandering sheep might be brought back. She persuaded me, in the most affectionate manner, to alter my course of life, and to unite with the people of God, the advantages of a union with whom she had known, for several years by happy experience. “ Don't be ashamed,” said she “ of being called a Methodist; I thank God, I never was. Do begin to pray, and to live in the fear of God; you may die before you have arrived at my age, but if you live till you are seventy years old, you will never grieve that you began to serve God so young. Remember, this is the advice of your dying sister! I charge you to meet me at God's right-hand!” Then, turning her thoughts to that state of felicity into which she was about to enter, she said, “ If I should be permitted to become the guardian of this family, how shall I rejoice to see every member of it, living in the fear of God, and especially my dear brother. O, father, remind him of my dying charge, when I am laid in the silent grave.”

This labour of love being finished, she began to pray most earnestly, for a still clearer manifestation of the love of God to her soul. She then ceased from all *bodily* exertion, for about the space of two hours, at the end of which, she called her father,



and with such triumphant joy, as clearly shewed the happy state of her mind, she said,

“ My God is reconcil'd,  
 His pardoning voice I hear :  
 He owns me for his child,  
 I can no longer fear :  
 With confidence I now draw nigh,  
 And Father, Abba, Father cry.”

She added, “ When the clock struck one, I did not expect I should live to hear it strike two ; and I would not have exchanged conditions with the happiest person in the world. O that I could now feel my heart strings break ! I long to be with Jesus ! Come, Lord Jesus, come quickly ! ” Having, for a considerable time, expressed her joy in such rapturous strains as these, she said, “ I am going to my Father, and your Father, to my God, and your God ; and I desire that the Saviour's exhortation, ‘ Be ye also ready, ’ may be written on my coffin. Let there be singing also over my grave, and while you are singing below, I shall be singing above. And I should be glad to have a funeral sermon preached, only, let very little be said concerning me. Let it be preached for the benefit of the living.”

From this time to her latest breath, she remained free from doubts and fears, about her eternal state, and continued to rejoice “ with joy unspeakable and full of glory.” But her inward consolations, did not make her insensible of her outward sufferings, for after this she said to her friends, “ Dying is hard work, pray for me, that I may be enabled to wait, with patience, until my Lord come :

‘ But what are all my sufferings here,  
 If, Lord, thou count me meet,  
 With that enraptur'd host to' appear,  
 And worship at thy feet.”

The prospect of enjoying this felicity inspired her with fresh courage, and with the Psalmist she said, “ Though I walk thro' the valley of the shadow of death, I will fear no evil ; for the Lord is with me ; his rod, and his staff, they comfort me.” In this happy state, praising the Lord for his goodness, and desiring to be freed from the load of mortality, she remained until 10 o'clock in the forenoon, when her happy spirit entered into that *rest, which remaineth for the people of God*, on Thursday March 7, 1799, in the 25th year of her age. On the following Thursday, her remains, and the remains of her grandfather, were buried in the same grave ; and Mr. H. S. preached on the occasion, from the

2 Cor.

2 Cor. V. 1.—to a numerous and attentive auditory. The scene was peculiarly solemn and affecting, and gave a singular efficacy to the word spoken; which, I doubt not, was made spirit and life to many souls. May the fruit of the good impressions made on this mournful and yet joyful day appear, to the praise and glory of God, when the dead small and great shall stand at his bar.

## OBITUARY.

(Continued from page 234.)

March 12, 1806, died Francis Child, of London, aged sixty-six years. He was born in the year 1740, at Shiffnal in Shropshire, about three miles from Madeley, where that saint and servant of God, the Rev. Mr. Fletcher, preached the gospel. While in a state of nature, being of a warm and passionate temper, he fell into many follies. When about 20 or 21 years of age, a circumstance led him to Madeley on the sabbath-day. Having heard much of Mr. Fletcher, and been often pressed to go to hear him by a pious woman, the mother of the person he afterwards married, he consented to go, and, as he went, prayed fervently that God would shew him who was in the right, Mr. Fletcher or himself. And God answered his prayers effectually. On seeing Mr. Fletcher he was greatly struck with his person and countenance, but much more so when that holy man began the service with such solemnity and devotion as filled his soul with a sacred awe. And while Mr. Fletcher was preaching, the Lord applied his word with such power to Mr. Child's conscience, that he literally roared out for the disquietude of his heart, and went

away greatly ashamed and humbled before God. His convictions increased, and he continued to be in deep distress about 15 months. But he cried to God for mercy, like Jacob of old, and at length the God of Jacob answered his importunate request, spoke peace to his soul, and filled him with joy and gladness. After this he married, begun business in Shiffnal, took in the Preachers, had a class in his house, and became very zealous and active in the ways of God. This brought on him much persecution, and raised him up many enemies. Some time after, he left the country, and came to London. This was about 33 years ago. Soon after this, he thought it his duty to offer his aid to the Brethren in the London society, who exhort the poor people in the workhouses, in which work he laboured three or four years with benefit to his own soul, and, no doubt, much profit to the people. After this, he was taken into the Local Preachers' Plan, among whom he exercised his talent with much zeal for the glory of God and love to precious souls, until it pleased his divine Master to visit him with that affliction which ended in death, after near three years extreme suffering. Altho' his abilities, as a preacher, were not of the first rate, yet that he was made generally useful wherever he went, I believe, none will

will deny, who knew him. I doubt not but many souls, who are now in glory, will be his crown of rejoicing to all eternity, and that many others, now in the Church militant, will acknowledge him the happy instrument of their conversion. This surely is a strong proof that he was approved by the great Head of the Church.

From the long acquaintance I had with him, and the various testimonies of others, I can bear witness that his general conduct in the world and in his family was consistent with his profession, as a christian, and his office as a preacher of the gospel. During his long illness, I visited him at various times, and always found it good to be with him, and came away either instructed or comforted by some expression that dropped from his lips, or in consequence of being favoured with near access to God in prayer for him. His general language was, "I am a vile sinner: what an unprofitable creature have I been all my life long! Oh that I had lived more to the glory of God! that I had been more faithful to his grace! but I venture to trust on the precious blood of Christ; and he shews mercy to me an unworthy wretch." Thus was his soul deeply humbled, and, I believe, from the cause mentioned Job xl. 4, 5, and xlii. 5, 6, and Isaiah vi. 5. This was generally the state of his mind till he was very near the close of his life, when the Lord, in his infinite condescension, was pleased to fill him with peace, and joy, and heavenly love. The last night but one before he died, the Lord visited his soul in a remarkable manner. He call-

ed to Mrs. Child early in the morning, and said, "I want to tell you what a gracious visit the Lord has paid me this night. O! how good he is, how condescending to such an unworthy worm! In this frame of mind, he continued till the next day in the afternoon, when he apparently fell into a sound sleep, and in that sleep went into a fit, which deprived him of his speech, but not of his senses. After twelve hours struggle, he breathed his spirit into the hands of his merciful Redeemer.

JAMES CRUMP.

April 13, 1806, died Mrs. Willitt, of Brandon, Suffolk, aged 62.

Being possessed of considerable property, and of a generous disposition, she fitted up, and set apart a convenient place for preaching in, cordially entertained the Preachers, and liberally contributed to promote the cause she so much loved.

Being very solicitous that the gospel, as preached by the Methodists, might be continued in Brandon after her decease, she bequeathed ten pounds per annum for that purpose. Her affliction, which terminated in death, was of such a nature, that she was generally in a lethargic state. The last interview she had with her Christian friends, in which she was capable of conversing with them, was very interesting. In a manner peculiarly impressive and animating, she assured them of her firm confidence in Jesus, that she enjoyed strong consolation, and a pleasing prospect of approaching glory. She then poured out her soul in prayer for the Society, the

Preachers,

Preachers, and the success of the Gospel, with such unusual fervour and enlargement, as astonished and delighted all present.

James Penman.

Thetford, July 1806.

April 22, 1806. Died Mrs. MORTIMER, late wife of Mr. T. Mortimer, of London. She was born at Wednesbury, Feb. 7th, 1758, and her maiden name was Eliz. Whitehead. Her parents were members of the Society, in connexion with the late Rev. Mr. Wesley, and of the number of those, who in the early part of Methodism, suffered much from the persecutions that then raged in that town, and in the neighbouring villages; an account of which may be seen in Mr. Wesley's Journals, as also in a pamphlet, entitled "Modern Christianity exemplified at Wednesbury." As they paid a strict attention to the morals of their children, and particularly enforced on them the due observance of the Lord's-day, they had the happiness of seeing them, as they grew up, walking in the ways of God, and following the Lord Jesus Christ in the regeneration. Miss Eliz. Whitehead was from her youth of a serious turn of mind. After she was enabled to lay hold on the hope of the Gospel, she steadily persevered in the paths of righteousness, and adorned the doctrine of God her Saviour. She loved all that preached the Lord Jesus, and his salvation, but was peculiarly and invariably attached to that people, and to those truths, that she had known and heard from her early days. She was married to Mr. Mortimer about the age of 21; and was the mother

of ten children, seven of whom died before her. For twenty years before her death, she was more or less afflicted, but bore her sufferings with much patience, and resignation to the divine will; a murmuring word being seldom heard to drop from her lips. She 'followed peace with all men, and holiness, without which no man can see the Lord.' When she was asked concerning the state of her mind, her reply in general was, 'I know in whom I have believed, and have not now my God to seek. I can rely on the great atonement made for me, and for the sins of a ruined world. This is my only comfort, now in my dying hour.' In this spirit she left this vale of tears, to enter into the Paradise of God.

T. RANKIN.

MISSIONARY INTELLIGENCE.

AFRICA.

From Mr. J. BROWN, Preacher to the Methodist Congregation at Free-town, to the Rev. Dr. COKE.

Sierra-Leone, July 5, 1806.

REV. SIR,

I WROTE to you more than two years ago, but I am rather doubtful whether you received my letter, as I did not receive any answer thereto. I now make bold to repeat the contents of that letter; and enquire whether you could not send us a pious person, who could assist in preaching to the people, and taking the charge of our small flock. Dear sir, you know money will not procure as a

minister, and if it would we have none. Therefore, if our brethren in England will not pity us, and take our case into their serious consideration, none will. One thing, we beg leave to mention, and that is, that our governor promised, that, in case our brethren should find a person willing to come to us, and he should be inclined to teach a school, that he should have a reasonable salary from the government.

Our congregation consists of about 40 members, who appear to grow in grace, and in the knowledge of our blessed Lord. But as I am old, and my assistant, Mr. Gordon, is likewise advanced in years; and as there is no prospect of any suitable person being raised up here, that could attend to the little flock, in case we should be called hence; we the more earnestly desire and pray, that God may send us a person of warm zeal, to assist in carrying on his blessed work; and that our Brethren, of whose household we are, may remember us in this important matter.

Our place of meeting was much decayed, and we have been obliged to build another, which is now finished; and the next Sabbath-day it will be opened for divine service.

Myself and all the members of our society, beg to be remembered in your prayers. I am, &c.

JOSEPH BROWN.

#### AMERICA.

*Montreal, September 25, 1806.*

Rev. and dear Sir,

MY lot is cast this year in this province of Lower Canada, to preach in this city, and take

the oversight of this department of the work. Our brother Bangs is appointed for Quebec, where there appears to be some prospect of doing good. We have another Preacher with us (Wm. Snyder,) appointed a missionary to the French; but he has been sick, and is not yet so far recovered as to prosecute his work. I am in hopes however, that he will soon be able to labour among them, and that good will be done among that people, but I am aware that great prudence and great patience will be required. I have been learning the language myself, and have attained a pretty good knowledge of it, but not sufficient to enable me to undertake to preach in it. I may perhaps, by and by, be of some use in that way. At least, I shall endeavour to hold up the hands of the missionary; for I never in my life, felt a greater anxiety for the gospel to spread in any place.

We have been making some attempts to get a chapel erected in this city. Our few poor friends made a generous subscription among themselves; and thro' their sollicitation, and with the approbation of Mr. Asbury, I went to many places during the past summer, to solicit contributions for their assistance, and for the purpose of supporting our missionary. And in the space of four or five weeks, I obtained near two thousand dollars, sixteen hundred of which I gave to the Society here to aid them in building, the rest will be appropriated to the support of our missionary, who is a married man; but we have not half money enough to enable us to execute our designs.

The work of God appears to be in a very prosperous state, to  
the

the Southward. Hundreds are turning to God, and becoming new men in Christ. I had the honour of attending one of the greatest Camp-meetings last July, near Dover, that perhaps ever was known. Great numbers professed to have received, at that meeting, a sense of the pardoning love of God, and others to have had the work of grace greatly deepened in their souls. I am persuaded you would have been much pleased with the general order preserved during the meeting. It lasted about five days, and such a time, I can truly say, I never saw before. I am, &c.

SAM. COATS.

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WEST-INDIES.

*St. Bartholomew, Oct. 13, 1806.*

Extract of a Letter from Mr. THOMAS DOBSON, to the Rev. Dr. COKE.

Rev. and dear Sir,

SOMETIME ago I wrote to you, that we had now about 200 in Society. Glory be to God, we are still doing well in our Island. We have had another good year; altho' we have not added so many as we did the year preceding; but the Society is much more established in the truth and grace of God; and there is hardly a week, but one, at least, joins us, and, if the Island were not in such a distressed state, we should soon have a much larger Society, many being obliged to go to other Islands to seek bread. The work of God eats up almost all my soul and all my time. It is true, I meet with many temptations and trials; but, out of them all the Lord makes a way for my escape; glory be to his Name.

Some weeks ago, we had a love-feast, such a one as I never attended before. The people began to speak with great order and regularity, and a particular unction attended what they said. A Mulatto man stood up, about the middle of the love-feast, and told us a little of his experience; but, he was so influenced with the love of God, that he could not contain himself, but begun to praise God, that he had brought him from *that* land of darkness, (meaning St. Martin's, a neighbouring Island where they have not the gospel,) into a land of gospel-light, where he had learned that he was a sinner, and how and upon what terms he might obtain mercy, and get to heaven. He then began to pray to God, that he would bless every one present, and that he would bless us, as a Church, and increase our graces. Then turning to me, he said, with a loud voice, "Rev. Sir, may God bless you, and make you a blessing more abundantly to us all." His prayer seemed to open heaven; and every heart to feel the love of God. Still all was order and solemnity. And as the time was come to conclude, I ordered the collection to be made for the poor; but permitted them to speak on for the present. At last, I was obliged to give out the concluding hymn, but, when we had sung a verse or two, such a wonderful divine influence descended on the people, that the house seemed to be filled with the presence of God. I suppose, in ten minutes, there were between twenty and thirty fallen on the floor, some crying for mercy, and others praising God. I was obliged to cease singing, for I had very few to help me; and when I

went to prayer, my voice could not be heard. I then rose from my knees, and would have gone out, but they lay in the passage like persons slain in the field of battle: however, at last I got out, and ordered the doors and the windows to be opened, and, in some time, they all went home quietly. I believe there were not more than 150 present, and what is very surprising, many of those who were so affected, were those who were prejudiced against every thing of the kind.

Before I conclude, I must observe that trade has nearly forsook us, and the Island is brought almost to a state of starvation. For two or three years, we have had very little rain; the Island has not produced sufficient for the support of the inhabitants. Many hundreds of people are gone away, having nothing to do. Our Society is so poor, that many of them can contribute nothing to the support of the gospel, and sometimes I have hardly sufficient for the necessaries of life. However, the Lord provides for us.

Two years ago, we had a great hurricane, which shook our chapel very much indeed; and this year we have had the skirts of another, which has made very dreadful destruction in some of the other Islands, and washed many of the inhabitants into the sea. The Carpenters tell me the chapel and the dwelling-house must both be shingled and repaired, otherwise, the first gale of wind will blow them all to pieces. I am not able myself to do it, nor indeed with the aid of the Society. Therefore, I am under the necessity of drawing on the Mission Fund, for the work must be done. Dear sir, you must

endeavour, this time, to help the poor people. It is with great reluctance that I draw, it hurts my feelings very much indeed; but necessity compels; and I hope, when there is a peace, things will take a favourable turn, with regard to our island. Tho' I have been near thirteen years in this climate, yet I enjoy a good state of health: glory be to God! It is true, my lungs are almost worn out, but yet I can speak to be heard in this small place, and while I am able, if the people be ever so poor, and I live on bread and water, I will not forsake them. God is with us.

T. DOBSON.

P. S. Since I wrote the above I am informed that two persons in the country, are dead with hunger. Our island is in a distressed state indeed. However, it is a mean of awakening some to a concern for their souls.

From Mr. EDWARD TURNER  
to the Rev. Dr. COKE.

*Antigua*, Nov. 14, 1806.

Rev. and dear Sir,

OUR affairs here are much the same as when I wrote last. We go steadily on, in great harmony amongst ourselves, and meeting with little trouble from those without. Some small disturbance, however, happened a few weeks ago, when I was preaching in St. John's; and learning that the chapels, by some strange neglect, were not licensed, I resolved to get them re-licensed, if possible. I applied to the Attorney General, the honourable John Burk, who undertook the business, altho' it cost him some trouble, and conscientiously refused to receive any thing for

his labour. Brother Johnston and myself were treated with great politeness by the honourable court, and our petitions were granted with little hesitation. Therefore, we hope to enjoy peace in future. I am inclined to think, that our district meetings will be productive of good. They may be attended with danger during the war, and also with some expence: but nothing is to be achieved without difficulty.

Mrs. T. and brother and sister Johnston, join me in sincere regards to you and to all the Committee. I am, Rev. and dear Sir, your humble servant in the gospel,  
EDW. TURNER.

From the same.

ANTIGUA, March 14, 1807.

Rev. and dear Sir,

I forgot to inform you in my last, that several of our people have lately made a happy remove into eternity. One of them, Saman-der Scotland, was long a member of our Society, and seemed to have imbibed the true spirit of Christianity. I saw her on her death bed, and found that; altho' she was poor and greatly afflicted, her soul was truly happy in God, and perfectly resigned to his will; and in this temper she continued until her spirit took its flight to the Paradise of God.

Another, Catharine Oisterman, was a respectable free woman of

colour. She was a worthy member of our Society about nineteen years. So benevolent was her disposition, and so obliging her manners that she was universally respected. She obeyed that apostolical mandate, "As we have opportunity let us do good unto all men, especially to them that are of the household of faith." I repeatedly visited her during her last illness, and always found her without pain of body, and tranquil in her mind. She witnessed a good confession, and calmly waited till her change came. She fell asleep in Jesus, after completing her 74th year.

I think our congregations increase in number, and become more attentive to what is spoken. I begin to find more liberty in preaching in St. John's than usual. I hope we shall see good days.

Brother and Sister Johnston are well, and not weary in well doing. Brother Dumbleton has been very sick since his arrival in St Kitt's. The London and Cork Fleets have arrived, but whether the new Missionaries came in either of them or not, I have not learned. I am, Rev. and dear Sir, your Son and Servant in the gospel,

EDW. TURNER.

We hoped, when our last number was published, that we should be able to make room in this for some extracts from the sixth report of the Committee for relieving the distressed on the Continent, but are disappointed.

POETRY.

ON ASCENSION-DAY, 1802.

PAGES of truth immutable, proclaim  
Mankind redeem'd. Faith finds a  
safe repose  
In his harmonious all-prevailing name,  
Who bow'd submissive to a world of  
wess.

Having completely vanquish'd all his  
foes,  
Led captive hell, broke Death's tyrannic  
chain,  
And fix'd their bounds; triumphantly he  
'rose  
The blissful shores of glory to regain;  
There



There as the King of Kings eternally to reign.

Ye men of Galilee what new delight!  
What ecstasy immortal fir'd each breast!  
When in salvation's robes of spotless white,  
Perfect and pure two angels' food confest!  
Commission'd with the' Almighty's high behest,

That Jesus should revisit your sojourn,  
'Mid hierarchies; with whom he shall invest,

Power that shall influence the silent urn  
His mandate to obey, 'Ye dead to life return.'

Awake my soul, in contemplation soar  
To yonder far extended void of space;  
Th' immeasurable sea without a shore:  
Where first created spheres began their race,  
Mov'd by the great first cause: before whose face,  
Darkness and discord fled on speedy wing.  
Recall the scene: Messiah's footsteps trace:  
And with th' ascending bright procession, sing  
To thy once suffering Lord, but now all-powerful King.

For him angelic powers in numbers throng,  
Who thither Christ's imperial standard bear,  
And touch their golden harps; a sacred song  
To great Heaven's victor Son, they all prepare.  
Th' exalted melody that fills the air,  
Reverberates in other skies remote;  
Strains only heard by an immortal ear,  
Now on the blue translucent æther float,  
And far-extending regions lengthen out each note.

With shouting choirs heaven's blissful mansions ring.  
To the Almighty Father first was pour'd  
Infinite praise; Messiah next they sing,  
In raptures high, and hail him King and Lord,  
Worshipp'd, obey'd, and evermore ador'd.  
Open ye everlasting doors! display  
Your sacred courts, of living light well stor'd:  
The King of Glory comes! prepare the way  
That leads to the supreme eternal source of day.  
In their resplendent orbs, the sun and stars,  
(Which lately sympathizing dresses wore

For their great Maker's painful wounds and scars;)

A second time their shouts of gladness pour.

At the ascending triumph, they adore  
Heaven's everlasting Son, and him applaud;

Ascribing praise, and glory evermore,  
To their invincible great Victor GOD,  
Return'd to his imperial throne and high abode.

Its sacred Lord, heaven's blissful realms enshrine

In glory inexpressible; array'd  
In all the Godhead's majesty divine;  
By whom, for us, is intercession made.  
He, when time's last diurnal debt is paid,  
Shall re-appear, his kingdom to secure  
To all his little flock.\* The skies shall fade;

But fix'd his word on truth, which firm and sure,  
Coeval with his essence ever shall endure.

O glorious change! when shining from afar  
The panoply of dread Omnipotence,  
Descends with him, who once at Pilate's bar,  
In meekness bore insult and gross offence!  
Now seated on his heavenly throne, from whence  
Issues his word, t' approve or disapprove.  
With him the Church triumphant, shall commence  
Her union in his brightest realm above;  
And reap immortal fruits of everlasting love.

J. STOYLE.

#### THE MILLENNIUM.

HASTE, Lord, the grand Sabbathic year

Of holiness and rest,  
When sin and pain shall fly our sphere;  
And never more molest.

Sweet peace shall spread her halcyon wing,

And love and joy return;  
And ev'ry tongue enraptur'd sing,  
And ev'ry bosom burn.

Long subjected, but not by choice,  
To mis'ry's cruel bands,  
Creation freed shall then rejoice  
Beneath thy fostering hands.

The savage wolf no longer fierce,  
With infant lambs shall play,  
And Heaven the pristine curse reverse  
In that Millennial day.

CARMEN SECULARE.





Ridley & Co. sc

Mr. Cha. Gloyne,  
Preacher of the Gospel.

THE  
METHODIST MAGAZINE,

For JULY, 1807.

BIOGRAPHY,

MEMOIR of Mr. PETER MILL, Preacher of the Gospel,

By a FRIEND.

IT is to be lamented that our dear friend, now with God, left no written account of any of those remarkable events which characterized a life replete with incident. And as he seldom spake of himself but in this lowly manner, "I have preached for God, and I have travelled for God, yet, alas! what are all my feeble labours?"

"I nothing have, I nothing am,  
My glory's swallow'd up in shame,"

It may well be supposed that not much information could be obtained from him with an avowed design of its being made public. Nevertheless, as it is the duty of every Christian to shew forth the praises of God, and to do all in his power to excite religious affections in the minds of others, it seems, it would be wrong to withhold the relation of such circumstances as may appear likely to answer these important purposes. Accordingly some extraordinary interferences of Divine Providence are here related with such parts of the christian experience of a good man, as may prepare the reader for an account of his subsequent sufferings and death.

PETER MILL was born of creditable parents, in the parish of Arbirlot near Arbroth, on Oct. 17, 1750; and at an early age, became thoughtful and studious. In the year 1767, it pleased God very powerfully to awaken his mind to a sense of his danger as a lost sinner. He heard the Rev. Mr. Wesley preach at Arbroth. The Spirit of God directed an arrow of conviction to

His mind; he saw, he felt himself to be a guilty and depraved sinner, a stranger to true religion, and an enemy to the God of grace. The agitation of his mind, strongly expressed in his mournful countenance, drew the attention of the venerable preacher. They who knew Mr. Wesley well, can testify how observant he was of any persons who seemed to be affected by his discourses. He perceived that this young man was under the influence of the Spirit of God, and at the close of the meeting he pressed through the retiring congregation, caught him by the hand and encouraged him to seek for salvation thro' faith in Christ.

He continued, for some days, in very great distress of mind, but ardently desiring the blessing of forgiveness. So long as "the arrows of the Almighty stuck fast within him," he could find no rest. But when his mind was directed to the Blood of Sprinkling, which speaketh peace and reconciliation to the awakened and guilty conscience, his doubts and fears subsided, and confidence and love took place in his soul. The ministry of Mr. Cherry, (an eminent preacher in the Connexion) was made a blessing to his soul. Thro' hearing him, he was enabled, as a poor condemned criminal, to cast himself, by faith, on the mercy of his Judge, and he found him to be a *Prince and a Saviour*, not only to give repentance, but likewise, *remission of sins*. At that moment his bands were burst asunder and cast away, and by a powerful application of this passage to his mind, "I have chosen thee in the furnace of affliction," his soul rose into an assurance of his acceptance, and he was enabled to rejoice in God his Saviour. The witness of the Spirit is a sufficient evidence to the Christian, that he is born of God; yet, when he is able to bear persecution for the sake of Christ, he has an additional proof that a real change is wrought in his heart, and that his religion is genuine. And thus it was with Mr. Mill.

Much pains have been taken to destroy the line of distinction drawn, by God, between his church and the world. The essential doctrines of the gospel, have been lost sight of by those who have attempted to remove the barriers placed between these contending powers. It is a truth of Scripture, beyond all contradiction, that if "any man will live godly in Christ Jesus, he must suffer persecution." Soon after his conversion this young man was reduced to the painful necessity of either forsaking the people of God or leaving his father's house. He chose to do the latter. Committing himself unto Him that judgeth righteously, he left his native village without money and without friends. Yet he lacked nothing, for when his father and mother forsook him, the Lord took him up, and placed him, by his providence, in a comfortable situation in Edinburgh. It may be well to observe, however, that before his father died, he was reconciled to him again, and confessed he had done wrong in turning him out of doors; add-

ing, "Peter, you never disobeyed me but that once: and then it was because you were resolved to obey God rather than man." He met with pious friends in Edinburgh, who were not inferior to the worth of a young disciple who had forsaken all to follow Christ. So highly did they esteem him that, at the age of 19, he was appointed to lead a Class. His usefulness in this station was evidenced by the great desire which many members of the Society expressed to have him for their leader. But he was not only useful in building up the believers and comforting the penitents in his class, but was also an instrument, in the hand of God, for the conversion of some that were ungodly. Many opportunities were afforded him of manifesting his zeal for the cause of God in several Prayer-Meetings, which, at that time, were held in various parts of the city. In these he was moved to give frequent exhortations which were attended with a divine blessing to the hearers.

Encouraged by these daily proofs of God's working with him by his Spirit, and feeling an earnest desire to be more extensively useful, it is not to be wondered at that he complied with the request of his brethren and entered upon the important business of preaching the Gospel in the Highlands. His first text was, "The wicked shall be driven away in his wickedness, but the righteous hath hope in his death." Beginning at this passage of Holy Scripture he preached Jesus and his salvation to those that were assembled to hear him. From the commencement of his itinerant labours, his exertions were great, but his success was greater in proportion: for, in a short time, he planted Societies in sundry places, which he also watered, and which bore fruit to the glory of God.

But Satan, the grand adversary of God and man, (unwilling that deliverance should be preached to the captives and that they should be translated into the kingdom of God) used all his efforts to discourage and thereby stop the instrument of this great work. He assaulted the missionary in a powerful manner, with various reasonings and doubts respecting his call to preach the gospel, so that he was prevailed upon, thro' diffidence and fear, and that in the midst of a blessed revival, to flee from the field of labour and leave his work for a season. But God, who permitted these temptations to assault him, was pleased to abate their fury, by affording him an asylum, counsel, and encouragement among the members of the Methodist Society in Aberdeen. God was a witness to the sincerity of his heart, and knew that it was the fear of running before he was sent, and not a weariness of well-doing, which disposed him to quit his useful station. The painful exercises of his mind, however, affected his health. Grief prayed upon his spirits and sickness wasted his strength. He was brought low, yet the Lord had not forsaken him, nor laid him aside, but

had still much work for him to do. He was first called to the work of the ministry by God's Spirit and now he was called to resume it by his Word.

Mr. Duncan Wright, at that time in the Aberdeen Circuit, knew his situation and feared to break a bruised reed, but, at the same time, perceived that unless the smoking flax should be rekindled into a flame, it would soon die out. He, therefore, took an early opportunity of speaking from these words, "But Jonah rose up to flee unto Tarshish from the presence of the Lord." This sermon was made a blessing to Mr. Mill: he was rebuked and comforted. God enlarged his heart so that he was enabled to engage once more in that blessed work unto which he had been so evidently called. The Lord of the harvest was with him of a truth, and crowned his labours with success. He saw of the travail of his Redeemer's soul in the salvation of sinners and was satisfied. He has often mentioned, with gratitude, the kind attentions of several Ministers of the Kirk of Scotland while in this Circuit. They frequently invited him to their houses: he had access to their libraries whenever he chose, and being of a studious disposition he reaped considerable advantages from this indulgence. After labouring in this Circuit upwards of two years he was, at his own request, removed into another. Mr. Wesley was desirous of his continuing longer in these parts, but at length complied with his request, saying, "I'll transport you Peter." Accordingly he sent him into the North of Ireland. Mr. Mill has declared, that it was the fear of committing some error which made him so anxious to leave that Circuit, and that he wished to be under the direction of a senior Preacher, which he could not well be there.

In Ireland, where he remained four years, he endured many hardships, and suffered much persecution; but experienced very great deliverances. Once he was delivered from his persecutors by fixing his eyes upon the most furious of them, until he crept away ashamed. At another time, by wrenching a sword out of the hand of a villain who, while he was preaching, rushed upon him with savage fury. During his stay in that country he was reluctantly engaged in a public disputation. A platform was erected in a field on the occasion. Four ministers of sentiments opposite to those of the Methodists, had publicly and deridingly challenged our Preachers (Mr. Mill and Mr. Lindsey) to contend with them. In this affair he displayed much firmness of mind and extensive information on the points in dispute. In short, the controversy was so managed that their opponents were silenced, and the Society in that place, which had been much disturbed, remained afterwards in peace.

Many instances might be given of his usefulness while in this part of the vineyard. He possessed the esteem and affection of  
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the people in an eminent degree. He was with them in poverty and affliction, and his moderation was known to them all. For he was not an hireling who served for filthy lucre. He sought not riches: nor did he find them: but he sought the lost sheep and brought them back to the fold of Christ. So keenly did he feel for their distresses that he scarcely would allow them to minister to his necessities. Indeed his father having died and left him a little property, his expences had, in a great measure, been defrayed by himself. But when he came over to the Bristol Conference, in 1780, he was not able to subscribe his annual half-guinea to the Preachers' fund. He told his tale, and enumerated his losses and disappointments; and his affecting narrative called forth the sympathy of the Preachers: they compassionated, yea, they honoured him. And Mr. Wesley laid down the money for him, observing, "Poor Peter! silver and gold hast thou none; but thou hast that which all the riches of the world could not purchase."

His next appointment was to Colchester. In this Circuit, he was so much reduced by an ague and fever, that his life was despaired of. His greatest affliction was, that he was unable to discharge the duties of his station. His eager desire to preach the gospel often induced him to venture into the pulpit when prudence required him to rest on his bed. After this, at his own request, he was removed into Aberdeenshire, where his itinerant labours commenced.

In 1782, he married Ann Dalgardine, the daughter of an elder of the Church at Frasersburgh, a very pious man who died in great peace and triumph. On his return to Inverness with Mrs. Mill, they met with an event which shewed how greatly they were under the special care of a watchful Providence. Having been detained a fortnight at Keith, thro' the severity of the weather, they took the advantage of the first fair day, and attempted the journey even when the roads were impassable. They were interrupted by the river Spae, which could not be crossed but with extreme hazard. Having no alternative they were obliged, very reluctantly, to return to Keith. A deep ditch, over which they had passed in the morning by the help of two planks, was, on their return in the evening, so swelled by floods of waters from the hills that the planks could scarcely be discerned. That he might not alarm Mrs. Mill he took no notice of the danger while they were passing the brook, but when they had got safely over, he uttered aloud his thanksgiving unto God for preserving them in such imminent danger, observing, that if the horse had slipped or stepped aside an inch or two they must, in all probability, have found a watery grave. He had travelled much and been often in danger, but he always considered this escape as peculiarly providential.



I must here mention another remarkable circumstance. On his return to this Circuit, he perceived that the work of God was not in so prosperous a state as heretofore; knowing that God had given him talents as a Missionary he adopted his original plan, of preaching in villages where the Methodists had not Societies, in order to promote a revival of religion. He had preached at Congleton, a small fishing town, on the Sunday-morning, and was to preach at Inverness at 6 o'clock in the evening. Always conscientious in the discharge of his duty, he left no means untaken to fulfil his engagements: and he was favoured with a display of the power of God, which a man less anxious to overcome every difficulty would not have witnessed. Between this place and Inverness was a large piece of water which he was obliged to cross: as the wind was contrary and very boisterous the boatmen were very reluctant to attempt the passage. Contrary to their advice he stepped into the boat, saying, "The King's business requires haste: let us try what we can do, you shall row and I will pray." While he was upon his knees in the boat, the wind changed and they presently reached the opposite shore. The boatmen were astonished and considered this change of the wind as an evidence of the interference of the Almighty in answer to prayer. Nor were they less astonished to observe that after he had prayed a second time, the wind, which was still high and directly opposed to the return of the boat, resumed its former position so that they returned with ease and safety. As this account is well authenticated, it may serve to convince us that still "the fervent effectual prayer of a righteous man availeth much."

In this Circuit he had many long and painful walks to take, some of the friends, who accommodated the preachers with lodgings, living 30 or 40 miles distant from each other.

A few weeks before he died, Mr. Wrigley was in Hull and visited him. As they had been, for many years, fellow labourers in the same part of the vineyard, their discourse naturally turned upon the events of former years. Speaking of the scenes they had passed through in this country, Mr. Mill said, "Many a time have these poor feet trod over that ground, and when the nails of my toes became loose with walking, I have fastened them on with a bit of wool from the sheep's back, and then have proceeded cheerfully forward on my journey."

In one of these pedestrian excursions he was just on the brink of a large pit out of which turf had been cut: but which was now covered by the drifted snow. The surface, the only firm part of the ground, being removed, had he stepped forward it is more than probable his life would have been lost in the water and mire. In this imminent danger the merciful Lord thought upon his servant for good. A young woman came up and discovered to him his danger just when a moment's delay would have plunged

plunged him into the gulph of Death. Thankful to the First Cause of his deliverance, he was not unmindful of the instrument of it. With much gratitude and earnestness, he exhorted her to flee from the wrath to come; saying, "Would God, young woman, that I might be the mean of saving your soul from death!" He informed her that he was a minister of Christ, whose office it was to call sinners to repentance; and he intreated her seriously to consider, "that there is a fire in hell which burneth green wood as well as dry." With many such like expressions, did he endeavour to awaken in her mind an attention to her spiritual concerns. What he spake was a word in season. For while gratitude sparkled in his eyes, and his countenance expressed more than his tongue could declare, she could not doubt the truth of his assertions; and his discourse made such an impression on her mind, that she began earnestly to cry, "What shall I do to be saved?" and soon afterwards found peace with God. It is very remarkable that she died about eight weeks after this, happy in the love of God.

Here let us stop to admire that Providence of God, which thus brought his life into danger to save a soul from death; and made him the instrument of saving her soul, who had been the means of saving his body!

*(To be concluded in our next.)*

## DIVINITY.

SERMON by the Rev. Mr. D. on the Authenticity and Divinity of the Scriptures.

ISAIAH xxxiv. 16.

*Seek ye out of the Book of the Lord, and read.*

IT is my design, (which may the Lord of all truth and grace succeed, and accompany with his blessing!) *first*, to prove the Authenticity and Divinity of the Scriptures; or that the book we call the Bible, is indeed THE BOOK OF THE LORD; and *secondly*, to exhort you to seek out of this Book of the Lord, and read.

I. I am to prove the Authenticity and Divinity of the Scriptures. This appears from the Scriptures themselves, and from the Holy Spirit's confirmation of them.

1st. The Scriptures themselves contain sufficient proof of their divinity. And here I might first, mention their *Antiquity*. Some parts of them are more antient than any human writings, and give us such an history, as none but God could give; particularly concerning the Creation of the world; for how could any man, of himself, give information of what was done before man had a being.

Secondly, The excellency of the matter contained in them, proves their divinity. Here we may consider,

1. The sublimity of their doctrines. God is represented, and speaks therein, in the most lofty manner; sins are therein forbidden, which God alone can know, or condemn; duties required, which God alone can command; promises and threatenings declared, which God alone can accomplish; and mysteries revealed, which God alone can comprehend: such as, those concerning the Father, the Word, and the Holy Ghost; the Person of Christ, as both God and Man; and of the union of believers with him.

2. The holiness of their precepts. The scheme of religion prescribed in the Scriptures is so pure, that God alone could devise and appoint it. Whilst it represents God as infinitely great, and wise, and holy, and just, and good, and gracious in Christ Jesus; it requires us to know and believe in, and love him with all our hearts, and minds, and souls, and strength; as our Father and our all-sufficient portion, and to ask and receive from him whatever we need for time and for eternity, and to obey him while life shall last in all his holy commandments. We are taught herein how our fallen nature may be restored, and renewed; viz. by our receiving Christ Jesus the Lord, in and through his Spirit, in his several offices; and by our walking in him by faith, denying ungodliness and worldly lusts, and living righteously, soberly, and godly, in this present world; setting our affections upon things above, and mortifying every sinful and sensual inclination. We are likewise taught herein, to love our neighbour as ourselves, and to fulfil the particular duties of every relation in which we stand to our fellow-creatures; to lay aside all malice, envy, hatred, revenge, and every evil and unkind disposition; to love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us. These laws of universal holiness and benevolence, are prescribed with an authority proper to God alone, and extended to such a degree, as none but God could or would demand. The strongest motives to duty, and dissuaves from sin, drawn from the nature, the promises, the threatenings, the judgments, and the mercies of God, particularly his astonishing love towards us in the work of our redemption, are most wisely proposed, and most powerfully urged. And the perfect and most engaging patterns of purity and love is also set before us in Christ, and in God reconciled through him. Now who could possibly be the author of this so blessed book, but the blessed God? If it was not from God, then a creature must have been its author; either a wicked, or a holy creature. But a wicked creature could not, whether man or devil, for such a creature would never take such pains to overthrow Satan's kingdom. It pronounces the doom of such creatures, discovers their malicious designs, rescues persons from their power and service,

and from doing their will. That implacable wrath which the devil, and those under his influence, have always shewn against it, sufficiently proves that it did not proceed from them. No. It can never consist with the interest of wicked spirits or wicked men to promote holiness. Neither could any holy creature, whether angel or man, be the author of it. No being, that had any love to God, or any fear of him, would have dared to counterfeit the great name of God, by fixing it to his own work, and imposing upon the world by such a prodigious blasphemy and lie. Such audacious wickedness could not proceed from any holy angel or man. Since then no creature, good or bad, angel or man, could be the author of the Scriptures, God himself must have been their author.

3. The majesty of their language. In many parts of them there is such a sublimity of style, such a grand assemblage of noble images and fine representations, as cannot be found in any human writings, and such as have induced heathen philosophers to select passages from them, as instances of the sublime. At the same time there is the utmost plainness and simplicity, suited to the capacities of the most illiterate.

Thirdly, The Harmony of the Scriptures proves their divinity. It is impossible that such a great number of writers, recording things quite contrary to the natural inclinations of mankind, in different conditions, ages, and places, should ever so agree of themselves, in the scope and the whole matter of their writings. The Penmen, therefore, must all have been directed by the same Spirit of God. One part of the Bible is so connected with, and so tends to the establishment of another, that we cannot, with reason, receive any part, without receiving the whole. In the New Testament we have an historical account of the fulfilment of the prophecies of the Old. If we receive the history, we must also receive the prediction: if we receive the prediction, we must believe the history given of its accomplishment.

A fourth argument in favour of the same truth, we have in the candour and sincerity of the Penmen of those writings manifested therein. They freely publish the faults of themselves, of their friends, and their nation. They gained nothing in this world by their labours, but trouble, persecution, and the loss of all things: and they could obtain nothing in the next, according to their own principles, but everlasting destruction, if they were engaged in carrying on such an imposture.

II. The divinity of the Scriptures is confirmed by the Holy Spirit, outwardly, and inwardly.

First, *Outwardly*, by Miracles. All miracles are wrought by God; and it is inconsistent with his holy nature, to work miracles for the confirmation of a lie, or a cheat. Those that were wrought

to confirm the Scriptures, have every favourable circumstance attending them that can be desired. Their number was almost beyond reckoning, and they were all adapted to some great and good end. Most of them were wrought in so public a manner that both friends and enemies might fully examine into their nature and certainty, and at a time when many providential circumstances loudly called upon men to attend to them. Most of them, such as the passage of the Israelites through the Red Sea, and through the river Jordan; the forty years sustenance of that people in the wilderness by manna from heaven, and by water from a rock; the stoppage and retrograde motion of the sun; the feeding of thousands with a few loaves and fishes; and the raising of persons from the dead; were of such a nature, that it would be the greatest absurdity to suppose that the senses of all the witnesses were deceived, or that any power but that of God could have produced them.

Secondly, By the fulfilment of Prophecies. Nothing more clearly demonstrates the divine authority of the Scriptures, than the exact accomplishment of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds and thousands of years before that accomplishment took place, and before there was the least appearance of it. Prophecies, especially such as are circumstanced as above, necessarily imply a looking with certainty through an infinite number of possible events, and seeing which shall come to pass, and which shall not. Such foresight can only belong to the omniscient Governor of the world. Many parts of the Scripture are crowded with predictions, the fulfilment of which is recorded in the inspired, and other histories, written since the events took place. Isaiah foretold that Cyrus should deliver the Jews from the Babylonish captivity, more than 100 years before that prince was born. Jeremiah, a little before that captivity began, prophesied that it should last seventy years, and it lasted just so long. All the prophecies, relating to the fall of the Babylonish, Persian, Grecian, and Roman kingdoms, have been exactly fulfilled. Almost every historical passage in the Bible is a narrative of something antecedently foretold. The New Testament is much of it a representation of the fulfilment of the types and predictions of the Old respecting Jesus Christ, his birth, his life, and his death; and the spreading of his kingdom in the world. Yea, the histories of churches and nations represent chiefly the accomplishment of Scripture-prophecies; and this proof of the divinity of the Scriptures increases in evidence more and more, as the accomplishment thereof takes place. The dispersion and misery of the Jewish nation, so often repeated, and so long continued; the progress and continuance of the Gospel among the Gentiles; the long dominion of the popes; the past and present state of the Turkish empire, of Egypt, Ca-

naan, &c. exactly agreeable to Scripture-predictions, are standing testimonies of the Divine Original of the Bible, no less conclusive, than if we had miracles wrought every day.

Thirdly, The preservation of the Scriptures, and propagation of the religion contained therein, shew that they are of God. Whilst many thousands of other Books, once of considerable fame in the world, and which none ever sought to extirpate, are lost and forgotten; the Bible, though it was early written, and though Satan and his agents have been unwearied in their endeavours to destroy, or corrupt it, still remains in its purity. In infinite wisdom and goodness, God ordered an original copy to be laid up in the Holy of Holies; (Deut. xxxi. 26.) and that every Hebrew king, should write out a copy for himself, (17, 18) and appointed the careful and frequent reading of it both in private and public. Contending parties, who had access to it, such as the Jews and Samaritans, the Pharisees and Sadducees, and the various parties of Christians, have in the course of Divine Providence, become mutual checks upon one another, that they might not be capable of obliterating or corrupting any part of it. That the Christians might not lose the knowledge of the Hebrew originals, of the Old Testament, God stirred up the Jewish Rabbies to use much labour that these originals might be preserved in their purity. By dreadful judgments he restrained and punished Antiochus Epiphanes, the Syro-Grecian king, Dioclesian, the Roman emperor, and others, who had attempted to destroy the copies of the Scriptures, with a view to put an end to the Jewish, or Christian religion: and he likewise bestowed the greatest support and consolation upon those that laid down their lives, or exposed them to danger, rather than deny the Scriptures, or in the least contribute to their extirpation, or misrepresentation. The amazing propagation of the Gospel, also shews most evidently that it came from God, considering the following particulars:

1. The weakness of the Persons employed in preaching it. Most of them were of the lowest condition in life, and of no learning, and therefore were very unfit for such a work as that of converting the world, and certainly would not have accomplished it, if their success had depended upon themselves. Well might their enemies wonder whence they had their wisdom. Acts iv. 13.

2. The nature of the doctrine they preached. This was not only *strange* and *new* to those that heard it, which of course would make them backward to receive it; but was likewise so contrary to the inclinations and designs of man's fallen nature, that there was not one thought, desire, or intention, in the sinner's heart to befriend it. It lays the axe to the root of every sin, and bids defiance to all that side therewith. That such a doctrine should be believed and embraced; a doctrine that must appear foolishness

to carnal reason, and declares, that men can only be saved by the merit of another, by trusting in him as God, who was himself a child, and by depending upon him to save them from the power of sin and Satan, who himself fell under the wrath of men, and was put to a cruel, and shameful death;—that this doctrine should be believed, I say, could only be owing to the almighty arm of the Lord, being wonderfully revealed in attestation of the truth of it.

3. The opposition made to the Gospel, shews that its propagation and success were of God. If to become Christians had been the way to wealth and dignity, we could not have wondered that so many should have been induced to profess Christianity; but the Gospel came not with these bribes in its hand; Christ calls his disciples to stoop, not to receive crowns upon their heads, but a cross upon their backs. Luke ix. 23. The lusts and errors, the superstitions and interests of carnal men did, of course, from the very nature of Christianity, immediately rise up against it as their irreconcilable enemy. The learning and wit, both of the Greeks and the Romans, were early employed to ridicule and explode it. As it required all men to renounce the heathen idols, their priests, who subsisted by means thereof, were obliged by their interest to oppose it. The princes of the earth drew their swords against it, and prepared torments and death for those that embraced and would not relinquish it. But notwithstanding all this, it prevailed over all the opposition of the world, the flesh, and the devil, wherever it came; it triumphed over the craft and enmity of the exasperated Jews; over the pomp and power of the Roman empire, when in its full strength, and most mature policy; over the pride of learning, and the obstinacy of ignorance; over hatred, prejudice and lust, over the hardened inclinations, deep-rooted customs, and long-fixed laws both of Jews and Heathens.

( To be concluded in our next. )

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## THE TRUTH OF GOD DEFENDED.

### A REVIEW of Mr. NOTT'S SERMONS.

[ Concluded from page 261. ]

**I**N the last Sermon of the eight, Mr. Nott spends many pages in describing *Conscience*, and at last he concludes that, Conscience is the mind, applying the general rule of God's law to particular cases and actions; and then he tells us, from Dr. South, that Conscience approves or condemns according as the law of God

has previously commanded or forbidden.\* To this definition of Conscience, as far as it goes, the Methodists have no kind of objection; and if Mr. Nott had not been under the necessity of making a book, he would probably have given us Dr. South's definition, or some other equally well known, without dragging his readers through twenty of his own dull pages.

As he appears to be in possession of Mr. Wesley's writings, we will recommend to him the perusal of Mr. Wesley's Sermon on *Conscience*; and we will add for the information of our readers, the following extract from that Sermon, as supplying the deficiencies of Mr. Nott's account of Conscience, and especially of that grand essential in an enlightened Conscience, the teaching of God's Holy Spirit. Speaking of "Conscience in a Christian sense," or of "a good Conscience," as he informs us, Mr. Wesley observes, "Conscience implies, First, The faculty which a man has of knowing himself, of discerning both in general, and in particular, his own tempers, thoughts, words, and actions. But this it is not possible for him to do, without the assistance of the Spirit of God. Otherwise self-love, and indeed every other irregular passion, would disguise and wholly conceal him from himself. It implies, Secondly, A knowledge of the rule whereby he is to be directed in every particular, which is no other than the written word of God. Conscience implies, Thirdly, A knowledge that all his thoughts, words, and actions are conformable to that rule. In all the offices of Conscience, *the unction of the Holy One*, is indispensably needful. Without this, neither could we clearly discern our lives or tempers, nor judge of the rule whereby we are to walk, or of our conformity or disconformity to it."†

The Methodists, in judging of the religious opinions and conduct of others, or of themselves, previously consider what the law of God has commanded or forbidden; because in judging according to this rule they are sure that their judgment will be according to truth. The right of judging by this rule, they are ever anxious to maintain, as they know it to be essentially necessary to the preservation of evangelical truth, and purity of conduct, in opposition to all the false principles, and irreligious con-

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\* Page 472.

† Wesley's Sermons, Vol. VIII. p. 212. Mr. Wesley's Sermons may be had at the Methodist Chapels at a moderate price, uniformly bound, in nine small Volumes. In these Sermons, as is observed in the Preface to the first Volume of them, every serious person will see, in the clearest manner, what the doctrines were which Mr. Wesley embraced and taught, as the essentials of true Religion. There we have Mr. Wesley's matured thoughts on almost every subject in Divinity; and we wish that our readers may form their opinions of the doctrines of the Methodists from these Sermons. We know that the present Methodist Preachers have not forsaken those doctrines; and we pray that the Methodist Preachers in future generations may never forsake them.



duct of men who are ignorant of true Christianity. With these views we have read Mr. Nott's Sermons, and as we have proceeded we have endeavoured to discover whether the doctrines contained in them are according to truth, making the Scriptures, in the first place, and, in the second, the Articles and Homilies of the Church of England, the standard of truth.

In page 399, Mr. Nott speaks of *A man of God*, (meaning, we suppose, a man who fears, loves, and obeys God in Christ,) the highest character which a man can sustain on earth. *A man of God*, we know, looks to the Scriptures for doctrine, for reproof, for correction, for instruction in righteousness, that he may be perfect, thoroughly furnished unto all good works. † *A man of God*, is one who has been convinced of sin by the Spirit of God, who has repented of sin and forsaken it, and is now converted to God, and made a partaker of the forgiveness of his sins for Christ's sake. "Repent ye and be converted that your sins may be blotted out." ‡ This *man of God* now says, with holy Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and that I may be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." § He is pardoned and renewed, not for any merit in himself, but for the merit of Jesus Christ the Saviour of sinners. Mr. Nott, however, preaches another doctrine, and says, "But when it was told the *man of God*, that the fidelity with which he should maintain the doctrines of his Divine Master would be a TITLE to an everlasting reward;"—Here we stop Mr. Nott to ask, Who told the *man of God* so? If Mr. Nott told him so, he would not believe him. Christ's merit, and not man's fidelity is the TITLE to an everlasting reward. The *man of God* knows that he must be faithful unto death or he will never receive a crown of life; but he knows well that his *fidelity* is *not* his TITLE to the crown of life. God gives the crown of life for Jesus's sake, to those that believe in him with their heart unto righteousness, and not for any merit in man. "Other foundation can no man lay than that is laid, which is Jesus Christ." || And "The gift of God is eternal life through Jesus Christ our Lord." Let Mr. Nott examine the Article on Justification, which he has subscribed, and the Homily on Salvation, and consider whether the doctrine which somebody is supposed to deliver to the *man of God* be consistent with the doctrine of that Article and that Homily.

But nearer the conclusion of this ponderous Volume of Sermons, Mr. Nott seems to think that he may triumph a little, and

† 2 Tim. iii. 16, 17.  
§ Phil. iii. 8, 9.

‡ Acts iii. 19.  
|| 1 Cor. iii. 11.

he is still more off his guard, and begins to talk of "a sentiment of becoming pride," and a sense of what is due to "the dignity of human nature,"\* as motives which ought to influence the Christian in his conduct. Now we would ask Mr. Nott in what part of the Scriptures he finds any recommendation of the *becoming pride* of a Christian? It is a perfectly antiscriptural absurdity. The great end of Christianity is to hide pride from man, or to save him from pride, and clothe him with humility. *Pride goeth before destruction.* And as to the *dignity of human nature*, we know that human nature is corrupted, and debased by sin, and that man is "far gone from original righteousness," and in consequence of sin deserves God's wrath and condemnation. But *becoming pride*, and the *dignity of human nature* are well coupled together, as they *become* and *dignify* each other!

We may say of Mr. Nott as he says of his Enthusiast; "Pasion, indeed, may obscure his judgment, and inaccurate conceptions concerning the nature of religious duties may dispose him towards delusion;" and hence he talks of becoming pride, and the dignity of human nature. † In the former part of his publication, Mr. Nott tells us that it is the peculiar character of *pride*, that it knoweth no bounds, and that it enlargeth its desires as hell. ‡ We should think then, that it is a dangerous thing to encourage pride of any sort, and that no man would think that pride becomes him.

However, before Mr. Nott parts with his Enthusiast, he exhorts him to serious consideration. "Let him," says he, "consider how rapidly that period is approaching when all those objects which now appear to him important, will be found so insignificant that they shall not even obtain a place in the mansions of the blessed." § We read this passage two or three times over, without being able to discover what it is that the Enthusiast is to consider. Martinus Scriblerus, of famous memory, would say that Mr. Nott has adopted the *periphrastic* mode of expression, in order to give the reader "the pleasure of guessing what it is that the author can possibly mean, and a strange surprise when he finds it." Does Mr. Nott mean that at the hour of death, or at the day of judgment, *those objects*, viz. the conversion and eternal salvation of men which appeared to Mr. Wesley and Mr. Whitefield of greater importance than all others in the world, will be found insignifi-

\* Sermons p. 496.

† Zollikofer, a *deistical* German may write Sermons on the *dignity of man*; but a Preacher of the Bampton Lectures should take his account of man from the Scriptures. Zollikofer may call himself a Minister of the *reformed* Church at Leipzig; but a Church *reformed to Deism*, like too many of the German Churches, is no longer a Christian Church.

‡ Sermons, p. 44.

§ Sermons, p. 499.

cant or of no importance? What does he mean by *objects not obtaining a place in the mansions of the blessed*? We know that neither flesh nor blood, nor any material object can inherit the kingdom of heaven. Baron Swedenburg has told us, indeed, that "Many learned Christians when they find themselves, after death, in a body, in garments, and in houses, are in amazement," as well they may. But we do not suppose that Mr. Nott means that earthly objects can have a place in the mansions of the blessed. We hope, however, that when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, we shall meet in the mansions of the blessed, Mr. Wesley and Mr. Whitefield, and thousands of souls who were converted to God through their ministry. The salvation of souls was the object which these apostolic men had in view, and for which they continually laboured. Souls renewed and saved by the grace of God in Christ Jesus, and no other *objects* shall "obtain a place in the mansions of the blessed," and we pray that we and Mr. Nott may be of that number.

It has justly been said that, in writing, Mr. Wesley never lost sight of the rule of Horace,

Est brevitæ opus, ut currat sententiæ neu se  
Impediat verbis lassas onerantibus aures.

Concise your diction, let your sense be clear,  
Nor with a weight of words fatigue the ear.

But we have in Mr. Nott's Sermons, such verbosity as fatigues both our eyes and our ears, and, in many instances, such poverty of religion and sense, as we have seldom met with. The numerous misrepresentations of facts, however, in these Sermons, deserve the most severe reprehension, and ought not to have proceeded from the pen of a Gentleman or a Christian.

Some men have ~~pleasure~~ even in misrepresenting virtues themselves, and in endeavouring to make the best characters odious.\* A very moderate share of ability may easily misrepresent the *verbum ardens* of a good man, and by sophistry and false quotations give a very false representation of his real character; but from Mr. Nott, as a Clergyman, and a Preacher of the Bampton Lectures, we expected a very different conduct. It was natural to suppose that a regard for truth and justice would have led him to speak with accuracy, if not with charity, of two men who were of the same University, and Ministers of the same Church with himself; and Mr. Wesley, at least, had as high a character in the University as a scholar, as Mr. Nott is ever likely to obtain.

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\* At nos virtutes ipsas invertimus, atque  
Sacerum cupimus vas incurrere.

As to Mr. Nott's charges against the Methodists under the names of Enthusiasts and Schismatics, we have shewn their falsity; and Mr. Nott, and every other man who falsely accuses the good conversation of the Methodists ought to be ashamed.

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REVIEW.

ACCOUNT of the State of FRANCE, and its Government, during the last three years, &c. By ISRAEL WORSLEY, detained as a Hostage. Printed in 1806.

WE are induced to take notice of this performance, principally from the account which is given in it of the present state of religion in France, and not from any favourable opinion which we have formed of the literary talents or religious sentiments of the writer of it. We do not, therefore, recommend it to our readers as a publication which it is worth their while to purchase.

Mr. Worsley, who is a Schoolmaster, went to France immediately after the Revolution, with an intention to open a school in that land of boasted liberty and happiness, and which some descriptions of people in England supposed to be the only part of the globe worth living in. But he soon returned to England, as he did not find himself quite comfortable under the various changes which so rapidly succeeded each other in the French Government. At the peace of Amiens, however, he went to France again, with a view to establish a school at Dunkirk; but he was advised to remove from the coast, and in June, 1803, he went to Ardres, an inland town, where provisions were cheap, and where he hired a large building, a *ci-devant* *Abbaye*, for the sum of twelve pounds per Annum. Here he enjoyed only a short quiet, as in five weeks after he reached the place, he was ordered to quit it.

About the end of September, Mr. Worsley and his wife and children arrived at Mons, where they remained three months. While at Mons, Mr. Worsley was arrested and detained in the custody of a *gendarme*, a soldier who guarded him by day and night, and whom he was required to feed and pay. In the month of December he was ordered to Verdun. "In five days, by sharp marches, and at the expence of, not only the moisture of his joints, but also of the skin of his feet, and he may also add of the hair of his head, which afterwards fell thick around him, he arrived at his destined post."

After suffering various hardships, Mr. Worsley made his escape from France into Holland, and at last reached Embden, and took shipping for London. On his arrival in England, he reprobates

the Government of France, and warns his countrymen against "the risks to which emigration gives birth." This journey to France, we have no doubt, has made Mr. Worsley more thankful for the blessings which he enjoys in his own country, and has done him abundance of good.

He tells us that when he was in France, he usually travelled on foot, or in the public Diligences, and sought every occasion on the road, of obtaining a knowledge of the real feelings and sentiments of the people. From these circumstances, we are inclined to attend to his account of the state of religion in France; although we cannot but wish that he had furnished us with some evidence, that he himself is acquainted with true Protestantism, or with the doctrines which were preached and vindicated by Luther, and which are equally abhorrent from popery, and from all the new-fangled systems of deism and infidelity which have arisen in Germany and France. Mr. Worsley talks of "the great Governor of nature," and the "displays of his special favour as taught by priests," in such a way as leads us to fear that the language of Scripture, in which God is represented as the God of pardoning grace and mercy in Christ Jesus, is not understood by him. God is certainly the God of nature, or the Governor of his own works, but he is the God of grace too, and in this character he is known by the true christian, whose faith and hope are in him.

We are informed, by Mr. Worsley, that there are no Protestants in the department of Jemmappe, except those who reside in the neighbourhood of the Coal-pits. It appears that, at the revocation of the edict of Nantz, many of the French Protestants took refuge here, in order that they might gain a subsistence by working in the pits. There are three or four villages in which they live; and during the whole time in which they were not allowed public worship, they met at private houses, for the exercises of devotion. About a twelve month ago, they petitioned the Emperor Bonaparte, to be incorporated into a Church, to have a place given them for their worship, and a minister paid by the state. At the time when this petition was preferred, they continued to meet on Sundays at a private house, and once in two months, a Clergyman from Valenciennes administered the Sacrament to them. At one of these meetings the Prefect, instigated by the Popish Priests, ordered two *gendarmes* to take them all into custody. They accordingly seized the Minister and twelve other persons, and conducted them to the prison of Mons. The minister was released in two days; but his hearers were kept in prison for a fortnight. One of them died during that time, and after the eleven were set at liberty, ten of them died in a very extraordinary manner, and not without a suspicion that slow poison had been given to them by the  
direction.

direction of the catholic priests. After this, it appears that the meetings of the Protestants were "conducted by a Notary, who had frequently addressed the people, and led their devotions in prayer."

Some time afterwards, these Protestants sent a petition to the Emperor through the hands of a celebrated Protestant in Paris, and in a fortnight an imperial decree was sent to them for the establishment of a Church and the payment of a Minister. Thus the affair rested in the month of August last, when they could not procure a Preacher, as Mr. Worsley says, that no person is allowed to take upon himself that office in the Protestant Church of France, who has not been educated at Geneva.\* When a Minister shall be found, another petition will be presented to the Emperor, and then an order will be sent to the Treasury for the payment of his salary, which will be 1200 livres, or about fifty pounds per annum.

In the south of France the Protestants are far more numerous than the Catholics, but in the northern departments the number is much smaller. The number of Protestants necessary to found a demand on the state for a place of worship and a Minister, is *five thousand*. It is not required, however, that so large a number should all reside in one town. Contiguous towns may unite and have a Preacher among them, and some one of the Churches or Chapels, which were suppressed at the Revolution, is given them as a place to worship in. The regulation of the Catholic Church is precisely the same. One priest is allowed for five thousand souls, and the same sum is paid to him as a salary. The salaries of the clergy, however, are not regularly paid, and, indeed, are often not paid at all.

Many of the catholic clergy go through a whole service for a few pence, and as they have but little of satin, or brocade, or gold, with which to dress out their altars or their saints, Mr. Worsley informs us that the eyes of the multitude are no longer blind to their real character. However, a few silver saints have been cast, and some new laced petticoats have been put upon the Virgin.

Mr. Worsley is of opinion that the French are at present rather Deists than Atheists, and he tells us that in the "investigations of religious truths," there is but one *marked decisive step*, which men take, and that is to *Deism*.† This assertion is utterly contrary to fact and daily experience. The *marked, decisive step* of Socinians

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\* We have seen Bonaparte's *Regulations of the Gallican Church*, and the *Bulls of the Pope* which relate to them. But the *servant of servants*, the Pope, and his *dearly beloved son*, Bonaparte, who now shew great affection for each other, may soon make new Regulations both for the Protestant and Catholic Churches in France: indeed, they have lately united in publishing a new and most extraordinary *Catechism*, which is to be taught in every parish in the French Empire, and which inculcates all the old, unscriptural, and absurd errors of the Popish Faith.

is frequently to Deism, and we wish that Mr. Worsley may not have taken that step; but we know thousands of persons at this moment who bless God that they ever began to investigate "religious truths," as the investigation has led them to a saving knowledge of Jesus Christ, as the way, the *truth*, and the life; and they are as far from Deism, as from Paganism.

The transition from Socinianism to Deism, is easy and common; and we have heard it said that Dr. Taylor, the Socinian at Norwich, used to express his surprise that he could not preserve his people from Deism. But the true cause of this is, not the investigation of "religious truths," but the rejection of them. No man becomes a Deist until he has become wise above what is written, and has rejected the Bible.

We pray that we may soon hear that God has raised up among the Protestants in France, many faithful ministers who shall preach the religion of Jesus Christ, as it is revealed in the Scriptures; to the utter extinction of Deism and Infidelity of every kind. We hope that many of the Protestants, who live near the coal-pits in the department of Jemappe, know something of a better religion than Deism; and we shall rejoice to see the day when genuine Protestants in England may have free intercourse with them, and become helpers of their faith in Christ Jesus.

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### The WORD of GOD ILLUSTRATED.

*The Form in which the High Priest was commanded to bless Israel.*

On this wise ye shall bless the Children of Israel, saying unto them,

The LORD bless thee, and keep thee :

The LORD make his face shine upon thee, and be gracious unto thee :

The LORD lift up his countenance upon thee, and give thee peace.

Numbers vi. 23, 24, 25, 26.

THE name of the Lord, in Hebrew, JEHOVAH, is here repeated *three* times; and if the *three* articles of this benediction be attentively considered, they will be found to agree respectively, with the blessings of the three Persons in the Trinity, The FATHER, the SON, and the HOLY GHOST. The *Father* is the author of blessing and preservation. *The LORD bless thee, and keep thee.* The *Son* is the light of life, and has purchased grace and salvation for sinners. *The LORD make his face shine upon thee,*

and be gracious unto thee. The Spirit, who is the Comforter, reveals the favour of God, and gives us peace. The LORD lift up his countenance upon thee, and give thee peace.

*Petrus Alphonsi*, an eminent Jew who renounced Judaism in the twelfth century, and was presented at the Font by a king of Spain to be baptized, wrote a treatise against the Jews, wherein he produces this Scripture, and urges it as a plain argument that there are *three Persons*, or *Subsistences*, to whom the great and incommunicable name of JEHOVAH is applied. A Jewish Rabbi has said that the Jews have a tradition that when the High Priest pronounced this blessing over the people, *he lifted up his hands, and disposed his fingers in such a form as to express a Trinity*.\* We know from Levit. ix. 22, that *Aaron lifted up his hand towards the people, and blessed them*.

We would observe farther that this passage of Holy Writ contains an evident proof that it is the privilege of God's people to have a sense of his favour, and to be assured that they have peace with him; as is satisfactorily shewn in the following communication, which we here insert, believing it will neither be much out of place, nor unseasonable at this time.



*Concerning the Witness of the Spirit, and a Sense of God's Favour.*

To the EDITOR.

Dear Sir,

HAVING conversed with a friend some time ago, on *The witness of the Spirit*, and the *knowledge of salvation by the remission of sins*; on my return home I wrote the following remarks. If you think they are at all calculated to be of any use to your numerous readers, they are at your service.

I am, Dear Sir,

Your's affectionately,

HULL,  
Feb. 25, 1804. }

G. M.

WHEN the humble mourner, under a deep conviction of his guilt, and weeping at the footstool of divine mercy, earnestly pleads with God for a knowledge of his pardoning love, he certainly does not, at that time, enjoy that testimony of the divine favour which is satisfactory to him. And yet we cannot doubt but God is, at all times, equally disposed to receive returning sinners, and pardon them when they comply with the terms required in the Gospel: one of which is faith in the Lord Jesus Christ. For,

\* *Elevationis manuum sc. digitos composuit ut Triada exprimerent.*



“to him give all the Prophets witness that, through his name, whosoever believeth on him shall receive remission of sins.” And “with the heart man believeth unto righteousness,” or justification. On the other hand it is declared, “he that believeth not is condemned already, and he that believeth not on the Son shall not see life.” From which passages of Scripture it appears, that before a person is enabled to believe on the Lord Jesus, he is a stranger to the justifying grace of God, and abides under condemnation.

Some pious persons have supposed that we may be in the favour of God, without having the evidence or testimony of it in our own souls: which mistake may have arisen from confounding the scriptural marks of acceptance through Christ, which every believer must, in some degree, enjoy; with that strong, overflowing joy and consolation, which God, in some particular instances, and at some peculiar seasons, grants to his people.

The following are some of the plain scriptural marks, laid down by the sacred writers, of a justified state:

St. Paul declares, that *being justified by Faith, we have peace with God*; which undoubtedly means, not only that God is at peace with us, but that we have peace of conscience, and that the sense of the Divine displeasure is removed; as it is expressed in other passages; “There is now no condemnation to them who are in Christ Jesus,” compared with “If our heart condemn us not, then have we confidence towards God.” He also mentions that *the love of God is shed abroad in the hearts of such, by the Holy Ghost which is given unto them*. The Apostle does not intend merely to inform us, that God *loves us*, but that we feel a return of love to him in our hearts. And St. John says, “*Every one that loveth is born of God, and knoweth God*.” Now is it possible that a person, who is under distress of mind for his past sins, and walks in sorrow and anguish, with a sense of guilt upon his conscience; can, at the same time have these marks of being justified before God? have peace with him, and peace of mind, and feel the love of God shed abroad in his heart, by the Holy Ghost given to him? Each of the blessings here mentioned, as is clear from the Oracles of truth, belongs to that soul which is justified by faith in the Redeemer, and we know not how it is possible for a person to possess them, and not be conscious thereof.

Another solemn declaration of St. Paul is, that *if any man have not the Spirit of Christ, he is none of his*. And to shew what he means by *having the Spirit of Christ*, he proceeds to observe, that, *as many as are led by the Spirit of God, are the sons of God*—that they have received, *not the Spirit of bondage to fear, but the Spirit of adoption whereby they cry Abba, Father*; and that *the Spirit of God beareth witness with their spirits that they are the children of God*. So that it appears, if we belong to Christ, or are the children of God,

God, we have the witness of the Spirit. And it is evident the witnessing Spirit must be something distinct from, or additional to the witness of our own spirits; for we must be, in a measure at least, holy in heart and life, before we can be conscious, or have the witness of our own spirits that we are so. But we must love God before we can be, properly speaking, holy at all, the love of God being the root of all holiness. Now we cannot love God, till we know he loves us; for, says St. John, *We love him because he first loved us.* And we cannot know his pardoning love to us till his Spirit manifests it to our spirits. For, *The things of God knoweth no man, but by the Spirit of God; And we must receive the Spirit of God, that we may know the things which are freely given to us of God,* 1 Cor. ii. 11, 12. And to the same purpose testifies St. John, declaring, *He that believeth hath the witness in himself.* May we not then from these passages draw this conclusion, that if we are the children of God, we have the witness of the Spirit; and if we have not that witness, that we have just reason to fear that we are not God's children?

Zechariah, the father of John the Baptist rejoiced that Jesus would give the knowledge of salvation to his people by the remission of their sins, Luke i. 77. Is it then impossible, or unnecessary for the disciples of Christ to know that their sins are remitted? Surely without knowing this, it is impossible they should know that they are in a state of salvation, or in such a state, that if they die therein they will be saved eternally.

We can scarcely suppose, that the Prodigal has been received into his father's house, has been clothed, fed, and is surrounded with friends; and at the same time that he should imagine himself to be under his father's displeasure, to be in a far country, naked, hungry, and amongst enemies. On the other hand, however convinced he may be of his folly, however penitent or humbled, he cannot believe that he has been received by his father, welcomed into the family, is fed and clothed, before he has actually returned, and known that these circumstances have really taken place.

But, leaving the metaphor; Is it probable that God should have graciously received the returning penitent, freely pardoned every past transgression, have adopted him into his family, and yet should still suffer him, as a poor disconsolate mourner, to continue in a state of distress, through an apprehension that he is under the Divine displeasure, and through feeling the burden of his sins still pressing his soul.

If it be replied, "Only let the person believe in Christ, and in the promises of pardon and salvation through him, and he will be happy." We answer, Yes: because he will then be justified by faith, and the blessed effects of justification will arise in his soul. But to teach that a person is justified while he does not believe in these respects, and that he is only to believe after he is justified,

that his soul may be delivered from sorrow and anguish, appears to have a dangerous tendency, and be contrary to the general tenor of the word of God.

Although it is very common, and perhaps not at all unfashionable, in the religious world to deny this important doctrine of the testimony of God's Spirit, yet I do not recollect one single passage of the sacred writings which has been quoted as a fair ground to support that denial. The arguments generally produced are, that it is *enthusiasm*, or *presumption*, to profess to have received, or to expect this witness; or that many characters of approved piety, make no pretensions to any thing of the kind, and therefore that it must be unnecessary. But *to the law and to the Testimony*. The word of God must be our guide if we mean to walk safely, and be found such as the great Judge will approve of in that day when we shall appear at his tribunal.

It is undoubtedly our privilege to enjoy a sense of the favour of God, and to walk in the light of his countenance. And when, being redeemed by the blood of Christ, we are brought into the glorious liberty of the sons of God; we may *stand fast in the liberty wherewith Christ hath made us free*; having our *hope full of a blessed and glorious immortality*. Then shall our *peace flow as a river, and our righteousness as the waves of the sea*.

## The WORKS of GOD DISPLAYED.

### OF EARTHQUAKES.

[Continued from page 270.]

**I**N our last number we observed that the effects of the earthquake, in Nov. 1, 1755, were sensibly felt in many parts of England. To what we there advanced, we shall here add, that

At *Eyam-bridge*, Derbyshire, (in the Peak,) the overseer of the lead mines, sitting in his writing room about 11 o'clock, felt a sudden shock, which very sensibly raised him up in his chair, and caused several pieces of plaster to drop from the sides of the room. The roof was so violently shaken, that he imagined the engine-shaft had been falling in. Upon this he immediately ran to see what was the matter, but found every thing in perfect safety. At this time two miners were employed in carting, or drawing, along the drifts of the mines, the ore and other materials to be raised up at the shafts. The drift in which they were working was about one hundred and twenty yards deep, and the space from one end to the other, fifty yards or upwards. The miner at the end of the drift had just loaded his cart, and was drawing it along; but he

was suddenly surpris'd by a shock which so terrified him, that he immediately quitted his employment, and ran to the west end of the drift to his partner, who was no less terrified than himself. They durst not climb the shaft, lest that should be running in upon them; but while they were consulting what means they should take for their safety, they were surpris'd by a second shock more violent than the first; which affrighted them so much, that they both ran precipitately to the other end of the drift. They then went down to another miner, who worked about twelve yards below them. He told them that the violence of the second shock had been so great, that it caused the rocks to grind upon one another. His account was interrupted by a third shock, which, after an interval of four or five minutes, was succeeded by a fourth; and, about the same space of time after, by a fifth; none of which were so violent as the second. They heard, after every shock, a loud rumbling in the bowels of the earth, which continued about half a minute, gradually decreasing or seeming to remove to a greater distance.

At *White-Rock*, in Glamorganshire, about two hours ebb of the tide, and near three quarters after six in the evening, a vast quantity of water rushed up with a prodigious noise; floated two large vessels, the least of them above two hundred tons; broke their moorings, drove them across the river, and had like to have over-set them. The whole rise and fall of this extraordinary body of water did not last above ten minutes, nor was it felt in any other part of the river, so that it seemed to have gushed out of the earth at that place.

In *Scotland* also, the effects of this earthquake were sensibly felt. At *Loch Lomond*, about half an hour after nine in the morning, all of a sudden, without the least gust of wind, the water rose against its banks with great rapidity, but immediately subsided, till it was as low in appearance as any body then present had ever seen it in the greatest summer drought. Instantly it returned towards the shore, and in five minutes time rose again as high as before. The agitation continued at the same rate till fifteen minutes after ten the same morning; taking five minutes to rise, and as many to subside. From fifteen minutes after ten till eleven, the height of every rise came somewhat short of that immediately preceding, taking five minutes to flow, and as many to ebb, till the water was entirely settled. The greatest perpendicular height of this swell was two feet four inches. A still more remarkable phenomenon, attending the earthquake in this lake, was, that a large stone lying at some distance from the shore, but in such shallow water that it could easily be seen, was forced out of its place in the lake upon dry land, leaving a deep furrow in the ground all along the way in which it had moved.

In *Loch Ness*, about half an hour after nine, a very great agitation was observed in the water. About ten the river *Oich*, which runs on the north side of *Fort Augustus*, into the head of the *Loch*, was observed to swell very much, and run upwards from the *Loch* with a pretty high wave, about two or three feet higher than the ordinary surface. The motion of the wave was against the wind, and it proceeded rapidly for about 200 yards up the river. It then broke on a shallow, and flowed three or four feet on the banks, after which it returned gently to the *Loch*. It continued ebbing and flowing in this manner for about an hour, without any such remarkable waves as the first; but about 11 o'clock, a wave higher than any of the rest came up, and broke with so much force on the low ground, on the north side of the river, that it run upon the grais upwards of 30 feet from the river's bank.

Similar effects were perceived in Ireland. At *Kinfale*, between two and three in the afternoon, the weather being very calm, and the tide near full, a large body of water suddenly poured into the harbour with such rapidity, that it broke the cables of two floops, each moored with two anchors, and of several boats lying between *Scilly* and the town. But just at the time that a great deal of mischief was apprehended by all the vessels running foul of each other, an eddy whirled them round several times, and then hurried them back again with the same rapidity as before. This was several times repeated; and while the current rushed up at one side of the harbour, it poured down, with equal violence at the other. The perpendicular rise of the water at one quay was measured, and found to be five feet and a half, and is said to have been much higher at another, where it overflowed, and poured into the market place with such rapidity, that some people who were on the quay, immediately ran off, and yet could not prevent themselves from been overtaken and immersed knee deep in the water. The agitations extended several miles up the river; but, as in the harbour, were most perceived in the shallowest places. The waters did not rise gradually at first; but, with a hollow and horrid noise, rushed in like a deluge, rising six or seven feet in a minute, and as suddenly subsiding. They were as thick as a puddle, very black, and stank intolerably. From different accounts it appeared, that the water was affected in a similar manner all along the coast to the westward of *Kinfale*.

(To be continued.)

## THE PROVIDENCE OF GOD ASSERTED,

SINGULAR JUDGMENT upon a PERSECUTOR.

**I**N the life of Mr. John Shuttlewood, one of the ejected ministers, we meet with the following awful judgment of God upon a notorious persecutor; the inserting it in your Magazine may be of use to deter others from the like practices. I am,

Your's, &amp;c.

J. BARKER.

“CHARLES GIBBONS, a notorious swearer, drunkard, and persecutor, being at Lutterworth late at night in the winter season, was dissuaded from going home, viz. to Kingcott, two miles off: on which he swore “he would go home in spite of all the devils in hell.” Accordingly he set out, but was found dead the next morning in a shallow stream of water not sufficient to cover his body, betwixt Lutterworth and Misterton. Dr. Calamy relates this from the account of a conforming minister in *Beard's Theatre of Judgments*. The author of the *Conformist's Plea* is more particular, and says, (p. 82,) “Gibbons being at Lutterworth, in Dec. 1675, very full of drink, and having given out that day many threatening speeches against several Dissenters, would not be persuaded to stay all night, tho' it was late, about 9 o'clock: but when he had gone about half a mile on his way, he fell into a ditch thro' which a little water runs, and falling asleep, (as it was supposed) he dammed up that little stream of water, in which he was found drowned next morning, by a milk maid, in a very remarkable manner, for all his body was above water except his neck and face; neither was the water high enough when it was dammed up, to cover all his face.” How natural, in such a case, to apply Job xxxiv. 25—28, “Therefore, God knoweth their works, and he overturns them in the night, so that they are destroyed,” &c.

## ANECDOTE OF A PIOUS WOMAN IN IRELAND.

To the EDITOR.

Dear Sir,

**I** RECEIVED the following account from our highly respected friend the Rev. Mr. Averell. As it manifests the Providence of God in preserving, and the power of divine grace, in support-

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ing a pious woman under one of the heaviest of trials, perhaps it may be of use to your numerous readers.

OLDHAM, }  
June 3, 1806. }

I am, dear Sir,  
Your's affectionately,  
G. MARSDEN.

ABOUT 25 years before the rebellion, Elizabeth Carlow became acquainted with the plan of salvation, by the preaching of the Methodists, in Ballymore, in the county of Wexford in Ireland. She was then a servant to one of our people. Soon after her conversion she was addressed by George Carlow, a young man that she had reason to think, from his constantly attending the ordinances, was piously disposed. Without much deliberation she married him, a conduct by much too general among serious persons. For near twenty years she had in him a great hindrance at least, if not a heavy cross in her christian course; but it was a cross truly sanctified to her soul.

About two years previous to the rebellion, the opposition she had met with from her husband, entirely ceased, thro' his having received divine impressions by hearing the Word of God. He joined the Methodist Society soon after, and then, in every way, countenanced religion in his family.

When the rebellion broke out in the county of Wexford, and all the Protestants had deserted their habitations in the country places, to flee for refuge to the towns, which all became Garrisons, this poor man could not be prevailed on to quit his abode. He relied on his inoffensive life, and his being totally disengaged from all parties, having never taken up arms either for or against the rebels. In the midst of the confusion and discord which had preceded the rebellion, he kept himself free from every thing of the kind, being only attentive to his domestic concerns, and fully persuading himself that his adherence to the Protestant Creed could not provoke his Popish neighbours, whom he never offended, to take away his life. However, in this, with many others, he was mistaken. While he was in his house with his family, a number of rebels came round it on horseback, and called him by his name, he went to the door; a man took him by the hand and led him farther. His wife, our dear sister, supposing she should see him no more alive, fell upon her knees with her children before the throne; she continued in prayer, and was offering up that petition, "Father, forgive them, they know not what they do," when she heard the report of a gun. One of her daughters immediately cried out, "My father is killed!" on which our sister observed, it might be best to call her son from his hiding place, under some straw in the hay yard, that they might all die together, in order to avoid the crime of apostacy from the faith,

which she apprehended they were only kept alive for, and which many Protestants had already been polluted with. This proposal was overruled by her daughter, who observed, that it would be time enough for them to expose her brother to death, when apostacy or death was inevitable. She then continued in prayer, till by the sound of the horses feet, they supposed that the rebels were departing. They then ventured out; and a few paces from the door, found the poor man dead, and a most horrid figure; for he had been shot through the head, and his arm was almost cut off. This holy woman kneeled down, and called all her children to follow her example, and she continued in prayer until she was filled with consolation and comfort from heaven. She then warmed some water, and washed the corpse, closed its eyes, and stretched its limbs; and afterwards went to the residence of the Popish Priest, to ask permission to bury her husband's remains in the Church-yard. This the Priest refused, informing her that St. Patrick, when in Ireland, had blessed all the ground, so that any place was holy enough, and she might bury the man where he was. On this she returned, and taking measure of the corpse with her feet, dug a grave for him herself, and was assisted in laying him into it, by the wives of the rebels her neighbours, who greatly extolled the clemency of the Priest, who had permitted a heretic to be buried, whose soul, they observed, was certainly in hell.

After covering him up as well as she could, and giving way to reflection, she was filled with unspeakable distress for a short time: supposing the whole nation to be given up into the power of those blood-thirsty creatures, as the country immediately around her was; but knowing where her help lay, she again fell upon her knees at the throne of grace, and continued in prayer until she was filled with unutterable comfort. She conceived that the heavenly host hovered around her, amongst whom, she was strongly led to believe, the spirit of her dear departed husband was one. From that time she neither repined nor grieved, but as the weather was fine, spent most of her time sitting on the grave, knitting or spinning, and when, at any time, a melancholy thought was darted into her mind, she kneeled down and prayed, and that for her enemies, until her soul was again filled with love for them.

At the time I first conversed with her, Jan. 1800, she shewed me the hat her husband had on when shot, and the grave in which he lay, and the language of her soul was, "Father, forgive them, they know not what they did:" in which spirit she still lives. She now sees the desire of her heart accomplished, in the awakening and conversion of her children. In all the afflictions of this pious woman, she has not been known to give way



to any temper inconsistent with holy, christian love, and is, at this day, in her low sphere of life, a great ornament in the church of Christ.

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The GRACE of GOD MANIFESTED.

An ACCOUNT of LOFTUS HIGHLAND of LONDON.

By his Son-in-Law.

**M**R. LOFTUS HIGHLAND was born in Ireland in the year of our Lord, 1736. His mother was a member of the Methodist Society and took much pains in teaching him his duty to God, and often prayed with and for him. Her admonitions and pious endeavours were, in a great measure, lost upon him at that time; nor was it till the 17th year of his age, that he was truly awakened to a sense of his ruined state by nature and practice. This was by reading one of the Collects in the Church Service. He now felt all the sorrow of true repentance, and much anguish and horror of mind, when he called to mind the many exhortations which he had slighted. He had such a view of the dreadful evil of sin, that he was determined to break off all his iniquities at once, and leave his old companions. He now began earnestly to seek the Lord in all his appointed ways, joined the Methodist Society, and regularly attended his class and the preaching of the word, resolving not to rest till the Lord had given him a sense of his forgiving love. This blessing he soon obtained, and his heart being set at liberty he began to run with delight in the ways of God's commandments finding it to be his meat and drink to do the will of his heavenly Father.

He now became very zealous for God, and let no opportunity slip of witnessing for him, in reproving sin, and praying in the family where Providence had cast his lot. One instance of his zeal it may not be amiss to mention. Having found his master in the act of committing an heinous sin, he faithfully reprov'd him for it; and his master took the reproof so well that he freely acknowledged his fault, and intreated him to pray to God for him, saying, "I give up my authority to you as head of the family, for you are more worthy of it than I am." He retained his first love about two years, but after that, thro' unwatchfulness, he lost his confidence, and became lukewarm in the ways of God.

About this time he came over to England, and continued in a backsliding state almost seven years. This departure from God he reflected on with great self-abasement, and deeply lamented to the day of his death. During the time of his backsliding he was often filled with horror, and was truly miserable. He used,

at times, however, to attend places of worship, and by going occasionally to the Tabernacle, became acquainted with a pious woman whom he soon afterwards married. He now determined to set out afresh to seek the Lord, and joined the Methodist Society at the old Foundry in or about the year 1762. He regularly attended preaching there at five o'clock in the morning, which was made a great blessing to his soul. The Lord soon restored to him again the *Joy of his salvation*, and he became eminent for his piety and usefulness. He was one of the first that began to visit the Workhouses, about thirty years ago, a practice which he continued till the care of two large Classes obliged him to give it up.

He was frequently exercised with grievous temptations, as will more fully appear by the following account given of him by an old friend with whom he often took sweet counsel. "My never to be forgotten friend and brother Highland was the first that introduced me to the select band, in which mean of grace we were instructed by the wisdom and experience of that eminent saint of God, Mr. George Clark. This was about twenty years ago, and from this time our union of spirit and of sentiment took place, which I have esteemed the most happy event of my life. In him I always found a sympathizing friend, that could share my joys and sorrows. Indeed he seemed to be a friend born for adversity. Having largely drank of that cup he became a ready instructor of the suffering members of Jesus, as hundreds can testify, especially of those that were bent on loving God with all their hearts. Having his eye of faith fixed on the great and precious promises, he was determined to give no place to the carnal mind; the burden of which he long groaned under, and which was the more distressing, because the enemy of souls suggested that it, together with hardness of heart, was the fruit of hypocrisy. And he was too ready to believe his suggestions, which made him, at times, ready to sink in discouragement. And here I cannot but observe, had he been as ready to confide in God's promises as he was to reason against himself, he would both have gone on his way more comfortably and made much greater progress therein. But God, who is rich in mercy, seeing his servant resolved to conquer or die, gave him deliverance from his inbred foes under a sermon of Mr. Bartholomew's, one morning at five o'clock, which blessing he retained to the day of his death.

He now became more than ever an advocate for the doctrine of holiness, and a witness that the "blood of Jesus Christ cleanses from all sin." He laboured to inculcate this doctrine upon others with all his might, and, thanks be to God, with good success, as many who were in his Classes and Band can testify. But with regard to my friend it might justly be said, the best wine was kept to the last. For about a month before his last sickness, such a measure

of the fruits of the Holy Spirit was given him as I never before witnessed. He spoke with such fulness and clearness, as much astonished me. His words were indeed spirit and life. This great grace was given him, no doubt, as he said, to prepare him for his great afflictions. And seeing the good hand of God in this, he found power to commit his all into his hand who had ever been mindful of him."

On Sunday, December the 23<sup>d</sup>, 1804, he was seized with a violent pain in his Kidneys, while he was meeting his class, which with difficulty he was able to finish. His pain continued to be most excruciating for sixteen hours before he got any relief. This brought him very low, and his family began to think that the time of his dissolution drew near. Indeed he seemed to have some forebodings of it himself, and the Sunday following, by his request, all the family came to drink tea with him. He thought he should be able to sit up, but he was too weak. However, he was set up in his bed, and said he would take that opportunity of declaring to us, his dearest relatives, a reason of the hope that was in him; which he did in a most encouraging manner, relating his experience from his first beginning to seek the Lord. And when he came to that part of his life, in which he had backslidden from God, he was too much affected to proceed; saying, "I must draw a veil over this." He considered it as a blank in his life, and though God had fully restored him, and he had enjoyed a sense of the Divine favour for forty years, he said it was as a cloud before him, all the remainder of his life, even to the last. After speaking about a quarter of an hour, he concluded with impressing on our minds most affectionately, the necessity of family devotion. He now seemed to be quite exhausted, and requested me to pray with him; and we found it to be a most solemn and affecting season.

His disorder was fluctuating; and sometimes we hoped the Lord would spare him in answer to the many prayers offered up in his behalf, not only by his own family, but by the Society in general. For, as he was a public and useful member in the Church, he was much respected by the Preachers, Leaders, and all others that had the happiness of being acquainted with him. But the Lord, who doth all things well, saw fit, in his infinite wisdom, to take him from the Militant, to the Triumphant Church. I visited him as often as I had opportunity, and always found him in a blessed state of mind; sometimes his pains were great beyond description, but he was never heard to complain, or murmur. He said to me once when in excruciating pain, "Wherefore doth a living man complain, a man for the punishment of his sins! Every thing short of hell is mercy." And this was his language to many others who visited him. At another time he said, "My heavenly Father knoweth what is best for me." To his daughter's husband, earn-

restly exhorting him, he said, "Live near to God, and he will support you, and his blessing will attend you in your business and family." At another time he said to him, "I am very weak and low: but I have gracious support from him that knoweth all things, and when he sees fit he will take me to himself. My dear, I entreat you, keep up family prayer, and live near to that God, who is my support, and he will assuredly keep you." The next day he thought himself a little better; but about two o'clock in the afternoon, he broke a blood-vessel, which discharged profusely, and occasioned much weakness. He now thought he should soon be gone, and at night wished to have his daughter and her husband to come to his bed-side, and after giving them some advice, kissed them and said, "God bless you: seek the Lord." The next morning he gave some directions concerning his funeral, and at night the family took their leave of him, when all were much affected.

During all this painful affliction, he was perfectly resigned, and thankful. His conversation with those that visited him, was very edifying, being chiefly on the great subject of holiness. He continued in this state till Thursday, Jan. 24, 1805, when his soul took its flight to the regions of eternal day about four o'clock in the morning. "Mark the perfect man, and behold the upright, the end of that man is peace!"

Some traits of Mr. Highland's character will perhaps be acceptable, and I trust, profitable to many. It might truly be said of him, that "His light shone before men!" In his family he was uniform and consistent in all things; though he had much business to attend to, he never neglected family prayer. If any thing of a particular nature occurred to prevent it at the usual hour, he embraced some opportunity in the course of the day for that blessed exercise, accounting it his indispensable duty, as well as privilege to attend to it. He was never light, nor trifling in his conversation, but spoke only what was good to the use of edifying, and what was calculated to "minister grace to the hearers." He was remarkable for being tender of the characters of others; and always put the best construction on their conduct. Neither would he suffer backbiting, or evil speaking where he was, without reproving those who were guilty of it. In the Church he was worthy of imitation. He constantly attended all the means of grace, both public and private, and would never encumber himself with worldly business so as to prevent his attending the preaching of the word on the week-day evenings, or, in any degree, to interrupt his devotion on the sabbath, which was wholly taken up in the service of God in the manner following: He met his band at six o'clock in the morning; at seven o'clock he assisted at the prayer-meeting in Spittalfields' Chapel, and in the forenoon went to the City-Road Chapel, where he attended in order that he might have

the benefit of receiving the Lord's Supper every Sunday, which he esteemed a great privilege. At two o'clock in the afternoon he met one of his classes, which occupied him an hour and an half, as he had above forty persons to speak to. He often said he had too many people in his classes, (there being forty or upwards in the other also,) but they were so much attached to him, that he could not prevail on any of them voluntarily to leave him, and meet elsewhere. When he had finished meeting his class he used regularly to visit the sick and absentees of his classes, which took up almost the whole afternoon. So that he had scarce time to get a little refreshment before the evening sermon. After which he used to attend one or other of the prayer meetings that are established in different parts of the town, and no weather or distance kept him from his appointments. And this plan of spending the Lord's-day he continued to pursue till the day that he was taken ill.

He did not overlook or neglect that important Christian duty of Self-denial, but regularly attended to, and recommended it to his family and friends. And although he laboured under a disorder, for which he had been advised to take a small quantity of some kind of spirits, he was exceeding cautious, and considered it a dangerous thing for any one to habituate himself to take spirituous liquors, knowing that many, who had once run well, had fallen by this evil; he often spoke of this in my hearing, and his conduct in this matter shewed that he had rather suffer a little pain of body, than grieve the Holy Spirit of God.

His industry and frugality, likewise, deserve to be noticed. He was seldom in bed at five o'clock in the morning, till within a few years of his death, and then he was generally up at six, and after devoting himself and family to God in prayer, he diligently applied himself to his Business, and never spent any part of his time in idleness. Hence he found the truth of that scripture, "The diligent hand maketh rich:" for God blessed his honest industry, so that from a very small beginning, he acquired a considerable property. He never spent his money in superfluities, and I believe what was said concerning the late Mr. Pawson, might be equally applied to him after his conversion, viz. that "he never spent a shilling but to the glory of God."

In giving, he was liberal without ostentation, attending to our Lord's advice, "Let not thy left hand know, what thy right hand doth." His family knew very little, till after his death, what he distributed to the "necessities of the Saints:" but many then said that they had lost their best friend.

He did not neglect the honour due to his parents, and relatives, but for many years, regularly allowed his mother in Ireland, five shillings a week, and his sister five pounds a year, which he continued to send them to the day of his death. And it appears, by a letter

a letter found after his death, that he sent in one year the sum of thirty pounds to their relief.

Much more might be said concerning this eminent man of God, but from the preceding account may be known his sincerity toward God, and the depth of the work of grace in his soul, as well as the faithfulness of God in supporting him under his painful affliction, and in his last conflict, giving him the Victory through the Blood of the Lamb.

WILLIAM YOLLAND.

### A MEMOIR OF RACHEL BOWER, OF MACCLESFIELD.

By Mr. JOHN RYLES.

**R**ACHEL BOWER was born in the year 1747. Her father dying when she was very young, she, with three more were left to the care of her mother, who was a woman that feared God, and endeavoured to bring up her children in the instruction and discipline of the Lord. She warned them of the danger of evil company, inculcated a strict and constant regard for truth, and used every possible mean to prevent them from associating with the profane and vicious; and in this her conduct toward them was an example worthy of the imitation of all parents.

At a very early period Rachel's mind appeared to be under serious impressions; and when in the ninth year of her age, being afflicted with a fever, she was alarmed with the thoughts of death, and, concluding she was not fit to die, began to cry mightily to God; that he would have mercy on her. About three years after this affliction she was left to attend the preaching of the Methodists; and found their ministry useful; her mind was drawn to seek the Lord by earnest prayer, and her desires for the means of grace increased. At this time the Methodists in Macclesfield were considered as the fifth and off-scouring of all things. The doctrines they maintained were censured without examination, their characters traduced, scandalous reports raised and circulated concerning them, and the old hackneyed stories revived, that had been invented by the votaries of paganism against the primitive Christians. The preachers were represented as illiterate and designing men, and their followers as ignorant and enthusiastic. Both rich and poor, (with a very few exceptions) joined in persecuting the servants of the most high God: and those who ought to have been teachers in Israel, and guides to the blind, employed all their influence to confirm the prejudice of the mob, and increase the flames of persecution.

Rachel felt the consequence of this unchristian proceeding, for her mother, giving credit to the reports set afloat, endeavoured to prevent her from attending the meetings, and so far prevailed, that

after some struggles in her mind, Rachel yielded to her intreaties, and rested satisfied with the form of godliness without the power.

In the year 1767, a person named Robert Johnson, embracing the gospel of Jesus Christ, and being a zealous lively man, Rachel and many others set out afresh to seek salvation, by faith in our Lord Jesus Christ. Her mother was made sensible that the reports, which she had given credit to, were without foundation; she listened to the truth, and was reconciled to her daughter.

About twenty-nine years ago, while the congregation was engaged in religious worship, in the New Church in Macclesfield, they were much alarmed with the shock of an earthquake, which shook the whole building. This unexpected convulsion of nature produced much confusion; the fears of the people seemed to have rendered them incapable of reflection; they rushed with violence one way, so that the passages were filled, many were thrown down, and trampled on, and numbers sustained much injury. Amongst the sufferers was Rachel Bower, in whom the foundation of some future complaints was then laid.

I shall take the liberty to observe on this circumstance, that, that venerable man of God, the Rev. D. Simpson, was at this time engaged in public worship, and though he used all the means in his power to quiet the minds of the people, yet all were in vain. Is it an improper reflection to make, that it is to be feared, many sinners in Zion will be afraid, and hypocrites surprised, in that last awful day, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, and the earth and all its works shall be burnt up! Those who now reject the voice of God's servants, will then be compelled to obey the Almighty's summons, and shall take their final trial at his bar. Many, I have no doubt, will then meet their late pastor with joy: but it is to be feared, to many he may say, "I called, but ye refused!" whose destruction shall then come as a whirlwind.

But to return. For thirteen years previous to her death, Rachel Bower's disorder so far increased as to render her incapable of discharging her domestic duties, and in the winter she was principally confined. For the last twelve months of her life, she was unable to walk, and was carried to and from bed, till the night before her death, when she wished to continue in her room, not expecting to be brought down stairs any more alive. She laboured under a complication of very painful disorders, which nearly rendered life a burden, and had seldom an interval of ease, and even when it was otherwise, the intermissions were short. Her disease illuded the force of medicine; yet in the midst of all, she evidenced much resignation, and generally appeared tolerably cheerful.

For the last twelve weeks, she was afflicted with a constant sickness, and was incapable of receiving any thing solid into her stomach; and the liquid she took was in so small a quantity as to be insufficient to support nature. Being sensible that her strength was rapidly on the decline, she gave the more diligence to be found ready. Her mind appeared to be suitably impressed with the views of another world, and she employed her few remaining moments in self-examination, prayer, and useful conversation: and when any who called to see her, introduced the news of the day, she was wont to stop them short.

On the Lord's-day before she died, a friend said to her, "All your hope, I trust, is in the Lord;" to which she replied, "All my hope has indeed been in him, or what must I have done under this long affliction." The person asked her if she had any fears respecting her eternal salvation? she said, "No, the Lord never casts any out that come unto him, and he will not cast off me." On the Monday she gave orders about her funeral, and then said, "And let this feeble body fail," &c. She then slept a little, and when she awoke, she said, "What a sweet glimpse I have had of the worship above." She then declared the ground of her hope, that it was by grace, through faith, and signified that she still renounced all merit in herself, and came to God to be saved as a poor sinner, through our Lord Jesus Christ; observing, "He has promised he will never leave me, nor forsake me." In the night she was violently assaulted by the enemy, but she answered his suggestions, with, "I know God is love." On the Tuesday she was sometimes delirious, and slept much. On the Wednesday morning she said, "The Lord is my rock, the Lord enable me to bless and praise his holy name." About six o'clock, her husband said to her, "I think this will be the last day of thy afflictions," she replied, "Blessed and praised be the name of the Lord," and added, "I wish I could sing:" he then said, "thou wilt soon be singing above." He asked her, "If she loved the Lord Jesus above every thing," she answered with considerable feeling, "That I do," and said, "I'll praise my Maker while I've breath," &c. In the course of the forenoon, she called a person to her, and cried out "Victory, victory, I feel it in my heart;" to another friend she added, "I feel the Lord is very good to me." About one o'clock, Mr. Bradford called to see her, and prayed with her, but she appeared to be past taking any notice, and about half past three o'clock in the afternoon, Dec. 11, 1805, she fell asleep in the Lord, without a struggle or a groan. A funeral sermon was preached on the occasion, by Mr. Bradford, from Rev. i. 5, 6.

This good woman was remarkably neat in her person, and house, and a pattern of cleanliness. In her bosom dwelt the milk of human kindness; she felt for the wretchedness and misery of her fellow-creatures, and, according to her abilities, relieved their



temporal wants. Instances have been known, in which her own charities being insufficient, she has solicited assistance from the benevolent, and obtained help to relieve suffering humanity. She had read the Scriptures much, and was able to give a reason of the hope which was in her. She was firmly attached to the cause of Methodism, and had clear views of the doctrines of the Gospel. Her mind was well furnished with Hymns and Psalms. But she had her failings, being naturally warm, and her temper irritable. This was a source of great grief to her, and she lamented it to her intimate friends, and mourned on account of it before God in secret: but, some time before her death, she experienced an happy deliverance from these inward evils. And even before she had that experience, we have good reason to believe, that, when provoked, she was easily pacified, and ever ready to acknowledge her faults both to God and man. Anger resteth only in the bosom of fools. She was naturally open and frank, a stranger to dissimulation, and deceit had no part in her; and she frequently did kind acts to those that might be deemed her enemies. But she is gone, and her spirit is lodged with the inhabitants of that place, were none say they are sick.

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### MISCELLANEOUS.

*The CHRISTIAN receives his Knowledge of GOD from the SCRIPTURES.*

**T**HE Rev. William Jones, in a Letter to the common people, which is added to his "Catholic Doctrine of the Trinity," gives the following account of Dr. Clarke.

"PERHAPS you never heard any history of that author, therefore, I will tell you thus much of him: that he was a man greatly to be respected for his temper and scholarship; but it happened unfortunately for his character as a Christian, that he wrote a celebrated book upon the *Being and Attributes* (or perfections) of God; and having discovered, as he thought, by the force of his own wit, *what God was and must be in all respects*, he rejected the Christian doctrine of the Trinity; and to put the best face he could upon his unbelief, spent much of the remainder of his life in writing ambiguous comments, and finding various readings, that is, in *picking holes* in the Bible."

The Author of an *Appeal to the Common Sense of all Christian People*, calls him *the immortal Dr. Clarke*. The glittering characters of *great, learned, and immortal*, are frequently thrown out with an intention to dazzle the eyes of common readers. "But

if you leave the faith and hope of a Christian, your loss will be equally great whether you are tempted to it by the Pope of Rome, or by the immortal *Dr. Samuel Clarke*."

ORIGINAL LETTERS of the Rev. Mr. WESLEY to Miss B.

My dear Sister, June 26, 1777.

**B**LESSED be God that he hath hitherto helped you, and lifted you up from the gates of death! It is not probable that you will be able to teach school any more, as it would oblige you to breathe so long in a confined air, and speak several hours in a day. But I make no doubt of your being able to meet a Class, perhaps in a month's time. Neither will you ever relapse, I think, into your disorder, if you take the precautions which common sense will prescribe.

Yesterday I spent some time with Dr. Dodd, and spoke very freely to him: he seems to be in the very temper which one would wish him to be in, calmly resigned to the will of God.

The sea breezes may be of service to you, if you have an opportunity of using constant exercise. This has brought many persons from the gates of death. It is beyond all medicines whatsoever. I am in great hopes this sickness will not be unto death, but for the glory of the Lord. Kempis's Rule admits of many exceptions. Whatever was the case then, we have now abundant proof, that very many are made better by sickness. Unless one would rather say, *in* sickness. This is one of the grand means which God employs for that purpose. In sickness many are convinced of sin:—many converted to God, and still more, confirmed in the ways of God, and brought onward to perfection.

His gracious design in yours, seems to be chiefly this, to wean you yet more from created things. To make and keep you dead to all below, To this end you are, in a manner, cut off from every thing, that you may find your All in him. If he should then see good to restore you, you will be an instrument fit for the Master's use.

It seems, the best way to profit by that retirement, which results from your present weakness, is to divide your time between reading, meditation and prayer, intermixed with serious conversation: and when your strength will permit, you must endeavour to do a little good; only take care not to go too far at first. May "the God of all grace, after you have suffered awhile, make you perfect, stablish, strengthen, and settle you." I am,

Your affectionate Brother,

J. WESLEY.

My dear Sister,

Oct. 22, 1777.

BY long experience I am convinced that natural strength of understanding is no defence against the most absurd errors. More especially if we lean to it ever so little: if we are not deeply convinced of our own weakness. I am, therefore, jealous of you also. I am afraid lest you too should fall where many mightier have been slain. Indeed some have not scrupled to say already, "O Miss B. will soon be enlightened, as well as Miss F. She has such a regard to Mr. —, that he will soon open her eyes." As yet I cannot believe he will: yet I do not say there is no danger. Has he talked to you about being *still*, ceasing from your own works, and saying, *Lo here*, and *Lo there*? If he has, what impression did that smooth and plausible conversation make upon your mind? Were you almost persuaded it was right, or did you stand unmoved? If you were moved, if you too should leave the Methodists and join the Friends, still I do not find myself inclined to bring an heavy indictment against you. I should not be angry, though I should grieve, for I cannot easily part with those I love.

But you have now entirely taken away my fear, (indeed it was not a vehement one) of your following the example of poor Miss F., and connecting yourself with the Quakers. I am glad you are not tost too and fro, even by those you love well, and hope you will always say, "I am a friend to Socrates and to Plato, but much more to Truth."

To be faithful to the teaching of the Spirit of God, you have been constantly exhorted, ever since you joined the Methodists. This sentiment is not peculiar to Mr. H., nor I believe any scriptural sentiment. What I have lamented in him, for some years, is an aptness to condemn and despise his brethren. There is no failing more infectious than this; 'tis much if you did not catch a little of it from him. For otherwise you would hardly pass that sentence, "That the body of Methodists are degenerated." You cannot possibly judge whether they are or not. Perhaps you converse with one or two hundred of them. Now allowing two thirds of these to be degenerated, can you infer the same concerning thirty or forty thousand? Yet this I will allow, two thirds of those who are grown rich, are greatly degenerated. They do not, will not save all they can, in order to give all they can: and without doing this they *cannot grow in grace*, nay they constantly grieve the Holy Spirit of God.

It gives me pleasure to hear that you are recovering your strength of body. That you may constantly increase in spiritual strength also is the constant wish of your affectionate brother,

J. WESLEY.

\* This, observe, was written in 1777.

## OBITUARY.

[Continued from page 283.]

TO THE EDITOR,

Kingwood, March 17, 1807.

Dear Sir,

**O**N Sunday morning last, the 15th inst. I closed the eyes of one of our dear boys, (Henry Hainsworth, son of Mr. William Hainsworth, now travelling in the Bolton circuit) who had for some months laboured under a consumption; should you think the following lines, written to his Father, worthy a place in your Magazine, they are at your service.

Your's respectfully,  
JOHN PRITCHARD.

"My Dear Friend,

Whatever our blind understanding may suggest to the contrary, nothing but good can come from God. The love of our Saviour which is engaged to make us happy, will do nothing but what we shall find at last is calculated to bring us to that blessed end.

Your dear Henry is no more! I closed his eyes yesterday morning, about twenty minutes after eight o'clock. He is now translated from the Church militant to the Church triumphant, to spend an eternal sabbath in ascribing salvation to God and the Lamb.

For about two days before his death he found it hard to live, his struggles for life being violent; excepting the space of a few hours just before his exit, when he could draw his breath more easily. But he was "strong in faith, giving glory to God." And his faith never failed him from the first moment he received it, which was

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soon after he was confined to his bed. In the course of conversation with Mrs. Pritchard, he said, "I shall meet Mr. Wesley in heaven: he was the first cause, under God, of my conversion; being the first instrument in raising the Methodists; who were the instruments employed by God in bringing my dear Father to the knowledge of the truth. In consequence of his preaching the Gospel, I was sent to this school, which Mr. Wesley built for the education of the Preachers sons, and here it was that I learned the way to heaven by Jesus Christ my dear Saviour; and here I became acquainted with those that are born of God, and know how to worship him in Spirit and in truth: The death of Simon Day, who died at this School about four years ago, was the first immediate and effectual mean of awakening my mind: Then I saw my need of salvation: but alas! I was not faithful to the grace then given, but went astray; and while several of the boys, that were brought under convictions with me at that time, remained faithful, I gave way to vanity: but now the Lord has afflicted me he has again heard my cry and brought me to himself."

I have already, in former letters, given you information of God's dealings with him; as also of his making his will, in which he has left his dear brother Joshua his box and books, (except his Hymn-book, which he bequeathed to his nurse;) he likewise left him his pocket-book and all his Parents' letters, which he carefully preserved. To other boys he left his trinkets; to Matters Rutherford and Seckeron his little pocket

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pocket money, and to his mother and Mrs. Pritchard, a lock of his hair. He has likewise given directions concerning his funeral: saying, "Let my remains be taken into the chapel, and a sermon be preached from these words, 'Before I was afflicted I went astray:' but not for any good I shall receive from it, but purely for my dear school-fellows' sake, that they may take warning, and remember their Creator in the days of their youth: nor," said he, "for any good I have done, for I am what I am in Christ, who has loved me and given himself for me." He seemed to us who stood round his bed, beholding his joyful and smiling face, tho' dying, like a person setting out on a pleasant journey; lifting up his hands when he could hardly speak, and in broken accents calling us by name to him, and receiving us with a parting kiss, saying, *I am going to heaven!*

Thus your boy lived the few months of his wasting illness, and thus he died! O that I could as easily imitate as not forget his last triumphant joy and love. I know I must tread the same way: how happy if with the same mind!

On Thursday evening next, about six o'clock, his remains will be taken into the Chapel, and a funeral sermon will be preached by Mr. Wood: the next morning he will be conveyed to Portland Chapel in Bristol; where he is to lie in my own intended grave. The boys will follow as mourners, and six young women, (the daughters of travelling Preachers) dressed in white, will bear the pall, with all the Preachers walking before.

May you be blessed with long life, and may the remaining part

of your offspring, still alive, answer your utmost hopes and wishes, and may propitious heaven daily augment your power of doing good, that you may have a greater share of glory in the world to come! I can do no more to shew that I am with the utmost sincerity your sympathizing Friend and Brother,

JOHN PRITCHARD.

April, 1806, died JOHN RAWLINS. He was born at Wigginton near Tamworth. From his youth he was of a serious turn of mind, regular in attending the Established Church, and moral in his conduct. Having heard much evil spoken of the people called Methodists, he was greatly prejudiced against them; but having been solicited to attend preaching for once at Tamworth, under the first sermon which he heard, which was preached by Mr. Joseph Taylor, his prejudice was removed; and he was convinced there was something in Religion, which he had not experienced. His convictions and sorrow for sin increasing, he left Wigginton, and went to Birmingham, that he might have the opportunity of regularly attending the preaching of the Word. Here he profited greatly under the ministry of Mr. Benson. His views of Christianity as a dispensation of mercy and holiness, were much enlarged, and he was made a happy partaker of the pardoning love of God. After some years, he left Birmingham, on account of his health, and went to Tamworth, where he took in the preachers, and got a small Chapel erected; and was for many years an active and useful member of the Methodist society. He was afflicted with a con-

a consumptive complaint for some years, which took him off in the end. He was a man of good report and respected both by the professors of religion, and the profane; and, while able, diligently attended all the means of grace. He died in peace.

In the same month, died **WILLIAM PRATT**, who was also a member of the Tamworth Society. He was first brought to consider the worth of his soul, and the danger it was in thro' sin, by hearing the preaching of the Word at Boothorpe, near Ashby-de-la-zouch. He became a member of our Society there, and walked worthy of his profession. Afterwards coming to a farm at Bangley, near Tamworth, he joined the Society there, and continued a steady and useful member thereof till his death. In his last illness, he found the consolations of God to be neither few nor small; he went off the stage of life, rejoicing in hope of immortal glory. **SAM. GATES.**

twelve Ministers, (at the Southern Conference) compensated for all my toil.

We have made efforts to establish a mission among the French in Canada. Our Mississippi Missionaries are in health, pushing on South-west, towards the Pacific Ocean. Capt. Lewis's late discoveries give an account of an extent of country of about 3000 miles, that may probably be interspersed with inhabitants in 50 years time. That part of the continent which is under the influence of the United States, may extend, perhaps, 4000 miles in length and breadth.— It is only when I am in the cities that I can write to you. Here I am presented with official letters, and hold Conferences. You may be sure I am kept steady and constant in my work, being obliged to ride 5000 miles in nine months. I must now commend you to God in prayer, with all my friends in Europe, America, and the whole world. Your Friend,  
**F. ASBURY.**

RELIGIOUS INTELLIGENCE.  
AMERICA.

Extract of a Letter from the Rev. **FRANCIS ASBURY**, to the Rev. **Dr. COKE.**

*Charlestown, Nov. 4, 1806.*

My dear Brother,

**G**REAT grace attend you! I am lately returned from the West. Great heat, with my age, (having entered my 62d year,) the unevenness of the roads, and the like, made my journey unpleasant. But harmony among Preachers and people, and an increase of about 1400 members and

Extract of a letter from Mr. **ZACHARY MYLES**, Merchant in Baltimore, to his brother, Mr. **W. MYLES**, Methodist Preacher in Liverpool.

*Baltimore, Feb. 1,—28, 1807.*

My dear Brother,

**M**AY grace and peace attend you in Christ Jesus our Lord, Amen! Thanks be to the Lord we are still preserved thro' a very hard winter, and hitherto our God hath helped us.

I received a letter from Mr. Asbury, dated, Sparta, Dec. 26, 1806; in which he says, "I re-

joyce to hear that seven thousand have professed to receive converting grace, in the Delaware district in seven months. That the work of God spreads gloriously in the State of New York, and likewise in many other places, is evident to all serious persons. Glory be to God! Indeed the whole continent is moved.

“ From my sixteenth to my sixty-second year, I have been doing a little for God publicly. There are thirty-five districts on this continent. When I am at my best, I ride 5000 miles in a year. Now, I can only visit thirty districts, and that only as a dove flying over them. No wonder I should want some of my eldest sons to help me. I am like Moses when he was grown weak, and the people were become strong and numerous. It is an easy matter for our brethren, both Ministers and members that move in narrow circles, to talk of different plans of church government; but it is often to little purpose. You, my brother, look well to your soul, to be holy is to be happy. Farewell in the Lord. I am as ever your's, F. ASBURY.”

Thus far Mr. Asbury. We have near this city a Minister of the Protestant Episcopal church, who was converted to God under your colleague Mr. Thomas Taylor, about sixteen years ago. He is still in his principles, and manner of preaching, a Methodist. He and the Rev. Mr. D. are truly spiritual men, and stand up for the Truth in the face of their brethren when meeting with them in Convocation. About four hundred members have been added to this (Baltimore) Society since Conference.

Feb. 28.] I am just returned from seeing good Mr. Asbury, who

is in good health. He lent me several letters written to himself by the Preachers, giving an account of very wonderful displays of Divine grace, at a number of camp-meetings, such as I never heard of before. He thinks the increase of members this year will reach thirty thousand. And he is of opinion that from the present prospects, our Societies will have a much greater addition the year ensuing. Nineteen young Preachers were admitted on trial at the last Virginia Conference; and they have added 3159 members to the society in that district. In the State of Georgia, there are 150 places of worship belonging to the Methodists, and the prospect of an enlargement of the work is very great.

The letters from New Orleans, Natches, and the Western Countries, give very promising accounts. Circuits are formed in those parts by the Missionaries, who seem willing to spend and be spent for the good of precious souls. In New Orleans the Preachers have to contend with Popish bigotry and superstition, as well as with sinful prejudices and practices.

Mr. Asbury still travels 200 miles a week. He came into this city wrapped up in a blanket, and habited like an Indian, with his own clothes worn out. He is certainly the centre of union to a very numerous body of Christians. And his influence is immense. I hope the Head of the church will prolong his useful life, and confirm his health for a long period for the good of America. Only one Preacher has died out of upwards of five hundred, who have been labouring in the United States since last Conference.

From your affectionate brother,  
ZACHARY MYLES.

M. L.

## MISSIONARY INTELLIGENCE.

## BRITISH NORTH AMERICA.

From Mr. JOSHUA MARSDEN, to  
Mr. BENSON.

City St. John, New Brunswick,  
March 25, 1807.

Dear Sir,

I AM happy that it is in my power to send you a pleasing account of the work of God in this formerly barren part of the universe. For some time religion was at a stand in this and the neighbouring province. 'Tis true a few now and then, were added to the people of God, to supply the places of those who emigrated to other parts; but no particular revival of true piety had taken place in this country, till this winter. About a month ago, the Lord began to pour out his Holy Spirit upon us in a remarkable manner, shaking the kingdom of darkness in many hearts, so that alarm and distress became visible in the faces of numbers, and a cry was heard, *What shall I do to be saved?* This blessed work is still continued, and prevails chiefly among young people of both sexes, tho' a few more advanced in years have been brought into deep distress, and now enjoy glorious gospel liberty. Some stout-hearted sinners have been awakened, and a number of little children, both boys and girls, have been evidently changed by the power of the Holy Ghost. About seventy persons have joined the Society, and perhaps there are not fewer than thirty more under slight awakenings, or deep convictions. Curiosity or similar motives, bring many to the meetings,

when either the cries of the distressed, or the exhortations of such as have lately found peace with God, touch their hearts; and frequently, from gazing and mocking, they are brought to solemnity, and grief. Some who have come with the professed design of ridiculing this work of God, have been struck down, and constrained to cry for mercy and salvation, in the most heart-piercing manner. A few have been set at liberty under the word, yet the work has been chiefly carried on in prayer-meetings, to which numbers resort, and will not go away till a very late hour. Early this morning, two young men came to my house, and no sooner had I opened the door than they both fell upon their knees begging earnestly that I would pray for them; I commended their case to the Lord in prayer, and then exhorted and encouraged them to look to Jesus for a present salvation. One was much comforted, but the other went away in deep distress. Not a day passes but I hear of three or four that are struck to the heart; and scarcely is there a meeting but some join the Society. Indeed, it appears to me that if the work continue, all the young people in the place will turn to God.

In this situation of things, you may naturally suppose that the enemy of souls is not idle, but endeavours to support his falling kingdom. But, glory be to God, all his stratagems have hitherto failed. Much opposition has been made to this work. Calumny and blasphemy, scripture and ridicule, promises and menaces, have all

been



been employed; but, thank God, without success. Nothing can equal the firmness of the young converts. They stand unshaken, though almost every engine of hell has been made use of to cause them to stagger and turn aside from the good way. The magistrates and principal inhabitants cannot deny but there is a great change in the place for the better; as many of the young men, who are subjects of this work, were once both loose in their principles, and irregular in their practices. But they are now new creatures, and one can hardly go thro' a street of this little city, without hearing the voice of praise, or seeing the young men assembling together for prayer. What appears to me a pleasing circumstance is, that several of the young men have very promising gifts both for prayer, and exhortation, which if piously improved, may render them truly useful at a future time. It would astonish you to hear with what propriety youths of fifteen or sixteen years of age, pour out their souls to God in prayer. The fervency of their spirits, the evangelicalness of their language, and the solemnity of their manner, tend not a little to impress the minds of such as hear them, and promote the work. Some have been awakened by hearing the prayers of children, while others have been ready to say, that we put words into their mouths, and teach them how to express themselves in their prayers.

Our little chapel is so crowded, that you can scarcely see any thing but human heads; and the meetings are seldom beyond any thing seen in this place for a long time. Often towards the conclusion a cry for mercy begins, which spreads

from one to another till the union of the voices of those who are either praying, crying, or rejoicing, forms what worldly people call confusion. On these occasions some are brought to taste that the Lord is gracious, and others alarmed with conviction, who perhaps in a few days can also praise a sin-pardoning God. Most that I have closely examined give a pretty clear account of being cut to the heart for sin; feel thankfulness that they are not in hell, see their need of a Saviour, and are convinced they must lead a new life or be lost. Hence they are led to implore forgiveness through the Redeemer's blood, and grace to help them on their way to heaven. What makes this appear the more singular to some well-minded people is, the order and stillness which were observed in the meetings prior to this period. Hence some who once thought well of us, now take the alarm at what they think enthusiasm. A revival of religion is like Ithuriel's spear: it makes persons assume their proper shape and character, and shews the carnal mind in its native and undisguised colours. Our meetings are become the common topic of conversation. Some wonder, some mock, some acknowledge the power of God, and several, not in Society, defend the cause to the utmost of their power. But as yet none of the *Enslavers* have believed on him. The good that is done is chiefly among the poor and middling classes of people.

Since this quickening began there has been a continual cry for books, especially Hymn books. It would be a work of mercy indeed, if some of our rich friends at home would send us two or three hundred pamphlets and little Hymn books. It

pains me to the heart that I have not books to distribute among the young converts, as many of them will be in danger from seducing spirits, and that doctrine of devils, *Antinomianism*. I have sometimes feared that the work of God among the Methodists would come to nothing in this province, but now I am abundantly encouraged, my heart dances when I see the young converts crowding to the meetings, or when I hear them declare their experience in the things of God, in a manner which is chiefly clear, simple and affecting.

This little town contains about two thousand inhabitants. There is a neat English church in it, besides our little chapel, which is old, ruinous, and inconvenient: and, at the most, it will not hold above four hundred and fifty people. Because of the war and other things our friends have hitherto been too poor to build a larger. But if the Lord continue to carry on his work among us, I trust we shall see a comfortable house erected, and the old ruinous one pulled down.

I have now been seven years in this country, and if consistent with my duty, would wish in about twelve months to return home, not that I am tired of a Missionary life: no blessed be God, I am determined to spend my strength and all in the cause of Jesus; but my health has suffered and does suffer daily. The extremely cold winters affect my breast in a very painful manner, and render me sometimes quite unable to undergo the toils of my mission, yet, by the blessing of God, I have seldom finched, tho' sometimes the consequences have been very painful. In the discharge of my duty I have had many discouragements both

from within and without; but what I have seen this month past more than recompences me for all my difficulties. The life of a Missionary in such a climate as this is both difficult and laborious. But the presence of Jesus can sweeten every toil, and make the wilderness blossom as a rose. One of our principal difficulties arises from our being too weak handed, too far separated from each other. Hence our labours for want of being seconded and continued, have sometimes failed of success. O for more young men of steady zeal, unwearied patience, and active lives! Then we might expect to see more fruit and more flourishing Societies. We are only six preachers in this immense track of wilderness, and if Mr. Black goes to Bermuda our number will be reduced. This circuit, of which the little city above-mentioned is the head, extends more than one hundred miles towards Canada, and there is no preacher but myself to supply it. I should esteem a line from you or any of our London friends a great favour. In the mean time, May the Lord direct you in the great work of saving souls, and make your life holy and happy!

This, dear Sir, is the prayer of your unworthy Son in the Gospel,  
 JOSHUA MARSDEN.

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On Wednesday, the 6th of May, the British and Foreign Bible Society, held their third Annual Meeting at the New London Tavern, Cheapside, which was numerously and respectably attended. The President (Lord Teignmouth), read from the chair, a very interesting Report of Proceedings during the last year. It appears that the Society have distributed, either gratuitously, or at reduced prices, many copies of Bibles and Testaments in various languages; and that by their encouragement

ment and pecuniary aid, presses have been set up at Basse, Berlin, and Copenhagen, for the purpose of supplying the Scriptures in the German, Bohemian, Icelandic and other languages, to countries which are in great need of them. The Society have further granted 2000l. to their corresponding Committee at Calcutta, for the purpose of aiding the translation of the Scriptures into the native languages of Oriental India.

Various other important particulars were stated in the Report, which evince the vast extent of the Society's operations, and the high degree of success which they have had in promoting the circulation of the Scriptures, both at home and abroad.

This Report, with extracts of Correspondence, list of Subscribers, state of Funds, &c. is now ready for delivery, and may be had at the Depository, No. 19, Little Moorfields.

### POETRY.

#### *On a well-formed Imagination.*

OH! blest of Heav'n, whom not the languid songs  
Of luxury, the siren; not the bribes  
Of sordid wealth, not all the gaudy spoils  
Of pageant honour, can seduce to leave  
Those ever-blooming sweets, which from the store  
Of nature, fair Imagination culls  
To charm th' enliven'd soul! What tho' not all  
Of mortal offspring can attain the height  
Of envied life; tho' only few possess  
Patrician treasures or imperial state;  
Yet nature's care, to all her children just,  
With richer treasures and an ampler state,  
Endows at large whatever happy man  
Will deign to use them. His the city's pomp,  
The rural honours his. What'er adorns  
The princely dome, the column, and the arch,  
The breathing marble, and the sculptur'd gold,  
Beyond the proud possessor's narrow claim,  
His tenuous breath enjoys. For him, the spring  
Distils her dews, and from the silken gem  
Its lucid leaves unfolds: for him the hand  
Of Autumn tinges ev'ry fertile branch  
With blooming gold, and blushes like the morn.

Each passing hour sheds tribute from her wings;  
And still new beauties meet his lonely walk,  
And loves unself attract him. Not a breeze

Flies o'er the meadow, not a cloud imbibes  
The setting sun's effulgence, not a strain  
From all the tenants of the warbling shade  
Ascends, but whence his bosom can partake  
Fresh pleasure, unprov'd. Nor thence partakes

Fresh pleasure only; for th' attentive mind,  
By this harmonious action on her pow'rs,  
Becomes herself harmonious: wont so oft  
In outward things to meditate the charm  
Of sacred order, soon she seeks at home  
To find a kindred order, to exert  
Within herself this elegance of love,  
This fair inspir'd delight: her temper'd powers

Refine at length, and every passion wears  
A chaster, milder, more attractive mien.  
But if to ampler prospects, if to gaze  
On nature's form, where negligent of all  
These lesser graces, she assumes the part  
Of that eternal Majesty, that weigh'd  
The world's foundations; if to these the mind

Exalts her daring eye; then mightier far  
Will be the change, and nobler. Would the forms

Of servile custom cramp her gen'rous pow'rs?  
Would sordid policies, the barb'rous growth

Of ignorance and rapine, bow her down  
To tame pursuits, to indolence and fear?  
Lo! she appeals to Nature, to the winds  
And rolling waves, the sun's unwearied course.

The elements and seasons all declare  
For what th' Eternal Maker has ordain'd  
The pow'rs of man: we feel within ourselves

His energy divine: he tells the heart,  
He meant, he made us to behold & love  
What he beholds and loves, the gen'ral orb

Of life and being; to be great like him,  
Beneficent and active. Thus the men  
Whom nature's works can charm, with God himself

Hold converse; grow familiar day by day  
With his conceptions; act upon his plan,  
And form to his the relish of their souls.

*Conference-Office, North-Green, Worship-Street,  
G. STORY, Agent.*





*Blackford St.*

Mr JAMES THOM Aged 56

*Preacher of the Gospel*

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THE  
METHODIST MAGAZINE,

FOR AUGUST, 1807.

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BIOGRAPHY.

MEMOIR of Mr. PETER MILL,

[ *Concluded from page 295.* ]

WE pass over several years of this eventful life, only selecting the following remarkable circumstance. In a removal from Newcastle to Arbroth, by sea, the vessel was in great danger of sinking. Mr. Mill heard the Captain say, "We'll get off in the boat and leave these good people, for they are prepared for death." He instantly went upon the deck, and after remonstrating with them on their cruel intentions of leaving him and his family to perish, he charged them not to quit the ship but to work vigorously at the pump. At his request they renewed their labour and God blessed the means with success. They were permitted to weather out the storm and to enter safely into port. Happy both for them and also for the owners of the vessel, that there was a Methodist Preacher on board.

As a proof how highly he was esteemed in his native place, we observe that during his continuance in the Dundee Circuit the Provost and principle men of Arbroth, took seats in the Chapel, which was much too small to contain the numbers who would have attended it.

We hasten forward to the last scene of his public life. That God, who so greatly blessed him in his first ministerial labours, was also very gracious to him in the last. An extraordinary revival of religion prevailed in the Pocklington Circuit through the labours of himself and Mr. Booth Newton. The Spirit of the Lord rested upon the congregations in a remarkable manner.

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Numbers

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Numbers were added to the Society this year, as also in the year following, as may be seen by consulting the Minutes for 1792 and 1793. Many instances could be given of the special presence of God in their meetings, producing the most blessed effects: numbers crying out from time to time, as on the day of Pentecost, "Men and brethren, what shall we do to be saved?" Once in particular, while Mr. Mill was preaching at Bugthorpe, the word of the Lord was like fire among the stubble, or like a hammer breaking the flinty hearts in pieces. Strong convictions seized the minds of the people. Repentant tears flowed from all eyes; and bitter wailings were heard on all sides, intermixed, at intervals, with the joyful exclamations of those who felt the love of God shed abroad in their hearts, as an evidence that their iniquities were forgiven. Four and twenty of those who wept and wrung their hands thro' distress of mind professed to have found peace with God that night; and proved, by their subsequent conduct, the reality of their conversion. The next day, Mr. Mill gave an exhortation to the new converts, three of whom had been the most forward of any in the village in deriding and insulting him a short time before: for the lions had now become lambs, and gladly resorted unto him for advice whom before they had persecuted. So great a change can the grace of God produce in the minds of the most virulent opposers of the gospel!

The revival took place, more or less, in every part of the Circuit, and required the incessant labours of the Preachers. His impaired constitution was unable to support such great exertions. Indeed, before this period, Mr. Carlile had said, "Brother Mill's soul is too great for his body." And now he sunk under the fatigue: for tho' the spirit was willing yet the flesh was weak.

One night, after preaching at Elvington and continuing in prayer and exhortation for a great length of time, (as was usual during this revival,) he was seized with spasms in his stomach, which, by their frequent returns, obliged him to give up that blessed employment in which he had been so earnestly engaged for many years. His heart was in it, and after he began to reside and keep shop in Hull he sometimes exclaimed, at the close of the day, "Shop-keeping is not my favourite work, but I thank God, that these poor hands can minister a little to my necessities." The feelings of his heart, arising from his situation, will be best conceived by his brethren in the ministry.

The presumption of being laid aside, as a worn out Preacher, has frequently been more painful to those who labour among us in the gospel, than the dread of any calamity which could befall them. If they might be permitted to pray at all upon the occasion, their language would be,

"My body with my charge lay down,  
And cease, at once, to work and live."

He honoured and loved his brethren, the Preachers, and although cast aside, like a broken vessel, yet he considered himself of their fraternity and was very desirous to go and see them before he died. He summoned up all his strength and went to the Manchester Conference in 1795. Tho' unable to meet them in the Chapels yet their affectionate attentions were highly grateful to his feelings. During the Conference, however, his sickness became so alarming that two of the Preachers were appointed to visit him every morning and report to the Conference the state of his health. Indeed he became so ill that he gave up all hopes of ever seeing his family again. With great difficulty he wrote a letter to Mrs. Mill, expressive of his strong confidence in the Lord, and of his certainty of a blessed resurrection to eternal life. After commending her and the children to the gracious protection of his heavenly Father, and assuring them he looked forward with joyful expectation to that day when they should meet again in a better world, he concluded with these words, "If the laws of eternity allow it, and I am permitted, I will become your guardian angel; smooth your bed in death, and conduct your happy spirit to the presence of my God."

But this sickness was not unto death. God was pleased to add a few more years to his life; and conducted him, by his kind Providence, back to Hull where he met with the assistance of his friends and was enabled to carry on the business of an Hatter and Hosier, till the day of his death, occasionally acting as a Local Preacher and Class Leader, as his health would permit.

Preparatory to an account of his last sickness and death, we shall take a short view of his character as a man and as a Christian. Altho' the foregoing pages speak sufficiently to his piety and usefulness as a Preacher, yet it may be observed farther, that his experience in divine things was clear and deep, and his intercourse with God, at the throne of grace, sweet and constant; for the promises of the gospel were a continual support to his mind. He lived by faith, and tho' his life was forfeited on earth, yet it was *hid with Christ in God.*

He possessed an excellent understanding and an undaunted mind, clear in its perceptions, firm in its resolves, and such as often prompted him to adventurous actions. Mr. Wesley, writing to a friend on particular business refers him to Mr. Mill for further instructions, observing, "I know Peter Mill: he is not a reed shaken with the wind."

His admirable presence and vigilance of mind were of considerable advantage to him as an itinerant Preacher, for in consequence thereof he could never be taken by surprise. Many anecdotes might be given to shew how usefully these gifts of nature were employed in the service of the people among whom he laboured. He was warm in his attachment, cheerful and frank in



his behaviour, and so wise in his counsels that his judgment might, on almost every occasion, be depended on. He loved to dwell on the subject of natural philosophy, and had a peculiar facility in leading the minds of others to admire the wisdom and goodness of God in his works. His conversation uniformly led to those subjects in which his friends were most interested. Having a key to the human mind, he opened it at pleasure to receive or communicate instruction on the best of subjects. Those who were acquainted with him will recollect how sudden and striking his transitions frequently were from temporal to spiritual things. We could say much more, but, as praises are not due to the dead and may have a bad effect upon the living, we forbear. If his virtues are at all commended it is for the benefit of those who survive him; setting an example of good before their eyes that they may be incited and encouraged to *go and do likewise*.

About three years ago, our departed friend was seized with a disorder of a very painful nature. He had been enabled, through grace to *do*, and now was called upon peculiarly to *suffer* the will of God. The first passage of Scripture, which the Spirit of God applied to his mind, (as already observed) was this, "I have chosen thee in the furnace of affliction." This passage recurring to his mind with all its former efficacy (as if about to receive its accomplishment) convinced him that his affliction would be severe and tedious: but that his Saviour would preserve him in the furnace and deliver him so that he might glorify his name. The sufferings of this afflicted servant of God were severe and painful throughout; yet not a murmuring or unguarded word was heard to drop from his lips. Like Job "he sinned not nor charged God foolishly."

At an early period of his affliction God had given him this promise with power, "I will be the strength of thy heart and thy portion for ever;" which promise he embraced "as all his own." Nevertheless, the grand adversary of mankind was permitted to thrust sore at him, and he was in heaviness thro' manifold temptations: but the Sun of Righteousness shone through all, and supported him amidst the dreadful conflict. It may be useful to give his own description of the exercises of his mind.—"I have been sorely tempted by the enemy; he beset and distressed me, yet I never lost my confidence in God. I prayed to him to have pity upon me, lest the spirit should fail before him which he had made. And the Lord answered me, 'I will bruise Satan under thy feet shortly.' I said, 'Why not now Lord?' when this promise was immediately applied to my mind, 'I will keep back that wicked one that he touch thee not.' At that moment the spell was broken and my soul sprung into day-light and liberty: and now the promises are all yea and amen to my soul." After this his mind was kept in perfect peace, Satan being no more permitted to disturb  
his

his joy. Often would he reply to his distressed wife, in answer to her affectionate enquiries respecting the state of his mind: "I told you that God had given me these promises," (repeating those just mentioned) "and still my soul exulteth in them." Some months ago, being much affected with the thoughts of his death, she said, "O my dear, if it were the will of God to raise you up again, so as to make your life comfortable, how happy and thankful should I be!" He replied, "No: you are not warranted to expect that God will work a miracle for you: I shall never be raised up till the morning of the resurrection. Let me go; I am going well: give me up: give me up."

His soul (to use his own expression) had always a "general run of the promises," but he every day looked for his "daily allowance," and was oft-times much comforted from particular passages of the word of God. Frequently would he call his family to sing,

" 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," &c.

in which he would join with all his might, and his speech became wonderfully clear and strong, insomuch that a person, who stood at the door one night, and heard him pray with his family, was perfectly astonished, and concluded, from the energy of his expressions as well as the matter of his prayer, that if ever man prayed under the immediate influence of the Holy Ghost, he did then. Once, in great agony of pain, and seated on the stairs, (for he was unable to move further,) he sung the greatest part of the 247th Hymn beginning at the 9th verse:

" Our souls are in his mighty hand,  
And he shall keep them still:  
And you and I shall surely stand,  
With him on Sion's hill!"

He was not sparing of his advice or instruction to the numerous friends who visited him. His exhortations to them were remarkably suitable and affecting, and attended with the blessing of God. His words may be remembered and repeated, but the energy with which he spake can scarcely be described. In the most forcible and affectionate language he warned a young gentleman of the danger he was in of imbibing those deistical principles which have been so industriously circulated throughout the nation. He recommended to him an attentive perusal of the Holy Scriptures, beseeching him to be a man of that one book. On the young man's remarking, "My father and mother, Sir, would be sorry to see you so low." "Low!" said he, "I was never so high in my life. I'm in prospect of a crown of glory." Te

To some young friends he thus spake, "Oh, I wished to see you to tell you that I have not believed a cunningly devised fable. Religion is a blessed reality. I know in whom I have believed." His discourse to his own family was peculiarly affectionate, exactly suited to their thoughts and feelings. He was unwilling to give them trouble: often thanked them for their kind attentions, and assured them, "fruit would spring from them." Many tender circumstances, interesting chiefly to themselves, may be past over in silence. However justly dear he was to them before, yet his tenderness to them, during his affliction, rendered him much more beloved. For his kindness made hard things seem easy, and sweetened every bitter cup. His words were precious, and tho' he is dead, by them, as well as by his example, he yet speaketh, and the remembrance of them perisheth not.

Time would fail us to notice all that he said; but towards the close of his afflictions his soul was so remarkably filled with love that it may be profitable to repeat some of his expressions:—"I am thinking of that poor lad and his mother:" (meaning Ishmael and Hagar) "they had but one well to drink of, discovered to them in a marvellous manner, but I see many wells of salvation opened to my soul: the day-spring from on high hath visited me. The Lord is my sun and shield: he will give grace and glory. He is my shepherd: I shall not, I do not want: he maketh me to lie down in green pastures. I have plenty to eat and plenty to look at,

' Oh to grace how great a debtor,  
Am I thus constrain'd to be?'

It seems as though the four-leaved gate of the Temple were set wide open for me: I go in and out when I like, and take whatever I want or whatever I please." Thus did he continually rejoice in God and abound in grace, frequently singing his favourite hymns, and breaking out, at intervals, in loud and earnest prayer for the Church of Christ and for the world.

Nor was his resignation to the will of God less exemplary than his confidence and joy were great: for when extreme pain had wrung from his eyes the unwilling tear, or extorted from his breast the long suppressed groan, he hath solemnly remarked, "Observe; I am not murmuring: I don't complain: I am quite resigned." Although he longed to be dissolved and to be with Christ, yet he patiently waited the Lord's coming; knowing that he was not slack concerning his promises; observing, "I have nothing to fear: the sting of death is removed. Though I have long lain among the pots, yet I shall rise: I shall rise like a dove, whose wings are covered with silver and yellow gold."

His legs beginning to swell, he cried out, "Glory be to God: here is another blessed messenger: my death warrant is signed." A

few evenings before he died, he said, "Oh that this might be the happy night when I should see my Maker face to face, then should I be rid of all these inconveniences, yet oh there is something in convulsive agonies at which human nature recoils."

We now come to the last stage of his earthly pilgrimage, the closing scene of all his sufferings. Early on the Sunday morning, the day on which he died, he broke out in singing,

"Of him who did salvation bring,  
I could for ever think and sing!"

He desired to see his wife, and thus addressed her,—“My dear wife, I am dying; I am going to glory: tell the Preachers, ‘Tho’ I have long lien among the pots, yet shall I be as the wings of a dove covered with silver and her feathers with yellow gold.’ Pray that I may not be convulsed in death.” He then himself prayed for the church, his family, and for the world, saying, “I love God; I love you all; I love all mankind.”

Mr. Bramwell visited him in the course of the morning, and heard him describe very distinctly the state of his mind. He exclaimed, “Had I a thousand tongues they should all be employed in praising God; and had I a thousand lives they should all be devoted to him.”

He dictated the following Note to be read in Scott-street Chapel, “Peter Mill, being just at the point of death, requests the prayers of the congregation that he may not be convulsed in his last moments.” Before he died, he called his children to him, blessed them, and embraced them with much affection. He then sung, but with great difficulty,

“Through the watry deep I pass,  
With Jesus in my view.”

A little after, at half past one o’clock, his happy spirit triumphantly fled away without a sigh or a struggle. The last word he was heard to speak was faintly, “Glory.” So easy was his exit that it was not known when he gave up the ghost; his soul having, as he often wished,

“Gently loos’d its bands and slipp’d away.”

He died on April 20, 1806, aged 55 years.

Here an active suffering life was closed by a peaceful and happy death. And while, from a display of the goodness of God to our deceased friend, we are encouraged to expect like hope and peace in the hour of death, we are also admonished to be like holy and useful throughout our lives. Reader, dost thou say in thine heart, “Let me die the death of the righteous, and let my last end be like his?” Reflect upon this account of one who

was a subject of divine grace for many years. "Follow him as he followed Christ: be thou also faithful unto death, and God will give to thee also a crown of life."

HULL.

July 23, 1806.

W. B. PLUMMER

### DIVINITY.

#### SERMON ON ISAIAH xxxiv. 16.

[Concluded from page 300.]

**T**HOUGH the arguments mentioned in the former part of this Discourse, are sufficient to answer all the objections of gain-sayers, and to produce a rational conviction that the Scriptures are of Divine origin and authority, yet it is only the application of them to our minds, our consciences, and our hearts, in their Divine light and power, which can produce a cordial persuasion, and saving knowledge that they are indeed the Word of God. I add therefore that the Divinity of the Scriptures is confirmed by the Holy Spirit, not only *outwardly*, but likewise *inwardly*, and that

First, By awakening the consciences of men. The Spirit applies the word of the law to the conscience of the sinner, and excites him to lay that salvation to heart, which he was unconcerned about before, John xvi. 8; Rom. vii. 9. Thus he is convinced of *sin*. His original and actual sins are set in order before him. Rom. iii. 20. And the Spirit does likewise bring the curse of the law home to his conscience, (Gal. iii. 10,) so that he discovers it to be God's curse, (Lam. iii. 65,) heavier than mountains of lead, and that it is upon him in particular; and thus he is made sensible of his *misery*, Rom. iv. 15;—vii. 10, 24. Has any creature power like this of the Word of God? Or can any book, wrote by man, compel the heart to tremble at the repetition of it, as this can? Even a Felix on the bench, when a poor prisoner preaches this word at his bar, is made to shake. Who, but God, could make those monsters of men, that had embred their hands in Christ's blood, and had scorned his doctrine so far as to account the professors of it fools and ideots, become so affrighted and distressed in their minds, as to cry out in the public congregation, "Men and brethren, what shall we do?" Acts ii. 36, 37.

Secondly, By comforting the awakened soul. *A wounded spirit*, saith Solomon, *who can bear?* And we also ask, Who can cure? The distress of an afflicted conscience arises from a deep sense of God's wrath for sin, and none can remove this, but He that can infallibly assure the soul of pardoning mercy; and certainly, God

alone can do this. The Word, therefore, which is the mean and instrument of it, and which is able likewise to fill the soul with joy unspeakable and full of glory, must come from God. This is a truth so certain, that we need not ascend up to heaven for further confirmation in the belief of it. Now that Holy Spirit which indited this Word, hath sealed it upon the hearts of innumerable multitudes of believers in all ages. Ephes. i. 13, 14. 1 Theſſ. i. 5, 6.

Thirdly, That Word which the Holy Spirit makes use of to convert the hearts of rebellious sinners to God, and renew them after his image, must be from God, Psal. xix. 7. When John's disciples came to the Lord Jesus, to be resolved whether he was the Christ or not, he directs them to take their answer from the wonderful works that he wrought. "Go," saith he, (Matt. xi. 4, 5.) "and shew John again those things that ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them;" or, (as it is in the original,) are gospelized; i. e. transformed into the very nature of the Gospel, and actuated by that Spirit which breathes therein. For the converting and renewing power of the Gospel is the most astonishing of its effects, and affords such a demonstration of its Divinity, as reason itself cannot oppose. Is it beyond the power of the most glorious angel to make the least blade of grass? Much more is it beyond his power to make fallen man a *new creature*, to regenerate him, and cause him to love what before he hated, and to hate what before he loved; yea, to love only what God loves, and to hate what he hates; in short, to make a person who was *earthly, sensual, and devilish*, to become *heavenly, spiritual, and divine*. This is therefore the Lord's doing, and this effectual Word of salvation must be the Word of God. Eph. vi. 17. 1 Theſſ. ii. 13.

Having now, as I proposed, fully proved the authenticity and divinity of the Scriptures, or that the Bible is THE BOOK OF THE LORD, I proceed,

II. To exhort you, to *Seek out of this Book of the Lord, and read.*

I would here make use both of motives and directions.

First, the motives that ought to prevail upon you to do this, are,

1. *The command of God*, in the text, a command also given and urged Deut. vi. 6, 7. Christ himself likewise enjoined, *Search the Scriptures.*

2. You are soon *to be judged* by the Scriptures. This is one of the books that shall be opened in the day of Judgment, as is mentioned Rev. xx. 12. The word that I have spoken, (says Christ) the same shall judge you in the last day, John xii. 48.

3. It is an exercise *very pleasing to God*, when performed in faith. The Holy Spirit commends it in the Bereans, in Apollos, and Timothy, and pronounces a particular blessing upon him that is engaged in it. *Blessed is he that readeth, &c.* Rev. i. 3. And again, *Blessed is the man whose delight is in the law of the Lord,* Psalm i. 2.

4. To read the Scriptures will also be found *very pleasing*, and productive of *comfort to yourself*, if you do it with a suitable disposition of mind. Thus the Psalmist speaks, *I will delight myself in thy statutes. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth,* Psalm cxix. 16, 103.

5. It is the most *honourable* employment to read and seek out of the *Book of the Lord*, for thereby we are admitted into the presence-chamber of Jehovah, and have the honour of hearing him speak to us. The Bible is the best of books. It is Christ's last Will and Testament, wherein he has bequeathed to every true believer, the most glorious inheritance, the most rich legacies, and saving blessings.

6. It is most *profitable*; for it gives sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead. It is a treasure for the poor, a counsellor for the doubtful, a comforter for the distressed, a cure for all the disorders of the soul, and a sword for the Christian soldier, wherewith he is continually to fight against the temptations of the world, the flesh, and the Devil.

7. The Holy Scriptures were given to you for this end, that they might be read and studied. *Whatsoever things were written aforetime, says St. Paul, were written for our learning, that we through patience and comfort of the Scriptures might have hope,* Romans xv. 4.

8. It has been the practice of all real believers in all ages, to read the Scriptures, as David, Daniel, the Bereans, Apollos, Timothy, and innumerable others; and the Holy Spirit gives it as the never-failing character of the godly, that they will *delight in the law of the Lord, and meditate therein day and night.*

9. Study the Holy Scriptures, because the way of salvation is to be found in them. *They are able, says St. Paul, to make you wise unto salvation: In them ye think, says our Lord, that ye have eternal life, and they are they which testify of me,* John v. 39.

10. They are the sufficient and only rule of our faith and practice. *To the law and to the testimony, if men speak not according to this word, it is because there is no light in them,* Isa. viii. 20. The Lord God himself says to each of us, *Thou shalt not go aside from any of the words which I command thee, to the right hand, or to the left,* Deut. xxviii. 14. And how can we observe this rule unless we know it? God has given each of us our post in this world, and the Bible is the book of our instructions, and shall we not read

read and examine its contents? The lawyer studies his law-books, and the physician his medical books, and shall not we, who profess ourselves followers of the Lord, study the Book of the Lord?

11. It is an unspeakable privilege we are favoured with, in having this blessed book to read and be acquainted with. Before the time of Moses, in the wilderness, none enjoyed this blessing. In the time of David, there was not much more of the Scriptures than the five books of Moses, yet how does he rejoice in, and commend that small part? See Psalm cxix. But now the whole of the sacred Canon is granted us, this glorious image of God has received the finishing-stroke, and the New Testament throws light upon the types, and shadows, and dark prophecies of the Old. And are we insensible of so great a mercy? The Heathens, who still include above two parts out of three of the whole world, have not this precious treasure opened to them. And in our own land before the Reformation the use of it was forbidden to the people. But we have it, and are urged to make use of it. Let us seek then out of this Book of the Lord, and read.

Lastly, Let us consider that the consequences of slighting the Word of God will be very dreadful. *This is the condemnation, says Christ, that light is come into the world, and men love darkness rather than light, because their deeds are evil,* John iii. 19. Those men must necessarily walk in darkness, who will not make use of the light, and darkness here leads to everlasting darkness and misery hereafter.

Secondly, for Directions:

1. See that you be well grounded in the belief of whatever the Word of God reveals; its *commands*, that you may conform yourself to them; its *threatenings*, that you may thereby be deterred from sin; and its *promises*, that you may thereby be encouraged to deny your own will, and to seek holiness and heaven.

2. Set an high esteem on it. None will be at great pains in seeking after that which they do not value. Especially prize it on account of its Author. The Men of Ephesus thought they had reason to be zealous for the image of Diana, because they fancied it fell down from Jupiter. Your Bible is a Book really come from God.

3. Be very thankful for it. God hath not *dealt so with every nation*, neither have the Heathen his judgments or his laws. Praise the Lord that you have them. Psalm cxlvii. 20.

4. Read it with design and desire of being instructed and receiving spiritual good by it. *Desire, says St. Peter, the sincere milk of the word that ye may grow thereby.* To this end, read it with application to your ownself in particular, with the closest meditation, and the greatest diligence; above all pray for the teaching and influence of the Holy Spirit to make the word effectual to the saving of your soul.



5. Labour with all diligence to put into practice whatever you learn from the Word of God. *Be you a doer of the Word, and not a hearer, or a reader only, deceiving your own-self.*—James i. 22.

## The TRUTH of GOD DEFENDED.

TO THE EDITOR.

Dear Sir,

**I**N an age like the present, in which Infidelity is so prevalent, and human reason is cried up as sufficient to every purpose of religion; while the Gospel of Jesus Christ is very generally neglected, and by many treated with contempt,—any attempt to shew the weakness of the one, and the glory and excellency of the other; must be an acceptable service to the cause of truth, and piety. The following extract from a sermon of Dr. Sherlock, on 1 Cor. i. 21. has manifestly this tendency. I am, &c.

J. A.

*The World by Wisdom knew not God.*

I DO not wonder (says the Bishop,) that those who have been conversant with the writings of the ancients, and have been entertained with the just and fine reflections to be met with therein on the attributes of God, considered as Maker and Governor of the world, and of mankind in particular, should conclude, that those who thought, and talked so clearly of these things, had also as clear notions of the religious service due to him, and to him only. What has led to this conclusion, I conceive to be this: There is so plain a connection between the relation we bear to God, and the religious duty we owe him; and the argument is so familiar to us, that we almost naturally suppose that every man who maintains the principle, cannot fail of seeing the conclusion. The conclusion, indeed, is so natural, that if it be overlooked, nothing can more sensibly prove the weakness of human reason, in opposition to prevailing errors and superstition; and nothing can more effectually shew us how unable these wise men were to reform the world, since with all their wisdom they could not reform themselves. Yet this was the case; and St. Paul lays it to their charge, that, “When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God, into an image made like unto corruptible man, and to birds and four-footed beasts, and creeping things.”

To prove the truth of the Apostle's assertion, we have only to advert to the conduct of Socrates of Athens, one of the wisest and best of the ancient philosophers: and were the wise men of antiquity to plead their cause in common, they could not put their defence into better hands.

We have an account of the speculative opinions of many of the wise men of Greece, preserved to us in authors of great credit; but of their practice in life, very little is said; which makes it hard to judge what influence their opinions had upon their conduct, or how consistent they were in attending to the consequences of their own doctrines. The case might have been the same with Socrates, had not a very particular circumstance occurred, which obliged him to explain his own practice, with respect to the religion of his country. He had taken such liberties in conversation about the Heathen deities, and the ridiculous stories told of them, that he fell under a suspicion of despising the gods of his country, and of teaching the youth of Athens to despise their altars, and their worship. Upon this accusation he is summoned before the Great Court of the Areopagites; and happily the apology he made for himself is preserved to us by two of the greatest of his scholars, and the best writers of antiquity, Plato and Xenophon: and from both their accounts it appears, that Socrates maintained, before his judges, that he worshipped the gods of his country, and that he sacrificed in private and in public upon the hallowed altars, and according to the rites and customs of the city. After this public confession so authentically repeated by two such able hands, there can be no doubt of his case. He was an idolater, and had not, by his great knowledge and ability in reasoning, delivered himself from the practice of the superstitions of his country. You see how far the wisdom of the world could go: give me leave to shew you what the foolishness of preaching could do in the very same case.

St. Paul was accused in the same city of Athens, of the same crime, that he was a setter forth of strange gods; and before the same Great Court of the Areopagites, he made his apology, which is likewise preserved to us by St. Luke, in the 17th chapter of the Acts. We have then the most wise, and the most able of the wise men of Greece, and an Apostle of Christ in the same circumstances. You have heard the philosopher's defence, that he worshipped the gods of his country, and as his country worshipped them. Hear now the apostle: "Ye men of Athens," says he, "I perceive that in all things ye are too superstitious: for, as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you: God that made the world, and all things therein. This God," he tells them, "is not worshipped with men's hands, as though he needed any thing:

thing:—Nor is the Godhead like unto gold, or silver, or stone, graven by art and man's device." He then calls upon them in the name of this Great God, to repent of their superstition and idolatry, which God would no longer bear; "Because (says he,) he hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Which of these two now was a preacher of true religion? Let those who value human reason at the highest rate, determine the point. The manner in which Socrates died, was the calmest, and the bravest in the world; and excludes all pretence to say that he dissembled his opinion and practice before his judges, out of any fear or meanness of spirit; vices with which he was never taxed, and of which he seems to have been incapable.

The city of Athens soon grew sensible of the injury done to the best and wisest of their citizens, and of their own great mistake in putting Socrates to death. His accusers and judges, became infamous.\* The people grew extravagant in doing honour to the memory of the innocent sufferer. His doctrines upon the subjects of Divinity and Morality, were introduced into the world, with all the advantage that the most able, and polite pens could give; and they became the study and entertainment of all the considerable men who lived after him.

From the death of Socrates, to the birth of Christ, were about 400 years, which was time sufficient to make trial how far the wisdom of Socrates, attended with all the advantages already mentioned, could go in reforming the world. But what was the effect of all this? Can you name the *place* where religion was reformed? Can you name the *man* who was so reformed? No; none such are to be found; and how should they? Since the greater the credit and reputation of Socrates were, the more strongly did they draw men to imitate his example, and to worship as their country worshipped.

Consider on the other side what was the consequence of preaching the gospel. St. Paul entertained the Athenians with no fine speculations; but laid before them, in the *plainest dress*, the great and momentous truths of religion: he openly rebuked their idolatry, and condemned their superstition. The gospel was preached in the same manner every where. The first preachers of it were enabled to support it by miracles, and most of them shed their blood in defence of its truth. By these means they acquired great

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\* The Athenians were so grieved for the death of Socrates, that all public schools in the city were shut up. Melitus, one of his accusers, was trampled to death by the multitude: and Anytus, his other accuser, avoided the same fate by a voluntary banishment. A Brazen Statue was afterwards erected to the memory of Socrates.

credit and authority in the world. But in these two cases there was this great difference. The corrupt example of Socrates was a dead weight upon the purity of his doctrine, and tended to perpetuate superstition in the world. The authority and example of the Apostles went hand in hand, and united their force to root out idolatry. There was this farther difference too. The doctrines of Socrates were adopted only to the *learned*; but the doctrines of the Gospel were *artless* and *plain*, and suited to *every man's capacity*.

For near 400 years the disciples of Socrates had the world to themselves to reform it if they could; but in all this time, there is no evidence that the religious state of the world was the better for their wisdom: but in much less time the gospel prevailed in most parts of the known world.\* Wherever it came, idolatry and superstition fled before it: and in little more than three centuries the Roman Empire became Christian, which completed the victory over Heathen deities. And if we may judge by this comparison between the wisest of the Heathen, and an Apostle of Christ, it will appear plain—"That the world, by *wisdom*, knew not God; and that God, by the *foolishness of preaching* has provided salvation for them who believe."

J. A.

## REVIEW.

MEMOIR of the the Expediency of an Ecclesiastical Establishment for British India, &c.

By the Rev. CLAUDIUS BUCHANAN, M. A.

One of the Chaplains at the Presidency of Fort William in BENGAL.

**T**HIS publication is addressed to the late Archbishop of Canterbury, but it is designed as an Appeal to the British nation at large. We wish, however, that it had been printed in a less expensive form, in order that it might have been more generally read. We are not unacquainted with Mr. Buchanan's zeal for the propagation of genuine religion in India, and we hope that his Memoir will meet with that attention in England which it deserves.

\* Tertullian, who wrote his apology about 200 years after Christ, which he dedicated to the *Magistrates* of the Roman Empire, especially to the Senate, has these words,—"We are but of yesterday, and have filled all places belonging to you, your cities, islands, castles, towns, councils, your very camps, tribes, companies, the palace, senate, and forum; we have left you only your *Temples*." Within a hundred and fifty years after, even the *Temples* were converted into Christian Churches.

The Gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa and Malay languages; and the whole Scriptures have been translated into the Bengalee language.

When Ptolemy Philadelphus, about 300 years before the Christian era, invited to Alexandria in Egypt, seventy two learned natives of Judea, to translate the Hebrew Scriptures into the Greek language, he did not foresee the great advantage which would arise to the world from that translation, (the Septuagint) or that it would be quoted by the promised Messiah as the canonical version of the sacred original. This illustrious act of Ptolemy has rarely been proposed to Christian nations as an example worthy of imitation.

Mr. Buchanan gives us a doleful representation of the state of religion in India; but we do not doubt its accuracy. He says that in places in which there is no divine service, all respect for Christian institutions wears away; and the Christian Sabbath is no otherwise distinguished than by the display of the British flag. Europeans, in general, instead of keeping the Sabbath holy, profane it openly. The Hindoo works on that day, and the Englishman works with him. But the Hindoo will not work with the Englishman on Hindoo holidays.

The constant observation of the natives is, that "the English have no religion," and an Englishman is, in their eyes, "the Casir," that is the Infidel. Since the Scriptures have been translated into some of the vernacular languages of India, the natives have read them. But they say "that although there are good principles in our Holy Book, they might expect something more than *internal* evidence, if we would wish them to believe that "it is from God, or even that we think so ourselves."

The Hindoos have no moral *books*. They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it. They are timid and abject in the extreme, and passive enough to receive any vicious impression.

The English government have lately found it necessary to make a law to prevent parents from sacrificing their children. But in the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands, within thirty miles round Calcutta, the most civilized part of Bengal.\*

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\* Death is inflicted by the Hindoos in various ways, from the influence of custom, or from supposed religious duty. Children are sacrificed by their parents to Gunga, or hung up on trees in baskets, and devoured by birds of prey. Men and women drown themselves in the Ganges, at the places which are reputed holy. Widows are burnt alive, and some buried alive with their deceased husbands. It has been calculated that in the northern provinces of Hindoostan above ten thousand widows are burnt or buried alive annually.

Lord Teignmouth, while resident at Benares, was well acquainted with the revengeful and pitiless spirit of the Hindoos. In 1791, a Brahmin having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate the persons who were sent, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching the house he cut off the head of his deceased son's widow, and threw it out. In 1798, a Brahmin had a quarrel with a man about a field, and by way of revenging himself on this man he killed his own daughter. "I became angry," said he, "and enraged at his forbidding me to plough the field, and bringing my own little daughter, Apmunya, who was only a year and a half old, I killed her with my sword."

"Would not the principles of the Christian religion," Mr. Buchanan asks, "be a good substitute for the principles of these Brahmins of the province of Benares?"

Mr. Buchanan tells us that altho' so great a number of Hindoo women sacrifice themselves every year in the vicinity of Calcutta; it is seldom that a European witnesses the scene, or hears of the event. At the time when the government passed the law for prohibiting the drowning of children, or exposing them to sharks and crocodiles at Saugor, there were many persons at Calcutta who had never heard that such enormities existed. Who cares about the Hindoos, or ever thinks of visiting a village to enquire into their state, or to improve their condition?

One of the festivals of the Hindoos is called the Rutt Iattra. "The rutt, or car containing the Hindoo gods, is drawn along by the multitude, and the infatuated Hindoo throws himself down before it, that he may be crushed to death by the wheels." At another festival, called Churruck Puja, men are suspended in the air by iron-hooks passed thro' the integuments of the back. This is an annual exhibition at Calcutta.

In speaking of the attempts to propagate Christianity in India, Mr. Buchanan states that, in the fifth century, a Christian Bishop from Antioch preached the gospel at Malabar, and that a small colony of Syrians accompanied him. When the Portuguese first arrived in India, they found a hundred Christian churches on the coast of Malabar. But the Portuguese were offended with the purity and simplicity of the doctrines of the Malabar Christians, and more particularly with the rejection of the supremacy of the Pope. The Bishop, Mar Joseph, was a man of singular piety and fortitude, and declaimed, with great energy, against the errors of the Romish Church. The Portuguese, at length, invaded his bishopric, and sent the Bishop bound to Lisbon. There are, however, at this day, thirty-two schismatic churches of Malabar, as the Roman Catholics call them, which consist of about

50,000 persons. Their manners are truly simple and primitive, and their discipline for the preservation of purity of morals, Mr. Buchanan informs us, would do honour to any Protestant church in Europe. In these Malabar churches the *Agapa* or love feasts, are celebrated at certain seasons, as in primitive times. On those occasions cakes, called Appam, are made of bananas, honey and rice-flour. The people assemble in the Church-yard, and arranging themselves in rows, each spreads before him a plantain leaf. When this is done, the clergyman, standing in the church door, pronounces the benediction; and the overseers of the church walking thro', between the rows, give to each his portion. "It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons, of both sexes, and of all ages, assembled and receiving together with the utmost reverence and devotion their Appam, the pledge of mutual union and love."\* Bartolomeo, p. 424.

The province of Malabar now forms part of the British dominions; and divine Providence has placed these churches under our government.

In speaking of the Christian Missionary, Mr. Buchanan observes most justly that, "Whether in the subterranean hut of frozen Greenland, or under the shade of a banyan-tree in burning India, a Christian Missionary surrounded by the listening natives, is an interesting sight. But who is this Missionary? He is such as was Swartz in India, or Brainerd in America, † or the Moravian in Labrador." How shall we estimate the sum of happiness produced by Swartz alone! Compared with him, a thousand formal philosophical preachers sink into nothing.

"Some of the English," says Mr. Buchanan, "think that we ought not to disturb the faith of the natives of India. But the king of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men."

The apostolic Swartz preached the gospel for fifty years among the Hindoos, and he was so highly esteemed by them, that his death was looked upon as a public calamity. An innumerable multitude attended his funeral, and the Hindoo Rajah, "shed a flood of tears over the body, and covered it with a gold cloth." ‡

Twice

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\* Bartolomeo, who was originally from Austria, was a bare-footed Carmelite, and not likely to show much partiality to schismatics, or those who separated from the Romish church.

† We recommend to our readers the Journal of the laborious and devoted Brainerd. It may be had at the Methodist Chapels, price 2s. 6d.

‡ Mr. Gericke, the fellow-labourer with Mr. Swartz in India, is also taken to everlasting rest. If any competent person in India, of truly evangelical principles, who was personally acquainted with those two excellent men, would publish a history of their lives, it might produce great good, both in India and Europe.

Twice Mr. Swartz saved the Fort of Tanjore. When the English and the Rajah had lost all credit with the people of the surrounding country, so that no provisions could be had, and the streets were covered with dead bodies: Mr. Swartz went forth and stood at the gate, and at his word a plentiful supply of provisions was brought into the Fort. He was repeatedly employed as a mediator, between the English government and the country powers. On one occasion, when the natives doubted the purpose and good faith of the English, they applied to Mr. Swartz, and said, "Sir, if you send a person to us, send one who has learned all your ten commandments."

In the year 1792, the "Society for promoting Christian knowledge," published the following character of Mr. Swartz:—"He is an example of all that is great and good in the character of a Christian Missionary. He hath hazarded his life through a long series of years for the name of our Lord Jesus Christ. His behaviour, while it has endeared him to the common orders of men, has procured him admission 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 his mission; and doing it without offence. There do we find him renouncing every personal consideration; 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."

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The WORD of GOD ILLUSTRATED.

OF THE NATURE AND NECESSITY OF CONVERSION.

*Extracted from Dr. PALEY.*

**T**HERE is no doctrine of the Holy Scriptures on which a greater stress is laid, or which is more frequently inculcated than that of *Conversion, Regeneration, or a New Creation*. It is every where represented in those sacred Oracles as of absolute necessity in order to salvation. (See Matt. xviii. 3. John iii. 3. Gal. vi. 15. 2 Cor. v. 17.) Nevertheless, those who preach this doctrine, how careful soever they may be to express themselves in the very language of Scripture, and to annex to their expressions only scriptural ideas, are very generally represented as mere *Enthusiasts or Fanatics*. The late Dr. Paley was certainly neither an *Enthusiast*, nor a *Fanatic*. His learned works on the



Evidences of Christianity and on Moral and Political Philosophy, which are in such high repute in our Universities, secure him against any such imputation. And yet Dr. Paley saw, and has borne testimony to the necessity of conversion.

The following short Extract from one of his Sermons, on this subject, sent us some time ago by a friend, may, to some of our Readers, cast some light on those many passages of Scripture which inculcate this doctrine, at the same time that it serves to remove prejudice and recommend the doctrine itself to their most serious attention.

“I do not, in the smallest degree, mean to undervalue, or speak lightly of such changes, whenever or in whomsoever they take place; nor to deny, that they may be *sudden, yet lasting*; (nay, I am rather inclined to think that it is in this manner that they frequently do take place) nor to dispute what is, upon good testimony alleged, concerning *conversion* being brought about by affecting incidents of life; by striking passages of Scripture; by impressive discourses from the pulpit; by what we meet with in books; or even by single touching sentences or expressions in such discourses or books. I am not disposed to question those relations unnecessarily, but rather to bless God for such instances, when I hear of them, and to regard them as merciful ordinations of his Providence.

“Now of the persons in our congregations, to whom we not only *may*, but *must*, preach the doctrine of Conversion *plainly* and *directly*, are those, who, with the name, indeed, of Christians, have hitherto passed their lives without any internal religion whatever. These are no more Christians, as to any actual benefit of of christianity to their souls, than the most hardened Jew; or the most profligate Gentile was in the age of the gospel. As to any difference in the two cases, the difference is all against them. These *must* be converted before they can be saved. The course of their thoughts must be changed: the very principles upon which they act, must be changed:—considerations, which never, or hardly ever entered into their minds, must deeply and perpetually engage them. Views and motives, which did not influence them at all, must become the views and motives which they regularly consult, and by which they are guided; that is to say, there must be a revolution of principle; the visible conduct will change, but there must be a revolution *within*. A change so entire, so deep, so important as this, I do allow to be a Conversion: and no one who is in the situation above described, can be saved without undergoing it; and he must necessarily both be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgot. A man might as easily forget his escape from a shipwreck.

"Whether it was sudden, or whether it was gradual, if it was effected, (and the fruits will prove that) it was true conversion, and every such person may justly both believe and say it himself, that he was converted at a particular assignable time. It may not be necessary to speak of his conversion, but he will always think of it, with unbounded thankfulness to the Giver of all grace, the Author of all mercies.

"The next description of persons, to whom we must preach *conversion*, properly so called, are those, who *allow themselves* in the course and habit of some particular sin. The allowed prevalence of any one known sin, is sufficient to exclude us from the character of God's children. And we must be converted from sin, in order to become such. Here then we must preach *conversion*.

"In these two cases, therefore, men must be *converted* and *live*, or remain *unconverted* and *die*. And the time of conversion can be ascertained. There must that pass within them, at some particular assignable time, which is properly conversion, and will all their lives be remembered as such. This description without all doubt, comprehends great numbers; and it is each person's business to settle with himself, whether he be not of the number, if he be, he sees what is to be done."

The person who duly weighs the preceding testimony of Dr. Paley, and considers the amazing stress which the Holy Scriptures lay upon conversion or regeneration, will not think the caution contained in the following article unnecessary, or misplaced.

### A FATAL MISTAKE.

**T**HE Mistake is this; that Christians may reckon themselves secure of the favour of God, if they are not guilty of cheating, whoring, drinking, robbing, and murdering. This is the error of the ignorant; and the artful flatter them in it, telling them, that if they do but lead what they call good lives, articles of faith are but matters of opinion, and therefore they need not be nice about their creed. To make this plausible notion the more agreeable, one of our poets, (who was never troubled with much religion,) has put it into rhyme :

"For modes of faith, let senseless zealots fight;  
His can't be wrong, whose life is in the right."

But a right life can no more grow upon a wrong faith, than grapes can grow upon thistles. This is true for more reasons than one; but chiefly because the worst sort of wickedness is the wickedness of the mind against God.

Consider the character of the Devil: he is a *Spirit*, and therefore cannot commit the sins of the body. He is no glutton, no drunkard, no miser, no adulterer; his wickedness is all of a spiritual kind; or, in other words, it is the wickedness not of the body, but of the spirit. It consists in opposing the wisdom of God; perverting his word, misrepresenting his justice, despising his incarnation, suggesting evil thoughts to men, promoting heresies, and dividing the church of Christ: in a word, it is the business of the apostate spirit to counterwork the ways of the Divine Spirit, by all the efforts of subtilty, falsehood, pride, malice, and contradiction. Therefore he who opposes God, as the Devil doth, is the disciple and minister of the Devil; and if he does the same work, what can be expected but that he will receive the same wages?

The WORKS of GOD DISPLAYED.

OF EARTHQUAKES.

[ Continued from page 314. ]

**I**N some of our late numbers we have mentioned the most striking phenomena with which the earthquake of Nov. 1, 1756, was attended on the surface of the earth. Those which happened below ground cannot be known but by the changes observed in springs, &c. which were in many places very remarkable. At Colares, on the afternoon of the 31st of October, the water of a fountain was greatly decreased: on the morning of Nov. 1, it ran very muddy; and, after the earthquake, returned to its usual state both as to quantity and clearness. On the hills, numbers of rocks were split; and there were several rents in the ground, but none considerable. In some places, where formerly there had been no water, springs burst forth, which continued to run. Some of the largest mountains in Portugal were impetuously shaken, as if it were from their foundations; most of them opened at their summit, were split and rent in a wonderful manner, and huge masses of them were thrown down into the subjacent valleys. From the rock called *Pedra de Alvidar*, near the hill of Fojo, a kind of parapet was broken off, which was thrown up from the foundation in the sea. At Varge, on the river Macaas, at the time of the earthquake, many springs of water burst forth, some spouted to the height of 18 or 20 feet, throwing up sand of various colours, which remained on the ground. A mountainous point, seven or eight leagues from St. Ube's, was cleft asunder, and threw off several vast masses of rock. In Barbary, a large

hill was rent in two; the two halves fell different ways, and buried two large towns. In another place, a mountain burst open, and a stream issued from it as red as blood. At Tangier, all the fountains were dried up, so that there was no water to be had till night. A very remarkable change was observed on the medicinal waters of Toplitz, a village in Bohemia, famous for its baths. These waters were discovered in the year 762; from which time the principal spring of them had constantly thrown out hot water in the same quantity, and of the same quality. On the morning of the earthquake, between 11 and 12 o'clock in the forenoon, the principal spring cast forth such a quantity of water, that in the space of half an hour all the baths ran over. About half an hour before this great increase of water, the spring flowed turbid and muddy; then having stopped entirely for a minute, it broke forth again with prodigious violence, driving before it a considerable quantity of reddish ochre. After this it became clear, and flowed as pure as before. It still continues to do so; but the water is in a greater quantity, and hotter than before the earthquake. At Angouleme in France, a subterraneous noise like thunder was heard; and presently after the earth opened, and discharged a torrent of water mixed with red sand. Most of the springs in the neighbourhood sunk in such a manner, that for some time they were thought to be quite dry.

At sea, the shocks of this earthquake were felt most violently. Off St. Lucar, the captain of the Nancy frigate felt his ship so violently shaken, that he thought she had struck the ground; but, on heaving the lead found he was in a great depth of water. Capt. Clark from Denia, in N. lat. 36. 24, between nine and ten o'clock in the morning, had his ship shaken and strained as if she had struck upon a rock, so that the seams of the deck opened, and the compass was overturned in the binacle. The master of a vessel bound to the American islands, being in N. lat. 25 deg. W. long. 40 deg., and writing in his cabin, heard a violent noise, as he imagined, in the steerage; and while he was asking what the matter was, the ship was put into a strange agitation, and seemed as if she had been suddenly jerked up and suspended by a rope fastened to the mast-head. He immediately started up, with great terror and astonishment; and looking out of the cabin window, saw land as he took it to be, at the distance of about a mile. But coming upon the deck, the land was no more to be seen, but he perceived a violent current cross the ship's way to the leeward. In about a minute, this current returned with great impetuosity, and, at a league's distance, he saw three craggy pointed rocks, throwing up water of various colours resembling fire. This phenomenon, in about two minutes, ended in a black cloud, which ascended very heavily. After it had risen above the horizon, no rocks were to be seen; though the cloud, still ascend-

ing, was long visible, the weather being extremely clear. Between nine and ten o'clock in the morning, another ship, forty leagues west of St. Vincent, was so strongly agitated, that the anchors, which were lashed, bounced up, and the men were thrown a foot and an half perpendicularly up from the deck. Immediately after this, the ship sunk in the water as low as the main chains. The lead shewed a great depth of water, and the line was tinged of a yellow colour and smelt of sulphur. The shock lasted about ten minutes, but they felt smaller ones for the space of twenty-four hours. Such were the principal phenomena of this very remarkable, and destructive earthquake, which extended over a tract of at least four millions of square miles.

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The PROVIDENCE of GOD ASSERTED,

To the EDITOR,

Dear Sir,

HOPING the following anecdote will be acceptable to the greater part of the numerous readers of your widely extended miscellany; if you choose to insert it, it is entirely at your service. I am,

Your's, affectionately,

T. TAYLOR.

ANECDOTE of the late VENERABLE JOHN WESLEY.

“TO do good and to communicate, forget not,” says the great apostle, “for with such sacrifices God is well pleased.” Although no works of our's can procure our reconciliation with God; that being effected only through the blood of the cross, and by faith therein; yet it is a delight to every good man to be useful to his fellow creatures. And it is an happy imitation of the Father of mercies, “who is good to all, and whose tender mercies are over all his works.”

During the space of near fifty years, that my lot has been cast among the people of God, I have known many of that amiable disposition; but I do not recollect any who excelled the late Rev. JOHN WESLEY. It was indeed, his' delight to do good. The following little circumstance will furnish your readers with one trait in the character of that great man.

Above forty years ago, when he and I were travelling together in Ireland, a sudden and heavy shower came upon us, and no inn being near, we took shelter in one of the little Irish cabbins, or huts

huts which the poor Irish inhabit. There were in it the mother and several children, all in miserable apparel. When the shower was over, and we had mounted our horses, having given our poor hostess what pleased her highly, Mr. Wesley, being fully as much pleased himself, said in his familiar manner, "O Tommy! what a satisfaction there is in doing good! Did you not see the pleasing gratitude in that poor woman's countenance, for the little that was given her? I think God sent that shower on purpose to drive us into that poor cabin." Perhaps it was so; however, it gave the great soul of that eminent man of God much delight, and so it does to all, who are like minded, to visit the fatherless and the widows in their distress, and to be helpful to such as need it. What is the dull joy the miser finds in brooding over his money; or the man of pleasure in squandering away his property and time in dissatisfying follies, to the rational satisfaction of doing good, of being merciful after our power? It was an heart-felt delight to Job, that, "the blessing of him that was ready to perish came upon him, and that he caused the widow's heart to sing for joy." See Job xix. 12, 13, 14, 15. I hope those two excellent institutions, the Benevolent Society, and the Sunday Schools will never cease, so long as there are poor objects starving in cellars and garrets, and so long as there are poor children, whose parents cannot, or will not give them an education. In both instances, good is not only done to the individuals, but to the community at large; not only to the present age, but to generations yet unborn.

T. TAYLOR.

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To the EDITOR.

Oldbam, March 23, 1807.

Dear Sir,

PRINTING is but a modern invention, having been providentially discovered by LAURENTIUS of Harlem, in consequence of cutting some letters on trees in a wood; afterwards rubbing them with ink, impressing a piece of paper upon them, and taking off the impressions, to amuse his grand-children. He first made use of *separater wooden types*, about 1430. FAUSTUS, of Mentz, and GUTTENBERG, of Strasburg, acquired and improved the art, in consequence of his original invention. This important discovery has been attended with beneficial effects: for to it are owing chiefly our deliverance from ignorance and error, the progress of Learning, the revival of the Sciences, and numberless improvements in Arts, which, without this noble invention, would

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have been either lost to mankind, or confined to the knowledge of a few. See Encyclopædia, article *Printing*. But, it must be acknowledged, it has also been attended with bad consequences; for while the press has teemed with admirable productions, how many pernicious ones has it sent forth! Immoral wits have almost choked this engine, designed for public utility, to scatter more diffusively their pestiferous and abominable compositions. The rage for indecent and hurtful books on the Continent is well known. And what are the morals of the people? What say intelligent and honest travellers who have made the tour? Modesty must blush, Humanity shudder, and Piety weep, at the shocking atrocities committed! And in this long and highly-favoured land, we too much imitate our profane and irreligious neighbours. Our circulating libraries abound with works that are calculated to poison the minds of those who read them. And do not many young persons, of both sexes, spend much of their leisure time in perusing those pages which contaminate their souls, and frequently prove the cause of their disgrace, misery, and ruin? To give notoriety to the scandalous and immoral literary efforts of those who are *set on fire of hell*, is certainly to join the wicked authors of them, in decrying religion, promoting vice, attempting the overthrow of the national character, and sapping the foundation of private happiness. These remarks shall introduce to your numerous readers an anecdote well deserving their notice, and which, it may be hoped, will have a good effect on a certain description of persons.

Some years before the Revolution, a lady, who sold books in Paris, was providentially led one day to hear Father Beauvegard, an eloquent preacher, in the church of Notre Dame. His discourse happened to be particularly levelled against irreligious books; and the lady had cause enough to reproach herself on that head, having been in the habit of selling many publications which were contrary to good manners and to religion. Interest had blinded her, as it does many others in the same line of business; but, penetrated by the sermon, she could no longer dissimble that impious and licentious books are a dreadful source of poison to the heart; and was compelled to acknowledge that those who print, or sell, or contribute to circulate them in any way whatever, are so many public poisoners, whom God will one day call to account for the evils they occasion. Impressed with these sentiments, she went to the preacher, and with tears in her eyes, she said to him, "You have rendered me a great service, by giving me to see how culpable I have been in selling many impious books; and I intreat you to finish the good work you have begun, by taking the trouble to come to my warehouse to examine all the books which are in it, and to put aside all those which may be injurious to morals or religion. Whatever it may cost me, I am determined

determined to make the sacrifice. I had rather be deprived of a part of my property, than consent to lose my soul." Accordingly, Father Beauvegard paid her a visit the next day, to examine her books. When he had separated the good from the bad, she took the latter, and, in his presence, cast them, one after another, into a great fire she had taken care to provide. The price of the works thus consumed, amounted, it is said, to about 6000 livres. She made the sacrifice without regret; and, from that time, endeavoured to sell no books but what might tend to counteract the evil done by the others. Every one, who has the least regard for piety and morality, will admire this excellent example. May we hope there are *some* who will "go and do likewise?"

T. WOOD.

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### The GRACE of GOD MANIFESTED,

In an Account of Mrs. SARAH PINDER.

**T**O adjust the excellence of the servants of God, when set in competition with the workers of iniquity, the sacred Oracles inform us, "The light of the wicked shall be put out,—his roots shall be dried up,—and his name shall rot: but, the memory of the just is blessed,—the righteous shall be had in *everlasting remembrance.*"

The subject of this memoir, when on earth, ranked with those who are *too* precious in the sight of the Lord to be suffered to fall into oblivion. Mrs. Pinder was born Feb. 11th, 1780, at Ridge-hall, in the parish of Chapel-en-le-Frith, Derbyshire. She was the daughter of Mr. Henry Yates, now of Castle-naze in the aforesaid parish. Her mother was the daughter of the late pious Mrs. Amy Taylor, of Barmoor, Peak Forest. Mrs. T. was one of the oldest Methodists in that neighbourhood. It was under the ministry of Mr. David Taylor, that she discovered the value of her soul, the danger to which sin exposed it, and the way of salvation through faith in Christ. D. T. was one of the first Methodist Preachers, and at that time, it seems, was an indefatigable and an useful man. In that day faithful ministers were few, and opportunities of hearing them seldom occurred.

Mrs. T. having the care of a rising and increasing family, was not often favoured with an opportunity of hearing the word preached: hence she carried the burden of her sorrow several years before she obtained a sense of God's love manifested to her in the remission of sins. This blessing she received under the ministry of Mr. Matthew Mayer, of Stockport, who was an instrument of spiritual good to many in that neighbourhood. Such



was the piety and zeal of Mrs. T. that she was excelled by few. With ardent desire for the best interests of her fellow-creatures, she fought their eternal salvation, presenting the church of God before his throne of grace, with warm desire and fervent prayer: and with true liberality, and modest secrecy, she also supplied the temporal wants of its members. Averse to the parade of the ostentatious Pharisee, her method of administering pecuniary aid was a comment on our Lord's command, "When thou doest thine alms, let not thy right hand know what thy left hand doeth." After running with patience the heavenly race for a series of years, this venerable christian attained the goal in a good old age, surrounded by her offspring to the fourth generation.

At an early period Mrs. Pinder, whom I shall now call by her Maiden name Miss Sarah Yates, was instructed by the precepts and example of her pious grandmother, united with other means, to shew her the way of life, and from her infancy was taught to treat sacred things with reverence, and by her mother was constantly conducted to the house of God. Much to be reprehended is the conduct of those parents, who, while they attend public worship themselves, suffer their offspring to wander in the streets, or rove in the fields, without restraint. Mrs. Yates piously and constantly endeavoured to preserve her children from this evil, by insisting on their attending with her the worship of God. As Miss Sarah Yates possessed an enquiring mind from a child, divine truth began to dawn gradually on her heart, discovering the depravity of her nature and the necessity of a divine change. When her two eldest sisters began to fear God, and unite themselves to his people, their diligence reproved her indifference; but she yielded so far to the depravity of her nature as to oppose and even persecute them, for what she was afterwards obliged to allow was the most important of all things. Such is the inconsistency of a heart unrenewed by the grace of God! Hearing the gospel, however, from time to time, with the conversations, advice, and prayers of pious people, and knowing that she was accountable for these privileges to God the Judge of all, she was frequently much affected, under an apprehension that her misery might be augmented by the abuse of them. This I believe, was in the beginning of 1795, when she plainly perceived religion to be of the utmost importance, and those who enjoyed it, the most desirable acquaintance. Hence it became the prevailing desire of her heart to join in their worship, and partake of their privileges. She now proposed to accompany her sisters when they attended the private meetings of the children of God. But as she had had, so recently, an aversion to such means of grace, they suspected that her motives were not pure, and therefore prudently refused the privilege she requested. Thus, with Saul of Tarsus, having persecuted the church, like him she was now suspected of hypocrisy, or bad designs, by those with whom she wished sincerely

to unite. Supposing that their refusal portended no good, she interpreted it as a mark of God's everlasting displeasure; and began to fear that her sins were too great to be forgiven. Gloomy prospects of future misery began to present themselves; the natural sensibility of her heart gave keenness to her feelings, and her views being concealed in her own breast, her state became dismal, and she was ready to conclude that the mercy of God was clean gone for ever, and that her condition was now past remedy.

This year she was sent to Miss Marsden's school, near Bury in Lancashire, where she wisely resolved, that every improvement and accomplishment pertaining to the present life should be subservient to the eternal state awaiting her. Persuaded that the fear of the Lord is the beginning of wisdom, she determined to pursue this as the one thing needful, and blessed be God, her resolutions and desires, were not like those of too many, as the transient blaze of a moment, but durable. While at this school her convictions and desires were nourished by the pious ladies under whose care she was, and hope soon began to shed its cheering rays on her before-beclouded mind; so that she was encouraged to seek salvation through Jesu's blood. At the Christmas recess she returned home, when the change in her general deportment assured her friends that her time had been well employed. For although she had not obtained the knowledge of salvation by the remission of sins, she was evidently advancing towards this felicity. And having attended a prayer-meeting in the neighbourhood, in which different persons had engaged in the holy exercise of supplication, her soul being in great distress, and athirst for God, after the conclusion of the meeting, she requested that a few serious persons, of the company in which she then was, would join with her in earnest intreaties to the Almighty that he would

Assure her conscience of its part  
In the Redeemer's blood.

With this request they cheerfully complied, and He, whose ears are ever attentive to the prayers of the righteous, fulfilled their request, and gave her a satisfactory evidence of her acceptance with him.

And now, knowing the happy influence of divine truth upon the human mind, she endeavoured to encrease her acquaintance with the word of God. How much she loved, and how often she perused the sacred volume, may be gathered from her Bible, where the doctrinal, experimental, and practical parts have been particularly marked with her pen or pencil. Searching the Scriptures daily, she gained clearer discoveries of her duty to God and her fellow-creatures, and of the many blessings with which she was favoured. Hence she saw the obligations she was under to devote herself

herself unreservedly to his service. A friend who had been acquainted with her from her childhood, and with whom she met in class for about nine years, says in a note to the writer of this memoir, "From the time of her first finding peace with God, whatever might occur, I never knew her without an unshaken confidence in Jehovah."

She knew that the means of grace were instituted by the Great Head of the church; therefore she was scrupulously careful not to omit any of them which Providence put it into her power to attend. And in particular, being sensible of the advantages resulting from frequent interviews with her fellow Christians, she had a special regard for that part of the Methodist discipline, termed "meeting in class."\*

Youth is exposed to many temptations. These our young friend, like other young persons, was exercised by; but looking to Jesus the captain of her salvation, she was enabled to hold on with a steady course in her way to the kingdom.

On July 3, 1804, she was married to Mr. Thomas Pinder, who was then stationed as a Preacher, in the Congleton Circuit. Conference being near, her friends wished her to tarry with them until her husband should receive his next appointment. However, at the request of Mr. Pinder's friends, she accompanied him for a few days in his circuit. During this excursion she experienced some refreshing seasons from the presence of the Lord, and many individuals were comforted while the occasionally addressed the throne of grace in meetings for social prayer. About this time, her worthy grandmother, mentioned at the beginning of this memoir, for whom she had a just esteem, was seized with an affliction, which was sent of God to bring her body to the receptacles of the dead, while the Sun of Righteousness ripened her soul for the heavenly garner. Previous to Mrs. Pinder's marriage, her grandmother had expressed a wish that the Lord might suffer her to do the last kind office of closing her eyes and committing her body to the earth, before she left the country. To this request the good Lord lent an ear, and a few days after her espousals she was called to the house of mourning, where she was reminded that human joys, however formed, are transient, and pass away like the elusive visions of the night. Her tender and feeling mind could not view the ravages of death upon one whom she

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\* The nature, and advantages of these weekly meetings for a communication of experience, are set forth in an instructive and edifying manner, by Mr. Joseph Sutchiff, in a small pamphlet entitled "The Mutual communion of Saints," price sixpence, which may be had at any of the Methodist chapels in town or country. This little tract ought to be read by every Methodist. Indeed, it is well worthy the perusal of Christians of every denomination. The writer of these remarks read it many years ago, and received from it not only much information, but also much spiritual edification; and he still frequently reads it, and always derives comfort and satisfaction from its contents.

tenderly loved, without emotions of grief, and yet even here she  
 “Reap'd advantage from her pain.”

The admonitions given from the dying lips of Mrs. Taylor, were very impressive. At one time observing Mr. and Mrs. Pinder standing by her bed-side, though on the very confines of the grave, she raised her voice and said, that devotedness to God would be the most secure basis of a proper affection for each other, and observing the tears of her affected grand-daughter, with an animation of mind and energy of voice not soon to be forgotten, she said, ‘Did the Lord ever prove unfaithful? Did he ever leave thee, when thou didst trust in him?’ To which Mrs. Pinder returned ‘No.’ Then replied this experienced Christian, ‘Continue to trust him and he will never leave thee.’

Mr. Pinder being stationed for the Colchester circuit, their appointed place of residence was Harwich, where new exercises awaited her. Mr. Pinder had not got round his circuit before he was seized with a fever which threatened his life. To give him every possible attention, she for five nights successively, forbore to admit the refreshment of sleep. This was in October. Lately married, in an early state of pregnancy, upwards of two hundred miles from her friends, and expecting soon to be left a widow, she had a loud call for the exercise of faith. This part of the divine Panoply she used, not with the insensibility of Stoicism, but with holy resignation to his will, whose word assured her that “All things work *together* for good to them that love God.” It pleased the Lord however, to raise her husband from this affliction, and she accompanied him to a friend’s house, on his first taking his circuit again. This was in the beginning of November, when about nine o’clock at night, a heavy storm of thunder, accompanied with strong flashes of lightning commenced, one of which seeming to strike Mrs. Pinder, had like to have been of serious consequence. But she suffered with resignation, confided in her God, and in a while, enjoyed, for a short space, a return of moderate health. But, upon the whole, this was a year of general affliction. In the midst of it, however, in patience she possessed her soul.

At the request of her mother, in July 1805, she visited Derbyshire, intending to continue at home until she recovered from lying in. At the Sheffield Conference Mr. Pinder was appointed to the Belper Circuit. Belper being near her native place, the idea of spending a year so nigh her friends afforded them considerable satisfaction. During her stay here, she wrote several letters. In one to her husband, while in his Circuit, she writes, “I received yours and am truly thankful to hear you are so comfortable in the things pertaining to this life, but *much more* so to hear of your prosperity in spiritual things. The welfare of your soul lies near

my heart. I long to be with you, but in my present state could be but of little service; therefore, am thankful that I am under the care of my mother. I commend you to him who will keep what we commit to his charge unto that day." In another of prior date, having heard he was not well, she says, "I sympathize in your indisposition. This is one of the many things which is to work for your good. It is impossible that *real evil* should happen to the righteous. We are constantly under the eye of the omniscient Jehovah. We are his possession,—his peculiar treasure, yea, united to him; for Christ is the head, and we are the members of his body; therefore, whether we are in prosperity or adversity, health or sickness, life or death, all is well while Christ is ours. The connection, which subsists between the mind and the animal frame, shews us the necessity of acquiring that divine serenity of mind which fortifies the soul against the storms, to which it is exposed, while sailing across the boisterous ocean of this visionary world. Live near to the Fountain of Life. Here you will always be receiving from the source of good, and will be enabled to bring forth, from divine treasures, *things new and old*. I often think there is but a thin partition between the two worlds. Our dying and departed friends\* have but a little the start of us. Streams of creature comforts *will* fail. In the midst of these changes I enjoy inward peace."

The time was now approaching in which she was to realize these conjectures. She had, for some time, had apprehensions that her state of pregnancy was attended with danger, but unwilling to alarm her husband and friends, as well as from a fixed purpose that he should never be detained from his Circuit unless when *absolute* necessity required it, she was induced to conceal, as far as possible, her suspicions on this subject. Mr. Pinder having spent a few days with her, in order to the quarterly visitation of the classes, it was requisite he should return to his circuit on Sep. 21. At parting he perceived a strong conflict in her breast, and, for the first time, observed nature disputing the claims of grace. Indeed she appeared to feel unutterably. But as the grace of God had hitherto been the ruling principle of her heart she was still bent on victory. After a considerable pause she broke the silence, caused by hesitation and tears, by saying, "It is your duty to attend your appointments." He replied, "Although it be needful for me to leave you, I will pray that the Divine Presence may be with you." She returned, "Do my dear." This was their last interview on earth. About this time, Mr. Bradford speaking with her concerning the general state of her mind, she replied to this effect, "I have no painful anxiety relative to what is before me. Whether I live or die I am in the hands of the Almighty. I am his. He will do right." On the

\* Referring to a friend lately deceased.

23d she was rather unusually active and cheerful until 4 o'clock in the afternoon, when the Wise Disposer of human affairs, in his unerring dispensations, permitted a most violent pain to take place at her heart. Immediate help was called; but human skill, and the virtue of medicine were alike ineffectual. The pain was fixed at the seat of life, and could not be removed by any means that could be devised. Her tender mother, finding every effort fail, said, "My dear, we cannot afford you any help," to this she was heard to reply either, "The Lord *be* my helper, or the Lord *is* my helper;" but so indistinctly as to render it uncertain whether it was the language of prayer or of peace and assurance. Convulsions taking place, the vital flame was extinguished about ten o'clock the same night, and, in a few hours, she was called from the company of mortals to join the spirits of the good and just. Thus this pious woman at the early age of twenty-five finished her course. She lived ten years in union with her God, and near fifteen months with an affectionate and beloved husband.

A friend who had met in class with her nine years, and had known her from her infancy, says, "Mrs. Pinder most ardently longed for the salvation of her fellow creatures. Her soul thirsted for the happiness of all. Zion's prosperity afforded her great pleasure. The felicity of her own family connections, in particular, lay near her heart. Frequently for them her soul approached the divine throne with fervent importunity. The neatness and plainness of her dress were worthy the imitation of all young women professing godliness. Her talent for social prayer was energetic and moving. As a friend she was sincere: in company she was cheerful: and as a member of a Christian society, she adorned the doctrine of God her Saviour. From the time she professed religion, I believe no one ever saw her at any place but where she was called by lawful business. And it is my sober opinion, that since she joined the Methodist Society, no one ever observed so much as a look from her, inconsistent with her Christian profession." The Leader of the class, in which she met until she was married, speaks, in a note to the writer of this memoir, to the same effect. It may appear remarkable that the Lord should call one of his own children to pass thro' the shades of death without permitting her to bear an oral testimony to those truths she so much revered during her life. But may not the great Proprietor of all, by this method of calling for his own, intend to teach us the necessity of looking for the principle evidence of a christian state, in the fruits of righteousness rather than in any verbal profession; while, at the same time, he hereby commands us to "take heed lest at any time our hearts should be overcharged with surfeiting and drunkenness, and the cares of this life, and that day should come upon us as unawares."

"unawares." Be this as it may, it is certain that in her death another striking and awakening proof is given to all, and to young people in particular, that "in the midst of life we are in death." Reader, be thou ready.

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MISCELLANEOUS.

To the EDITOR.

Dear Sir,

**L**ATELY having read the "Memoir of the Rev. Claudius Buchanan, concerning the expediency of an Ecclesiastical Establishment for British India," I met with the following letter, which does great honour to the Right Rev. Author, Archbishop Wake, who presided over the See of Canterbury, in the reign of George the First.

It was addressed to two German Missionaries, who were then engaged in spreading the gospel of God our Saviour among the Hindoos, whose labours it appears, were not in vain; for the author informs us that there are at the present, partly at least, as the fruit of these labours, thirty-two Protestant churches, and fifty thousand members, whose manners are truly simple and primitive. "Every traveller, (he observes,) who has visited the churches in the mountains, takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among the members of the community; and their discipline for the preservation of pure morals, is very correct, and would do honour to any Protestant church in Europe." The following is the Archbishop's letter:

To Bartholomew Ziegenbalgus, and John Earnest Grun-  
dlerus, Preachers of the Christian Faith, on the coast of Coro-  
mandel.

As often as I behold your letters, Reverend Brethren, addressed to the venerable society instituted for the promotion of the Gospel,\* whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or, after the intermission of some ages, again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my brethren, highly honoured, whose ministry it hath pleased Him to employ, in this

\* The Society for promoting Christian Knowledge, of which the Archbishop was President.

pious work, to the glory of His name, and the salvation of so many millions of souls.

Let others indulge in a ministry, if not idle, certainly less laborious among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompence in heaven,) to have laboured in the vineyard which yourselves have planted; to have declared the Name of Christ, where it was not known before; and, through much peril and difficulty, to have converted to the faith those among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee; ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive, when the Chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of Prophets, Evangelists, and Apostles, ye with them shall shine like the sun among the lesser stars, in the kingdom of our Father for ever.

Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired: He who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; He will continue to prosper your endeavours and will subdue unto himself by your means, the whole continent of Oriental India.

O happy men! who standing before the tribunal of Christ shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O LORD, and the children whom thou hast given us!' Happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, "Well done, good and faithful servants, enter ye into the joy of your LORD."

May Almighty God graciously favour you and your labours in all things! May he send to your aid fellow-labourers, such and so many as ye wish! May he increase the bounds of your churches! May he open the hearts of those to whom ye preach the Gospel



of Christ; that hearing you, they may receive life-giving faith! May he protect you and yours from all evils and dangers. And when you arrive (may it be late) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labour;—an incorruptible crown of glory! These are the fervent wishes and prayers of,

Venerable Brethren,

Your most faithful fellow servant in Christ,

From our Palace at Lambeth, }

January A. D. 1719. }

GULIELMUS, CANT.

Before this letter reached India, Ziegenbalgius had departed this life at the early age of thirty-six years. The expressions of the Archbishop corresponded in many particulars with the circumstances of his death. Perceiving that his last hour was at hand, he called his Hindoo congregation and partook of the Holy Communion, 'amidst ardent prayers and many tears;' and, afterwards, addressing them in a solemn manner, took an affectionate leave of them. Being reminded by them of the faith of the Apostle of the Gentiles at the prospect of death, who desired 'to be with Christ, as being far better;' he said, "That also is my desire. Washed from my sins in his blood, and clothed with his righteousness, I shall enter into his heavenly kingdom. I pray that the things that I have spoken may be fruitful. Throughout this whole warfare, I have entirely *endured* by Christ; and now I can say through him, 'I have fought the good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a *crown* of righteousness:'" which words having spoken, he desired that the Hindoo children about his bed, and the multitude filling the avenues about the house, might sing the hymn, beginning 'Jesus my Saviour, Lord;' which when finished, he yielded up his spirit amidst the rejoicings and lamentations of a great multitude: some rejoicing at his triumphant death, and early entrance into glory. And others lamenting the early loss of their faithful apostle; who had first brought the light of the Gospel to their dark region from the Western World.

CH. GLOYNE.

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To the EDITOR of the METHODIST MAGAZINE.

**W**HILST hundreds and thousands of our Society bless God for the *triumphant* exit of their venerable father John Pawson, they feel themselves highly indebted to his Biographers, for their due eulogies to his memory; admiring their appropriate remarks,

marks, and strongly feeling the impressive result: "Be ye followers of him as he was of Christ." Not only in the more striking and prominent features of his character, but in those less observable parts of it, which often equally affect the spirit and temper of Christianity; Mr. Clarke has proposed him to our imitation. Aware,

"That little things are great to little man,  
Let self-conceit dissemble all it can,"

he has freely declared his own sentiments on those particular instances in the life of Mr. Pawson, which a superficial or fastidious spectator would have wholly overlooked or contemned. And as the neglect of or disregard to such apparently *little things*, often passes for *liberality of sentiment*; in order to rectify that mistake, I am induced to ask some of your readers for a true scriptural explanation of the phrase; for the counterfeit refinement so systematically inwove with modern opinion, does not merely enervate, but has actually wrought such a degeneracy of morals, by its unfair and dissimilar associations, that when you hear a great deal about exploding old prejudices, and that it is now time to inculcate *liberality of sentiment* and moderation in little trifling peculiarities, neither more nor less is intended than an undisturbed conformity to the world: for latitudinarian principles and *liberality of sentiment* are specifically the same in the current creed of the day.

A very painful instance of that nature lately met my observation: Having joined a party of choice friends, whom I greatly love, to my unspeakable grief I found almost half the company dressed in a style utterly inconsistent with the self-denying doctrines of the Gospel; and on my gently hinting at the impropriety of it, some of our young friends did not hesitate to whisper, that such remarks were the antiquated language of a little, a narrow, and a contracted heart, and that *liberality of sentiment* knew nothing of such puerile and rigid punctilios. But I know that *liberality of sentiment* is not a Proteus, that can transform itself into any shape, or assume any appearance. It is not recognized in the declamations of a vapid mind. It is not a flimsy covering for a corrupt heart. Its intrinsic worth does not lie in the hackney'd sound; nor does it mean every thing it is made to mean; for, though it is of vast latitude, it has its *proper* direction and its *proper* restrictions. Who then can suppress their indignation when a principle, possessing a manliness of intellectual stature, is frittered down to infantile dwarfishness, by those vain pretenders to it, who adopt the term, and leave the meaning behind? And who, with unblushing temerity, arrogate to themselves the prerogative of decrying, with the utmost acumen of ridicule, what they are pleased to call 'an affected singularity;' forgetting that *all goodness is singular*, and that their *liberality of sentiment* might be displayed to equal advantage

advantage by expressing their disapprobation of those most singular virtues, humility, faith, patience, simplicity, love. For *who* that possesses them in an eminent degree, is not accounted singular? And *who* possessing them fears the imputation of that disgraceful epithet 'affected singularity?' Or would renounce them to escape that censure? The invulnerable bosom defies their pointed shafts. An honest heart can meet 'the world's dread laugh' with calm and easy aspect, conscience having passed a milder sentence, and knowing that a higher tribunal will confirm its decisions, and applaud its testimony.

But as examples best teach, and best influence practice, St. Paul may be considered as a model of the first order, concentrating in himself the purest *liberality of sentiment*, with the most noble and disinterested benevolence. There is no branch of morality which does not vegetate and bring forth fruit with him. He is himself a morality, which lives and breathes, and is incessantly in action. He gives at once example and precept: And what precepts!

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another; distributing to the necessitous, given to hospitality. Bless them who persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. If thine enemy hunger, feed him, if he thirst, give him drink. Overcome evil with good."

And did not himself give high examples of what he taught? "I could wish that myself were made a curse after the example of Christ, for my brethren. I Paul, the prisoner of Jesus Christ, for you Gentiles, desire that ye faint not at my tribulations for you. Bonds and afflictions abide me: but I count not my own life dear unto myself. I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory. I take pleasure in necessities, in persecutions, in distresses. I have suffered the loss of all things. Who now rejoice in my sufferings *for you*, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church." But similar passages multiply upon my recollection in such rapid succession, that if I should transcribe all that I admire of the same magnanimous strain, in the writings of this Apostle, hardly a single sentence would be omitted.

A comprehensive view of the grand *whole* of Christianity, and a full impression of the entire genius of the Gospel, are the only remedies for those frequent outcries against 'affected singularity,' and that other equally absurd and equally common saying, "When I am convinced that my dress is wrong, I will alter it." Does not the Scripture then afford any evidence on the subject

Such persons admit that simple demonstrative position, "Ye must be born again:" How then can they reject Rom. xii. 2, "Be not conformed to this world?" An injunction as positive and explicit as the former. And how emphatic is St James on the same subject, "Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world, is the enemy of God." But lest any should try to palliate what is deemed so rigorous and harsh a sentence, let them read that still more definite passage, 1 John ii. 15, 16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Whosoever is born of God overcometh the world." There is another saying not to be forgotten, as it implies one main branch of "pure religion before God and the Father," and that is, "to keep ourselves *unspotted* from the world." How radical! how descriptive! Without spot, or taint, in spirit, in conduct, in conversation. What a beautiful triplicity of terms! *pure, undefiled, unspotted*. But perhaps St. Paul's testimony transcends every other on this subject; "The world is *crucified* unto me, and I unto the world." Words too absolute and palpable for the most perverted mind to misconstrue. When he speaks of himself, he says "I die daily;" but when of the world, "I am crucified (already dead) to it; and the world is crucified unto me," become as a dead malefactor.

It is true, all real Christians acknowledge the indispensable duty of renouncing the world, whilst they are divided as to the *manner* of doing it. Some rigidly stipulate as to the *degree*; scrupulously weighing every grain and dram; parting from it with hesitating reluctance. Others, with a Martyr's firmness, confess themselves, "strangers and pilgrims upon earth; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

Praying that "every one that nameth the name of Christ may depart from iniquity, *and* be faithful to him who hath called them;" I am, Sir, in much sincerity, your's,  
 March 20th, 1807. AN AGED VILLAGER.

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ORIGINAL LETTERS of the Rev. Mr. WESLEY, to Miss B.

My Dear Sister,

Feb. 7, 1778.

IT is no great matter whether those doubts arose in your mind by conversing with Mr. H., by reading (his Oracle) Mr. Law's

later

later works, or by your own reasonings; but certainly the subject is of the last importance, and deserves our most serious consideration. Indeed, nothing in the Christian System is of greater consequence than the doctrine of Atonement. It is properly the distinguishing point between *Deism* and *Christianity*. "The Scriptural scheme of morality," said Lord H. "is what every one must admire." But that doctrine of Atonement is what I cannot comprehend." Here then we divide. Give up the Atonement; and the Deists are agreed with us.

This point deserves therefore to be more largely considered than my time will permit, but it is the less needful to do it now, as I have done it already in a letter to Mr. Law: to which I beg you will give a serious reading, whether you have read it before or not. But it is true that I can no more comprehend it than his Lordship, I might say, than the angels of God, than the highest created understanding. Our reason is here quickly bewildered, if we attempt to expatiate in this field.

"We find no end, in wandering mazes lost."

But the question is, (the only question with me, I regard nothing else,) What say the Scriptures? They say, "God was in Christ, reconciling the world to himself:" that he "hath made him who knew no sin, a sin-offering for us." They say, "He was wounded for our transgressions, and bruised for our iniquities;" that, "We have an Advocate with the Father, Jesus Christ the righteous, and he is the Atonement for our sins." But it is certain, had God never been angry, he could never have been reconciled. So that in affirming this, Mr. Law strikes at the very spot of the Atonement, and finds a very short method of converting Deists. Although therefore, I do not term God (as Mr. Law supposes) a wrathful being, which conveys a wrong idea; yet I firmly believe; He was angry with all mankind, and that he is reconciled to them by the death of his Son. And I know he was angry with me, till I believed in the Son of his Love. And yet this is no impeachment of his mercy; it only shews that he is just as well as merciful.

But undoubtedly as long as the world stands, there will be a thousand objections to this scriptural doctrine. For still the preaching of *Christ crucified* will be foolishness to the wise men of the world. However let us hold fast the precious truth in our heart, as well as our understanding. And we shall find by happy experience, that it is the wisdom of God, and the power of God.

May I speak to you without reserve? I verily think I may. I hoped to have seen a Christian school at E. and I did so for a season: but I cannot say that, for some years, it has answered my expectation. What then was the matter? I can hardly tell. I do not know how to express it. I did not see the simplicity, which I saw at first. Most of the world seemed to be crept in. Good breeding I love. But how

difficult is it, to keep it quite clear of affectation, and of something that does not agree with the mind that was in Christ!

I want your children to be trained up quite in the manner that Miss Bosanquet's were. Altho' they were genteel, yet there was something in their whole manner, which told you they belonged to another world. Make Christians, my dear Miss B., make Christians! Let this be your leading view. Make such Christians as Miranda, as Miss R. Let every thing else which you teach be subordinate to this. Mind one thing in all! Let it be said of the young women whom you educate,

“ Grace is in all her steps, Heaven in her eye,  
 “ In all her gestures, sanctity and love.”

But what great power do you want to execute this! Ask and it shall be given you. May you not have an earnest of it this moment?

I am your affectionate Brother,

J. WESLEY.

OBITUARY.

[Continued from page 331.]

**M**AY 1, 1806, died MARY CAVERS, of Howden-Pans, near Newcastle-upon-Tyne. She was born in the year 1755, and married at the age of 21. Her maiden name was Forster, and her father is still living. In the early part of her life, she and her husband had only the form of religion; but it pleased the Lord about the year 1787, to draw her husband to seek his face with all his heart, by the death of a beloved son, on whom they both fondly doted; and she joined the Methodist society about the year 1790. She was of a benevolent and friendly disposition; and, if it had been in her power, few would have exceeded her in deeds of charity. She has frequently borrowed money with which to relieve the poor and distressed.

She attended the public means of grace diligently, till her declining state of health confined her chiefly to her own house; when she was wont to retire to her bed-chamber, sometimes three or four times a day, to pour out her soul unto the Lord in prayer, and numberless were the blessings she received in that duty.

The day before she died, she was more than usually cheerful, and was seen to walk past a neighbour's house with more than usual speed, so that those who saw her concluded she was much better in health. That night however, being taken with a difficulty in breathing, a disorder she had been for some time subject to, she became very ill, and was suddenly called away, resigning her soul into the hands of that Saviour whom she loved.

W. MYLES.

May 7, 1806, died at St. Lawrence, in the Canterbury circuit, ANN PENNY, aged 75. About forty years ago, she was deprived of that invaluable blessing *light!* This was a *kind*, though seemingly *severe* providence. Removing to London in hope of finding some relief from medical aid, she fell into the company of some truly pious women, whose conversation was the means of bringing her to the knowledge of herself as a *lost sinner*, and of Christ Jesus as a precious Saviour. Thus at the very time her bodily eyes were closed to all the beauties of nature, her *mental eye* was opened to discover the *charming* mysteries of grace! From this memorable period she was a faithful follower of the despised Saviour. It appears she never lost a sense of the Divine favour from that time to her last hour.

Her love to the means of grace was fervent and constant, and her attendance never interrupted but by dire necessity: and, as is generally the case with those who love God's ordinances, she seldom failed to receive some benefit from attending them.

Her zeal for God, and the salvation of her fellow-creatures was such as would have done honour to any public character in the church of Christ. In short, she was humble, patient, grateful, serious, spiritual, and cheerful; manifesting in *all* her tempers and conduct the mind that was in Christ. Her death was rather sudden, but she was prepared; so that the approach of it caused no alarm or fear in her devoted soul. She expressed an unshaken confidence, an holy joy, and the full assurance of hope. As she lived she died,—a truly confident character; and has left a favour behind her, that I hope will not soon be lost. W. VIBOND.

May 19, 1806, died Mr. THOMAS HUTTON, of Sunderland, aged 75. He was born May 1, 1731, and became serious at the age of 15. He had been a member of the Methodist Society about 60 years. He was a man of sound judgment, strict morals, and solid piety. He was a class-leader many years, and was a great blessing to his little flock. He had passed thro' many trying scenes, and bore them with christian patience. His only son perished by shipwreck, leaving a wife and two children. His only daughter, Mrs. Hutton, and her husband Mr. R. Hutton, of Sunderland, both died nearly in the prime of life, leaving a young family of ten children, the care of which devolved on Mr. Lipton, and for whose sake, he expressed a strong desire that his days might be protracted; in order that he might see them brought up.

He was sincere in his friendship; and strongly attached to the Doctrines and Discipline of the Methodists. He was an affectionate husband, an indulgent father, and an exemplary christian. In him the church has lost a steady useful member, and his relatives a centre of union.

His last afflictions were long and painful, but he bore them with unshaken patience, and never suffered depression of spirits. While in this furnace, he manifested a striking proof of the truth of religion, and its power over the fear of death; his confidence was strong, his peace inviolable, and his joy serene. His death was illustrative of these words: "Mark the perfect man, and behold the upright, for the end of that man is peace." Psa. xxxvii. 37.

MILES MARTINDALE.

May, 26, 1806, died Mr. JOHN JOHNSON, who had been a member of the Methodist Society for about 19 years, and who had lived in the enjoyment of the love of God for a considerable time before he had an opportunity of being united with the Methodists. He was a very holy and upright man, who, like Enoch, 'walked with God,' and enjoyed a testimony that he pleased him. He was an affectionate husband, a tender father, and a faithful leader of the little flock which met with him for the edification of their souls. His death was sudden and unexpected, happening it seems, thro' his inadvertently taking some arsenic instead of a medicine. Medical assistance was procured as soon as the mistake was perceived, but the poison operated so powerfully, that it put a period to his life in about twelve hours. When Mrs. Johnson was recovered from her fright, and it appeared that no help could be afforded him, and that there were no hopes of his continuing long, she asked him whether he found his mind in a happy state? He looked like one surprized at her question, (for he had enjoyed deep communion with the Lord for many years) and replied, with very great emphasis, "Happy! Yes, blessed be the name of the Lord, I am happy, for I believe in Christ, and he died for sinners." He then cast his languid eyes upon her and his dear children, and prayed most earnestly for them all, and soon after expired, being in the 69th year of his age.

Retford. T. ROGERSON.

June the 9th, 1806, WILLIAM ANDERTON, aged about 34, departed this life near Prescott, by an alarming Providence. He had

been a member of the Methodist Society there near two years. Before his conversion he had been, like the generality of miters, a total neglecter of God and his ways. But a remarkable revival of religion taking place in Prescott, and nearly whole families being converted to God, among the rest William Anderton was powerfully awakened, and savingly brought to the knowledge of the truth. He afterwards adorned the Gospel of God his Saviour, and was a steady upright member of that Society. On Sunday previous to his demise, he received his ticket from Mr. Brown, and spoke of being in the favour of God, and ready to depart and be with Christ. Next morning, about 8 o'clock, he and nine others were hurried into eternity, (two of them his own children) by the explosion of confined air. Not one of them had begun work, but were all in one drift when the explosion took place. Their poor bodies were all mangled in a most shocking manner. The Wednesday following, was a solemn time: ten funerals in procession passing through one street, and being in the church at one time, and three bodies being laid in one silent grave, raised sensations in the human breast which cannot be easily expressed. In the evening, Mr. Brown preached a sermon on the occasion at the Methodist chapel, which was filled with hearers; a good collection was made for the benefit of the widows and children of the deceased, for whose benefit also a subscription was afterwards set on foot.

JOHN BOLD.

Died at Boothby, in the Lincoln circuit, on June 20th, 1806, Mrs. HARRISON, of that place. She had



had been at the chapel at Navenby, the Sunday before, and received her ticket from the hands of Mr. Hudson.

About twenty years ago she embraced the truth, and when she was first awakened, passed thro' much distress of mind, through a sense of her guilt and depravity, so that for a season, she could neither eat nor sleep. But about nine months afterwards she found redemption in the blood of Jesus Christ, the forgiveness of her sins. And since that time, altho' she had many, and some of them severe exercises to pass through, yet, according to the testimony of several of the society, she endured all with much fortitude and christian patience.

In the course of her pilgrimage she had been at times much troubled with the fear of death, and had frequently mentioned this to her class companions. But, for several months before her decease, she made no complaints on that head. In the two or three last months of her life she repeatedly expressed in her class a great desire after entire sanctification, which it is hoped she experienced in a great degree. After she became ill, she expressed to a friend who called to pay her a visit, a great desire that she might die while Mr. Ogilvie stayed in the circuit, and that he might preach her Funeral Sermon. On her death-bed she mentioned this again to some of her own family, and likewise named the text that she wished to be the subject of the discourse, viz. Rev. xiv. 13; from which passage, after her demise, a sermon was preached at Navenby, to a crowded and attentive congregation.

J. OGILVIE.

MISSIONARY INTELLIGENCE

WALES.

Extract of a Letter from Mr. E. JONES, to the Rev. Dr. COKE

Machynlith, Dec. 29, 1806.

Rev. and dear Sir,

IT is with the greatest pleasure I embrace this opportunity to communicate to you some account of our proceedings in this part of the Lord's vineyard since last Conference. Brother William Davies and I have laboured with great comfort and success. Our congregations continue very large, and our Societies are increasing in number and in grace. Our members, upon the whole, are steady, lively, and zealous. We have formed several new Societies since the last Conference, and expect to form many more before the next. We have two large new Chapels building in this Circuit, one at Machynlith, and another at Aberystwyth, in which towns our congregations and Societies are very large.

Brother W. Davies and I travelled lately into the lower parts of Cardiganshire, where we had not been before, and met with very great encouragement in many places. There is certainly a prospect of very great good being done in those parts, more than I ever saw even in North Wales. At Caermarthen, preaching in the Welch language is much wanted. We have taken out one additional Preacher since Conference, and are going to take out another, in order that we may give preaching to the above places. I hope we shall have a great revival of pure religion in

those parts before next Conference. The Lord has prospered our labours in North Wales, and I have not the least doubt but our doctrine will be owned and blessed of Him also in the South part of this principality.

I have received three or four letters since our return from Cardiganshire, intreating us to pay them another visit. It was very manifest to me in my last journey, that the gospel of the general grace of Christ is much longed for, particularly if it be delivered in the Welch language. In my next letter, I hope to give you a more particular account of our proceedings. Some time ago one of our precious Local Preachers was taken in the bloom of his youth to the Paradise of God. He was an holy and useful man, as a Leader of the little flock of Christ. May the Lord, of his infinite mercy, raise up more such valuable instruments! I was with him the night before he departed, and administered to him the Lord's Supper. His confidence in God was very firm, and his evidence for a better world without a cloud. I asked him if he had cause to repent of his exertions to recommend the Saviour to his friends and neighbours. His answer was, "No: no! I wish I had spoken more against sin, and more of Jesus Christ." Brother Humphreys and Brother Davies preached on the occasion of his death; and it was an affecting time indeed.

I am, &c. E. Jones.

From Mr. OWEN DAVIES, to Dr. COKE.

Denbigh, March 5, 1807.  
Rev. and dear Sir,

I AM happy to have it in my power to say that we have been

doing well since Conference: we had an increased number in each circuit in the District, and in the whole of "about three hundred members. I have taken out three Preachers since Conference, two for Llangollen, and one for Machynlith circuits; and am very much pressed to let them have a third Preacher at Dolgellay, by which means they say, they could enlarge the circuit, as many new places are opening to them. They request also another Preacher in Anglesea, but their request has not as yet been acceded to. On account of the expence that would attend it. We have begun to build a few more Chapels since Conference, and some which were begun are now finished. Among these is one at Amlwch, which I think is the best Chapel in Wales except that at Wrexham. The congregations are very large and every pew is set above and below. The roof of Dolgellay Chapel I expect, will be put on this week. The Chapel at Machynlith goes on but slowly thro' the negligence of the workmen. At Aberystwyth the Chapel is covered in, and will soon be fit to preach in. All these Chapels are large and have galleries on three sides. The Chapel at New-Town, which was opened last summer, is far too small for the congregation. I had a meeting last week with the trustees who have agreed to pull down one side of it, and to enlarge it a few yards, and erect galleries. I had a letter this day from our Missionary at Cardiff, and one a few days ago from Myrhyr Tydvilse, and am given to understand that some good is doing there. They have about an hundred in each circuit under the care of the Missionary, but the expence is great. On Satur-

day-night I returned home from a tour thro' Dolgelley, Machynlith, New-Town, and Llangollen circuits, and found my dear wife but poorly. She unites with me in much love to you and Mrs. COKE, I remain your's, very respectfully and affectionately,

OWEN DAVIES.

NEVIS & St. VINCENT'S.

From Mr. JOSEPH TAYLOR, to the Rev. Dr. COKE

St. Vincent's, March 10, 1807.

Rev. and dear Sir,

ON the 27th of February I sailed from Nevis for this island, with Brother Robinson, who is gone to Barbadoes. Our gracious Lord preserved us on the great deep, and brought us safely to this island in four days. When I left Brother Isham the Lord's work was prospering a little at Nevis. The number in Society was increasing; and several were gaining strength and comfort. The church of God enjoys great peace on that island now; many adorn the doctrine of God our Saviour; the mouths of several gainsayers are stopped; and prejudice in general seems to be on the decline.

On this island the congregations and Society are large and increasing; and I trust many enjoy the favour of God, and many more are seeking it.

In regard to myself, my Lord gives me to feel his service to be my delight and reward. I bless his name that he preserves me day by day. He gives me love to himself, his people, and his cause in general. If I know myself, my desire is to be wholly his every

moment, and I trust he will favour me to the end from sin and its consequences. He blesses my pastees as well as myself with health of body, and gives us one heart and one way. To Him be the Glory. Amen.

Brother Thompson found himself under the necessity of staying at St. Kitt's until the arrival of the Missionaries. Brother Taylor sailed on the 4th of February for St. Kitt's and Tortola. Brother Hallett is on this island yet. I am dear Sir, Your's truly,

J. TAYLOR.

JAMAICA.

Extract of a Letter from Mr. ISAAC BRADNOCK, to Mr. LOMAS.

Kingston, March 15, 1807.

Very dear Brother,

We have now nearly built the Chapel and house at Morant Bay, and hope to preach in it on Easter Sunday, God willing. tho' the pews will not be made for some time. Our Society here has prospered very much for these two last years; the little one, (viz. 500) is now more than 1000, and we have more than work enough for another Missionary. May God bless our united labours and favour us with good health, and I hope by next Conference we shall be able to say, our barren wilderness buds, blossoms, and smiles.

We have many Jews who come to hear the word, and give great attention, and our congregations are both large and respectable.

I am happy to say Brother Gilgrafs enjoys very good health at this time, but I have been ill with

the fever and ague for several weeks. Blessed be God, however, I had an unshaken confidence in the promises, that all these things would work together for good, and that I should not die but live to declare the works of the Lord among the heathen. Brother Knowlan being arrived, if he be blest with health, I hope we shall be able to visit many dark parts of this island, and spread the light of the glorious gospel more generally; that the clouds of ignorance and prejudice may vanish like clouds before the mid-day sun.

It gives me great pleasure to say I feel in my own soul the blessed effects of that religion which I recommend to others. Both in health and sickness, my soul is happy in the love of God, and all I wish to live for is his glory, and the salvation of souls. O may God carry on his great work in the conversion of Jews and Gentiles! Amen and Amen.

I. BRADDOCK.

### IRELAND.

Extract of a Letter from Mr. ANDREW TAYLOR, to the Rev. Dr. COKE.

Bandon, Feb. 3, 1807.

Rev. and dear Sir,

I know it will give you pleasure to hear of Zion's prosperity. But having deferred writing so long, I cannot now give you a very particular account of our labours. In Kerry-Skibbereen in the Bandon, and Mallow circuits, we have seen much good done. The work of God is greatly revived in the different places which we have visited. Besides that many have been added to the Societies, many backsliders have been restored, and a considerable number have been lavishly converted. In

every place there is also a great increase of light and knowledge. Many who never before were concerned about their salvation are now enquiring what they must do to be saved, and prejudice seems in a great measure, to be removed from the minds of many such as had been wont to condemn us unheard, several of whom are now our steady friends. The county of Kerry is the most delighted part of Ireland that I have yet seen. Every man there, seems to do that which is right in his own eyes. But in Milltown we have a chapel and a good Society. Elders I preached in the street on the Lord's-day. The Church people drew near, but the poor papists, stood at a distance according to the priest's advice. They heard, however, as well as if they had been near us. The next day there was a fair, and many of them gathered round us to hear. Some others prepared themselves to throw stones at us; but were not permitted to hurt us, save that one of our dear friends got a stroke from a large stone which cut him thro' his hat. Another man was seen throwing a stone, and being known to be a yeoman of the town, he was next day deprived of his arms, and drummed out of the corps. In this place the Lord poured out his Spirit in a remarkable manner upon the people in the chapel. Many cried to God for mercy; and many were comforted. In Tralee (the wickedest town, I think, in Ireland) the chapel is nearly finished. A friend, who has lived forty years in this Sodom, has often prayed that he might live to see a Society formed, and a house erected for God's worship, and the Lord has spared him to see both.

(To be continued.)

POETRY.

## SUMMER.

**N**OW fervid heat spreads o'er the hills  
and dales,  
Clear skies, calm seas, and softly-swell-  
ing gales;  
Yet earth, and sea, and air, are given  
to change,  
As oft display'd in Nature's ample range!  
The stately merchant-man directs his  
course  
For distant climes, while the dread thun-  
der's hoarse  
Re-bellowing peals in fearful tumult  
strive,  
Fowls fly for shelter, fishes deeper dive;  
As if in fits convuls'd, *Old Earth* was held,  
And heaven grew black, by storms and  
clouds compell'd:  
But soon the angry clouds are thas'd  
away,  
Again it brightens with the blaze of day;  
From week to week, the varied scenes  
dispense  
The wisdom and the love of Providence.  
Now *Ceres* comes with her redundant  
flore,  
To crown our labours, and enrich the  
poor;  
The beauteous gardens yield their pre-  
cious fruit,  
And delicacies sweet, all tempers suit.  
The fruits and flowers, for health and  
pleasure given,  
Should be receiv'd with thanks to boun-  
teous heaven.  
Nature invites to walk—Our devious way  
Leads by meandering streams in golden  
day.  
Here from snown meadows grateful  
odours pour,  
These the ripe corn-fields promise plen-  
teous store;  
While honest rustics happily employ  
Their rural hours, and with the song of  
joy  
Aid Nature's chorus, in a work divine,  
Their first-fruits offer'd at a sacred shrine.  
Thus season'd with favour, let the fruit-  
ful year  
Proclaim his gooddeeds—let the Nations  
hear  
Creation's voice! And learn its God to  
fear!

W. Cox.

TO THE EDITOR,

Dear Sir,

THE following lines extracted from a  
Poem written by James Field Stan-

field, in 1780, seem to me very approp-  
riate, and well suited to the present  
time. Your's in love,

J. DONCASTER.

“BLEST—ever blest, remain the gen-  
tle band!  
Whose peaceful spirits and whose Chris-  
tian hand,  
Have loos'd the fetters of the captive race,  
And bid fair *Freedom* seize oppression's  
place.  
The sacred delegates from freedom's  
throne  
Thro' *Africa's* soil speed the commission'd  
boon.  
Quick through the joyful land the tidings  
ring;  
Rejoicing crowds th' enfranchis'd blessing  
sing.  
Science awaken'd leads the free-born  
strain;  
And arts and commerce follow in the  
train.  
Rear'd by protecting laws new cities rise,  
And heave their turrets to the lucid skies.  
Trade lifts his trident o'er the silver tide,  
New harbours opens, bids his navies ride;  
Sees, unpolluted by oppression's hand,  
His honest wealth stream thro' the joyous  
land;  
His crowded quays heap'd with the guilt-  
less toil,  
Iv'ry and gold in many a burnish'd pile,  
Drugs, spices, gums, in rich profusion  
thrown,  
And all the treasures of the torrid zone.  
Culture emergent o'er the damask plains  
Spreads her rich vest, and gaudy *Flora*  
reigns.  
Where marines once display'd their sickly  
green,  
Health lifts her roseate face, and points  
serene  
The cot, where mild Content, with con-  
scious grace,  
Smiles on her husband, Labour's glowing  
face.  
Loose-vested liberty by *Mercy* led,  
Broke the huge chain, break'd *Slavery's*  
miscreant head,  
Bade rescue'd Nature claim her birth-right  
bless'd;  
And *British Freedom* smile on *AFRICA'S*  
coast.

WHITBY, Feb. 23, 1807.





*By J. H. Bell & W. Wood sc.*

*Mr. John Chittle?  
Aged 27, Preacher of the Gospel?*

THE  
**METHODIST MAGAZINE,**

For SEPTEMBER, 1807.

**BIOGRAPHY.**

MEMOIR of MR. JOSEPH HALLAM, *Preacher of the Gospel*  
 By Mr. JOHN FURNESS.

**M**R. JOSEPH HALLAM, the subject of the following Narrative, was born at Stoney-Middleton, in Derbyshire, in July 1774. He received his education in the same town, and was brought up in a strict adherence to the doctrine and mode of worship of the Church of England. Nothing particularly worthy of notice occurred in his life, until he attained to the age of eleven years: about which time the Methodist preachers, who had before occasionally visited Stoney-Middleton, formed a small society in that place. Among the members thereof, were two of his first cousins, young men, and very zealous to promote the spiritual interests of their neighbours, and especially of their relatives. Thro' their persuasion, Mr. Hallam's mother was induced to attend the preaching of the word, and occasionally the Class-meetings. Having herself received much spiritual benefit, from the use of these means, she judged it proper to take her children with her, in hopes they also might reap similar advantage from them.

About this time a gracious revival of religion took place at Stoney-Middleton, which was principally carried on by means of prayer-meetings. Mr. Hallam attended one of those meetings, and altho' only in the eleventh year of his age, was powerfully awakened, by the Divine Spirit, to a sense of the importance of things eternal. This led him to cry, and seek for mercy, and altho' he was so young, mercy, it seems, was not sought by him in vain. But his Father, being at that time, a stranger to real religion, and opposing his son's attending the meetings, the child's resolution was shaken, & he (as he related to me upon his death-

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bed)



hed) took place, and the good impressions and desires he had received began to be erased from his youthful mind and to die away.

In this state he continued till he attained the age of sixteen years; when, under a sermon preached by Mr. Benson at Eyam, a neighbouring place, from Dan. v. 27, "Thou art weighed in the balances and art found wanting," he was again brought under a concern for the salvation of his soul. This discourse, as I well remember, was very alarming indeed: and its influence was visible in the reformed conduct of our brother, in whom was now produced once more a fervent desire to work out his salvation with fear and trembling. But alas! neither were these impressions lasting. They also, like those experienced before, became by and by, like the morning cloud, and early dew; they passed away. On this head, in his affliction, he spoke to me as follows: "You know that I was naturally of a volatile turn of mind, and fond of singing. My voice, at that time, being rather musical, caused my company to be sought by those of a similar inclination, and the influence of their bad example, joined with my own unwatchfulness, quenched my good desires, so that I returned again to my youthful follies."

The unstable conduct of Mr. H., at that time, was an inexpressible grief to his affectionate and indulgent mother. Yet it does not appear that he fell into any gross or scandalous sin. But his turn of mind induced him to associate with light, trifling, and jovial companions, whose conversation and behaviour soon eradicated all his serious impressions.

In this state of careless inattention to the one thing needful, Mr. H. continued until he was about the age of twenty-one, when it pleased the Wise Disposer of all events, to call his mother, by a very sudden affliction, from this vale of tears. If my recollection do not deceive me, she dropped suddenly down by her bed-side; and only survived the stroke a few hours, without being able to speak one word to any of the family. This unexpected dispensation of divine Providence was sanctified to the whole family. Soon after the demise of Mrs. H. her husband said to his children, who were all present, "Children, I have been promising the Lord, that thro' his divine assistance, I and my house will serve him: Will you join me herein?" (adding) "Nothing will give me equal satisfaction to this, that I and my house should all serve the Lord." The scene became now truly affecting. The father wept over his children, and the children wept with their father, each promising to join in the worship and service of Almighty God, in hopes that they should join the spirit of their departed mother in a better world.

About this time, a remarkable revival of religion took place in

the town of Sheffield, which soon spread into the country parts of that Circuit, and among the rest, to Stoney-Middleton, and the adjacent villages, which all felt the beneficial effects of that work of God. Mr. H. begun now to manifest a great concern for the knowledge of salvation by the remission of sins: and therefore, diligently attended the preaching of the word, the prayer-meetings, and other means of grace used by the Methodist Society. In the use of these he found his resolutions to serve God strengthened; his desires after him inflamed; and his hope of finding mercy, more and more enlivened. He did not seek the Lord in vain. One evening, after preaching, Mr. William Bramwell, according to his usual custom in those places where a revival had taken place, called upon a few friends to join with him in prayer, previously observing, "All of you, who are come to wait upon God, may be blessed this night." Mr. H., on hearing this, said to himself, "Then, Lord God, if all may be blessed, by thy grace, I will." Thus saying, he devoutly knelt down, and raised his heart to him, who hath promised, "Where two or three are gathered together in my name, I am there in the midst of them." These words, according to the faith of our humble supplicant, were that night verified: and the sorrow that had arisen in his mind from a sense of his sinfulness and guilt, was turned into joy, so that he could adopt the language of the Royal Psalmist, and say, "Bless the Lord, O my soul, and all that is within me, praise his holy name."

Soon after this pleasing change had taken place in his mind, he entered into a partnership in the Hardware-trade in Sheffield. Hitherto he had lived free from the cares of the world; but having engaged in a business, the nature of which he was a stranger to; a multiplicity of unexpected cares and trials came upon him. However, religion was to him a source of consolation which the world could not take away. Altho' this partnership involved his mind in many cares, yet, on the other hand, residing at Sheffield, he found himself placed in a situation wherein he enjoyed an increase of gospel privileges. This proved very profitable to him in his present state of mind. These privileges were greatly prized by him, especially the prayer-meetings, many of which were held in Sheffield and places adjacent, and in which he began to exercise the gift which the Lord had given him for praying in public. The following circumstance contributed much to bring our friend into public notice in this way. Mr. Edward W. Miller had been preaching in Norfolk-street Chapel in Sheffield, and after he had concluded his sermon, requested that some friends would join with him and the congregation in prayer. Immediately Mr. Hallam, for the first time in so large an assembly, broke forth in prayer. The ardour of his zeal and devotion, to-

gether with that divine unction, which accompanied his prayer, induced Mr. Miller to enquire who he was. And from this time an acquaintance and friendship took place between these brethren, which continued unimpaired till death: and ere long, I trust that spiritual union, which commenced in this lower world, will be perfected and perpetuated in eternity.

From this time Mr. E. Miller and his young spiritual friend, took frequent excursions together to the neighbouring villages, for the purpose of giving a word of exhortation, to such as assembled to hear, and joining with them in prayer. In one of these excursions, they came to Pontefract, the place of my appointment that year. I was in the country part of the Circuit at the time of their coming, and should not have had the pleasure of seeing them, had I not been called home by the death of a near relation. On my arrival, rather late in the evening, I found these brethren, and another friend engaged in fervent prayer, with several persons, who were under serious impressions. On our rising from our knees, and my finding Mr. H. to be one, who had been praying with so much fervency for those in distress, my soul was melted within me in gratitude to God, for the great change which he had wrought upon one so nearly related to me. My joy was considerably augmented by recollecting that his dear departed mother, in her life-time, had often signified what happiness it would afford her, to be the mother of a child employed in the work of the Lord.

From this period, to the time of our Brother's entering upon his itinerant course, his time was chiefly spent in attention to his secular affairs, giving, however, occasionally a word of exhortation. In this way he went on until he ventured to name a text as the subject of a discourse. I find by a Letter from his only surviving Brother, that he first ventured to do this in the town of his nativity. This was about twelve months after his conversion to God, while visiting his father, and he was favoured with a considerable degree of freedom in speaking. He was not, however, without a consciousness of the great importance of the work; and was assaulted with many doubts whether he was called to it, and strong temptations to give it up. These arose principally from a consideration of his youth, and his want of experience in the things of God. Nevertheless, from that beginning, he was encouraged to proceed in the blessed work of calling sinners to repentance. And, according to the Methodist Plan, he was first admitted on trial as a Local Preacher, and afterwards, at the proper time, received regular appointments in that character. In this capacity he continued to officiate for the space of three years; after which, at the March Quarterly meeting, held in Sheffield, he was mentioned as proper to be employed as an Itinerant preacher, at

the ensuing Conference. But prior to that Conference, a Preacher being wanted in Castle-Dunnington Circuit, Mr. H. was applied to and consented to go and labour in that part of our Lord's Vineyard. It appears that his labours, during the short time he continued there, were owned of God: as the people requested that he might be re-appointed for them the following year.

At the Conference held in Manchester, July 1799, he was admitted on trial, as an Itinerant Preacher, and appointed to labour in the Lynn Circuit, where he continued the following year. Here the Lord was pleased to bless his labours. A person in that Circuit, who frequently wrote to him, mentions in most of his Letters, of what singular use Mr. Hallam's preaching, conversation, and example had been to him.

Having now fully entered upon his labours, as a regular Itinerant Preacher, he found the work in which he was engaged, to be a work of very great importance. He likewise felt his insufficiency for it. He, therefore, wrote to Mr. Longden of Sheffield, who had been his Leader, and whom he esteemed as a father, for advice in his great undertaking. The answer received was, in part, as follows: "First, improve all your time; do not lose a moment in chit chat. Secondly, Be not elated when you see that the work prospers, nor with your popularity. And, Thirdly, Be not soon cast down with dark prospects or increasing trials, but endeavour to keep in the golden mean, at a distance from all extremes, and the God of grace and mercy will abundantly bless you, which shall be the continued prayer of your ever affectionate Friend and Brother,

H. L."

I have no doubt but Mr. Hallam profited much by this advice, and laboured to pursue a line of conduct agreeable thereto. This I can testify from my own knowledge, that from the time he resided in my house, his time was diligently employed, partly in his study, where, by reading, writing, meditation, and prayer, he endeavoured to increase his stock of useful knowledge, both with a view to his own edification, and his greater usefulness to the public, and partly in visiting the afflicted, and in the other exercises of his ministry. And when in company with his friends, he made it his continual care to improve the conversation for their spiritual advantage; and, I am persuaded many were benefited thereby, and will be his crown of rejoicing in that day when the Lord shall reward all the works of faith and labours of love of his servants.

At the ensuing Conference, which was held in London, July 1800, he was appointed to Leicester circuit, under the superintendency of Mr. W. West. His conduct that year, both as a

Christian, and as a Preacher, was such as left on the mind of Mr. West a deep and lasting respect for his memory. From Leicester he was sent to Ashby-de-la-Zouch. His labours here, in conjunction with those of his worthy colleague, Mr. Jonathan Edmondson, were blessed to the people. I have before me several Letters from Mr. J. Bindley of that place, a person of whose conversion Mr. H. under God, was an happy instrument; in one of which he makes mention of several persons who had been brought to God by hearing our departed Brother, and were seals of his ministry in the Lord. Others are noticed therein to whom his preaching and conversation had been rendered useful. May those persons follow him as he followed Christ!

From Ashby-de-la-Zouch he removed to Bedford. This year, as he often expressed to me, was considered by him as one of the best, with respect to his seeing fruit of his labours. He and his colleagues were instrumental in reviving the work of God, to promote which still more, the zeal of Mr. Hallam made him use those exertions in preaching, praying, and also in singing, which were beyond his strength. Before he went to Bedford, he might be said to possess an iron constitution, yet here, thro' his excessive labour, those symptoms of weakness begun to appear, which gradually brought on his dissolution.

A correspondent of that Circuit wrote to him thus: "Many of the friends mention you with respect and desire their love to be remembered to you. They have not forgotten the petitions you offered for them while in this part." After mentioning the names of a few who had gone back into the world, he adds, "I join issue with you and say,

- ' Let Devils rage and Hell assail,
- ' We'll cut our passage thro',
- ' Let Foes unite, and Friends desert,
- ' We'll seize the Crown, or die."

Perhaps our deceased Brother, in the excess of his zeal, erred by too great exertions in singing. His friends often cautioned him on this head, and intreated him to moderate himself herein: But he attended too little to their advice, being remarkably fond of singing the praises of his God. This certainly hurt his constitution very materially; and it would be well if those who are inclined to imitate him in this particular, would hereby take warning, and not sacrifice their health and life to this, however pleasing and rational an exercise. At the Conference in 1803, he was appointed to labour at Wigan, in Lancashire. The first quarter of that year, he spent in Liverpool, in which place he left a savour of good behind him. In Wigan, the people had long been noted for a spirit of contention amongst themselves. Yet our Brother so

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conducted

conducted himself there, as to preserve a good degree of peace and order; and, before the conclusion of the year, he had the pleasure to see that his labours were not in vain in the Lord. At the following Conference held in London in 1804, his appointment was London. Here he had a large sphere of action; and from information I have received from one of his colleagues, his labours, with those of his brethren, were attended with success both in London and in the Circuit at large.

[ To be concluded in the next. ]

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DIVINITY.

ON SPIRITUAL AID.

Extracted from a Sermon of Dr. PALEY.\*

I Proceed to state the particular Duties which relate to the doctrine of Spiritual Assistance.

And the first of these duties, is to *pray for it*. It is by prayer that it is to be sought, by prayer that it is to be obtained. This the Scripture expressly teaches. "How much more will your heavenly Father give the Holy Spirit to them that ask him?" The foundation of prayer, in all cases, is a sense of want. No man prays in earnest, or to any purpose for what he does not feel that he wants. Know, then, and feel the weakness of your nature. Know the infinite importance of holding on in a course of virtue. Know these two points thoroughly, and you can stand in need of no additional motive, (indeed none can be added,) to excite in you strong, unwearied supplications for divine help; not a cold asking for it in any prescribed form of prayer, but *cries and supplications* for it, *strong and unwearied*. The description in the Epistle to the Hebrews, of our Lord's own devotions, may serve to describe the devotion of a Christian praying, as he ought, for the Spirit, that is, praying from a deep understanding of his own condition, a conviction of his wants and necessities.

"He offered up strong cries and tears unto him, that was able to save him from death; and was heard in that he feared." This was devotion in reality.

There are occasions, which ought to call forth these prayers with *extraordinary and peculiar* force.

Is it Superstition? Is it not, on the contrary, a just and reasonable piety to implore of God the guidance of his Holy Spirit,

\* We insert only two short Extracts, instead of an intire sermon, in this and our next Number, because we wish to make room for intelligence from the general Conference, as well as for some interesting Communications which have been several months in our possession.

when we have any thing of great importance to decide upon, or to undertake. Especially any thing, by which the happiness of others, as well as our own, is likely to be affected?

It would be difficult to enumerate the prayers and occasions of a man's life, in which he is particularly bound to apply to God for the aid and direction of his Spirit. In general, in every turn, as it may be called, of life; whenever any thing critical, any thing momentous, any thing which is to fix our situation and course of life; most especially any thing, which is likely to have any influence upon our moral conduct and disposition, and thereby affect our condition, as candidates for heaven, and as religious servants of God, is to be resolved upon, *there* and *then* ought we most ardently to supplicate the grace and guidance of the Holy Spirit.

Is it not always a fit subject of prayer, that the Holy Spirit would inform, animate, warm, and support our *devotions*? Saint Paul speaks of the co-operation of the Spirit with us in this very Article, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered."

The specific help here described is to supply our ignorance. But the words also speak of helping our infirmities, meaning, as the passage leads us to suppose, the infirmities which attend our devotion. Now these infirmities are not only ignorance, but coldness, wanderings, absence; for all which a remedy is to be sought in the aid and help of the Spirit.

Next in order of time, to *praying* for the Spirit of God, but still superior to it in importance, is *listening* and *yielding ourselves* to his suggestions.

This is the thing in which we fail. Now, it being confessed, that we cannot ordinarily distinguish, at the time, the suggestions of the Spirit from the operations of our minds, it may be asked, How are we to listen to these?

The answer is, by attending *universally* to the admonitions within us. Men do not listen to their consciences. It is thro' the whisperings of conscience that the Spirit speaks. If men then are wilfully deaf to their consciences, they cannot hear the Spirit. If hearing, if being compelled to hear, the remonstrances of conscience, they nevertheless decide, and resolve, and determine to go against them; then they grieve, then they defy, then they do spite to the Spirit of God.

In both cases, that is, both of neglecting to consult, and of defying, when they cannot help feeling, the admonitions that rise up within them, they have this judgment hanging over their heads: "He that hath not, from him shall be taken even that which he hath." He that misuses or abuses the portion and  
measure

measure of spiritual assistance, which is afforded him, shall lose even that.

The efficacy of the Spirit is to be judged of by its fruits. Its immediate effects are upon the disposition; for the true seat of grace and of the spiritual energy, is in the heart and inward man. Whenever, therefore, we find religious carelessness succeeded by religious seriousness, conscience, which was silent or unheard, now powerfully speaking and obeyed; sensuality and selfishness, the two grand enemies of salvation, the two great powers of darkness, which rule the natural man, when we find these giving way to the inward accusing voice of conscience; when we find the thoughts of the mind drawing or drawn more and more towards heavenly things, the value and interest of these expectations plainer to our view, a great deal more frequent than heretofore in our meditations, and more fully discerned; the care and safety of our souls rising above the concerns and anxieties about worldly affairs; when we find the force of temptation and of evil propensities, retreating before a sense of duty; self-government maintained; the interruptions of it immediately perceived, bitterly deplored and soon recovered; sin rejected and repelled; and this not so much with an increase of confidence in our strength, as of reliance upon the assisting grace of God; when we find ourselves touched with the love of God, taking satisfaction in his worship and service; when we feel a growing taste and relish for religious subjects, and religious exercises; above all, when we begin to rejoice in the comfort of the Holy Ghost; in the prospect of reaching heaven, in the powerful aids and helps, which are given us in accomplishing this great end, and the strength, and firmness, and resolution, which, so helped and aided, we experience in our progress; when we feel these things, we may, without either enthusiasm or superstition, humbly believe, that the Spirit of God hath been at work within us.

External virtues, good actions will follow, as occasions may draw them forth; but it is *within* that we must look for the change, which the inspiration of God's Spirit produces.

The TRUTH of GOD DEFENDED.

To the EDITOR.

SIR,

WHETHER you may deem the following Dialogue a centaur or not, I take not upon me to determine, but I must beg leave to assure you, that, if a centaur, it is not fabulous. It contains, as nearly as memory could furnish the materials, nothing more than a simple relation of a conversation which actually occurred



curred on the outside of a stage-coach, during a short journey thro' the Eastern part of the county of Cornwall, in the year, (I think) 1800. It has been committed to writing purely out of compliance with the solicitations of a few respectable friends, to whom some of the detached parts had been occasionally mentioned.

The Writer of this Paper does not presume to insinuate that he has advanced many new observations, on the important topics now before the reader, but of this he is certain, that the occasion, combinations, and connexions, are perfectly so. But whether old or new, they are such as started from the impulse of the moment, in the course of a conversation, which originated in accident, was supported with cheerful solicitude, and finally terminated without animosity or anger.

DEIST. It is a pleasant morning, Sir, and bids fair for a warm day. CHRISTIAN. Yes, Sir, the country at this season of the year has a most delightful appearance. D. The country in Cornwall looks remarkably uneven, I think more so than most counties in England. C. Perhaps, Sir, your observation is just. I was never out of Cornwall, and therefore cannot judge; but I have heard many others make the same remarks. D. Then you are no great traveller. C. No, Sir. D. Pray do you know this gentleman who advances the hill against us? C. No, Sir, he is a perfect stranger to me. D. He seems, by his appearance, to be a clergyman; at least, he has the garb. C. He has that appearance, and it is highly probable that your conjecture is right. D. Pray what kind of men are the Clergy of Cornwall? for, as you have spent your time in the county, I suppose you must know. C. So far as I am acquainted with them I will give you my opinion, and that is; that there are among them many worthy characters, but I am sorry to observe that there are many exceptions to the general rule. D. They tell me that the people in Cornwall are very religious; is it so? C. I know not that I can give you a more suitable answer than my last. There are many worthy characters, but there are many exceptions to the general rule. D. Well, Sir, whatever may be the opinions of men, certain it is that religion is pretty nearly at an end. C. How do you mean, Sir? D. I mean that the whole is a cheat, and that the Bible has been lately proved to be a forgery. C. By whom, Sir, have these things been proved? D. By learned men. C. By Infidels, I suppose. D. That, Sir, is the language of prejudice, but it is such as is generally used on these occasions, and when we consider the ignorance in which the world has been kept, it would be folly to expect better. C.

Perhaps, Sir, you call these gentlemen Deists? D. No, Sir, that language is nearly related to the former, and is the offspring of superstition. C. What name, then, do you give them? D. *Philosophers.*

C. But how have these philosophers proved the Bible to be a forgery? D. By divesting their minds of preconceived opinions, they have been enabled to investigate the question in its native light. They have been enabled thus to make an application of abstract reasoning to the subject of their investigations, and the improvements which have been made in metaphysical disquisition, have enabled them to detect the falsehood of that Book on which the Christian world has so long built its faith. C. Why really, Sir, if what you say be true, these men must have entered into the heart of the question. D. They most assuredly have, and the result has been that religion is now almost totally discarded in the higher circles of life. C. I am not satisfied that the Bible must be a forgery, because religion has been rejected in the higher circles. D. True, Sir, I would not attempt to adduce this as any direct proof; yet, as these men, from their exalted stations in life, must have enjoyed the benefit of a superior education, and must have had much leisure at their command, they must be more competent to investigate and judge; and since the result of their enquiries has been a disavowal of Revelation, it furnishes us, at least, with a presumptive evidence of its want of authenticity. C. If the reasonings you have advanced are conclusive, they will apply with equal force to the morals of these men, for on these also they must have had leisure to weigh and judge. I have, however, heard that their morals are not much better than those of other men. And if the result of their judgments has been found defective in one point, and that too an important one, I think we may be well justified in suspecting it in another. D. I must confess that, in point of morality, I should not like to hold them up to my children as objects of imitation; so that, on the whole, we have not much reason to place any dependance upon education and leisure, tho' they ought to be what I have stated. C. I most readily grant it, so that thus far we are agreed.

D. But the Writings of these Philosophers speak for themselves. Their investigations are so acute, and their arguments are so forcible, that they almost irresistibly produce conviction in every unprejudiced mind. C. I presume, Sir, from the confidence with which you speak, that you are well acquainted with their Works. D. Most assuredly I have examined their arguments, otherwise it would have been highly presumptuous for me to speak as I do, and consequently I cannot be ignorant of their books. C. Will you have the goodness, Sir, to name

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D. Most assuredly I have examined their arguments, otherwise it would have been highly presumptuous for me to speak as I do, and consequently I cannot be ignorant of their books. C. Will you have the goodness, Sir, to name

some of these authors whom you praise so lavishly? D. I may name a few, *Voltaire, Rousseau, Hume, and Volney*. C. I have heard of some of these names before now. I thought from your saying, "lately proved," that the Bible had been attacked, by some authors whose names I had never heard. D. These are the principal; besides, Volney is quite a modern writer, and it is to his Writings that I principally allude. C. Then, I presume, you are better acquainted with his writings than with those of the others. D. Yes, I am. C. Is Volney an acute reasoner? D. Remarkably so. C. Was there not some book written on some of these subjects by one Payne? I think I have heard such a report. D. Yes, it is entitled, "The Age of Reason." C. I suppose you have seen this as well as Volney's? D. I have. C. To which do you give the preference? D. O Sir! there is no comparison between them. The Writings of *Payne* are low and grovelling, calculated entirely for the vulgar; while those of *Volney* are learned, philosophical, and elegant; his arguments are both dignified and conclusive. C. What rank in your estimation does *Volney* hold, when compared with *Voltaire* and the other Writers, whose names you mentioned? D. He is their superior; because to the force of their arguments he has added the energy of his own. In short, *Volney* may be considered as a complete Philosopher. C. (lifting his elbow from the coach on which he had been leaning) I must confess, Sir, that I admire your frankness, however much I may dislike your principles. I give you credit for your sincerity, tho' I may be rude enough to question some of your assertions. Hypocrisy is a trait of character which I despise in another man, and cannot, therefore, pursue what I dislike in others. I have paid some attention to your observations, and shall take the liberty to review the ground over which we have passed. I am not altogether unacquainted with the authors you have mentioned; not even with *Volney*, with whom you seem to be most conversant. And as we have several miles to travel together, if you please, we will make the topics on which he has touched, the subjects of our investigation. In the meanwhile, I feel no hesitation in declaring, that *Volney* in his "Ruins of Empires," (the Work, I presume, you mean. D. It is Sir,) instead of discovering that acuteness which you have ascribed to him, is a defective reasoner, and that the name of philosophy is rather disgraced than honoured by including that of *Volney* in the list of its votaries. Here, then, we are fairly at issue. D. We are at issue indeed, much more so than I expected.

C. Will you have the complaisance to state one of those arguments which you have been celebrating as conclusive, and which Volney has urged against the authenticity of the Sacred Records, or the belief of Christians? D. (*Silent for some time.*)

E. I am waiting, Sir, for your reply. D. I have been considering your question, but cannot, for my life, recollect what Volney has urged:

C. This, Sir, is remarkably strange, I have my doubts whether your memory could be more treacherous if I had asked you a question about the reasonings of Hume or Voltaire, with which you acknowledge you are less conversant.

D. The pressure and hurry of business detaches the mind from such *abstract subjects*, besides it is but seldom that we have an opportunity of entering on them.

C. Your memory, however, has the happiness to retain the names of the Authors, and perhaps the Title Pages of their books; but Title Pages and Names of Authors are not very *abstract subjects*.

D. Sir, I feel your joke, and must acknowledge I deserve it, but I have a bad memory.

C. A defective memory is a convenient article in many cases; it sometimes conceals deficiencies, which we feel a delicacy in exposing. However, in the present instance, I give you credit for your acknowledgment, and lest we should lose sight of Volney, through that misfortune, I will endeavour to supply it, by calling your attention to one of his favourite topics.

D. You will oblige me.

C. Volney, in one of his pages, accuses the Christians with this inconsistency; namely "that they admit God to be immutable, while they suppose that he remained inactive through eternity, till within about 4000 years, when he contrived to make this world." He then asks "Why God did not create the world sooner?"

D. I well recollect it, and think his question upon the ground of immutability to be unanswerable.

C. This remains to be decided. Are our notions of *soon* and *late*, do you conceive, *positive* or *relative*?

D. I do not exactly understand the distinction.

C. That is *positive* which has an independant existence; and that is *relative* which only exists *partially*, and in relation to something else.

D. I presume then that our ideas of *soon* and *late*, are only relative.

C. I agree with you; and contend that *soon* and *late* must always have a relation to something which had a beginning. With us, these ideas have a relation to the commencement of time; and consequently as time could not have had a being, before it began, *soon* and *late* cannot apply to eternity. Volney, therefore, has involved himself in an absurdity, by supposing *soon* and *late* to have existed in a period, in which successive duration could have had no being. The utmost, therefore, to which his question can amount, is this, namely, Why were we not born 40 or 50,000

years hence? You cannot, however, but know, that even in this case the same objections will apply; neither is it possible to avoid them, in what light soever we view creation. In short, the question amounts to no more than this,—*Why was not the world created before it had a beginning?* A question which you cannot but perceive it is ridiculous even to refute, because it is pregnant with absurdity.

*D.* From the manner in which you reason the world could not have been created sooner.

*C.* Certainly not; because neither the terms, nor the ideas which stand for them, could have had any existence prior to time, and consequently Volney's objection vanishes into empty air. Will you defend this objection further or give it up?

*D.* It is useless to defend his assertions, according to the way in which you have taken up the question.

*C.* Do you object then to my mode of arguing? *D.* It is useless to say any thing further on this subject, because it goes upon a false foundation, namely, that the world was created, whereas I believe that the matter of which it is formed is eternal.

*C.* Nothing, Sir, can be eternal but that which had a *necessary existence*, and that only can have a necessary existence; the absence of which involves a contradiction. If matter was not created its existence must be either accidental or necessary, these being the only modes to which we can possibly ascribe its existence. If *accidental*, then it must have had a beginning, and consequently cannot be eternal. If necessary, then matter must be infinite in its extension, which we well know is contradicted by fact. The motion that is in the world will prove that there is space without matter. We must, at this instant, be moving either thro' vacuity or solidity; you cannot suppose the latter. If then there may be, and actually is, space without matter, matter cannot exist necessarily, because we can suppose the absence of matter without involving a contradiction. And consequently as matter can neither exist accidentally, nor necessarily, it cannot be eternal, and I am inclined to think that it will require a greater share of credulity to admit your Creed, than to admit that of the Christians.

*D.* I do not think that the belief or the disbelief of the eternity of matter, has any thing to do with Christianity. *C.* What, Sir, is it nothing to us to know whether the records of Moses are true or false? When he has told us, that in the beginning God created the heavens and the earth; is it of no moment to us, to know whether he spoke truth or falsehood? The New Testament appeals to the Old, and so closely interwoven are their principles with each other, that they must stand or fall together. A survey of creation unfolds to us the moral nature of God; and the introduction of moral evil, paves the way for the redemption of mankind by Jesus Christ.

*D.* Yes, the Bible gives us a

most curious account of these facts, and he that believes them must have a most curious faith.

(To be concluded in our next.)

A REVIEW OF "METHODISM CONDEMNED, by METHODIST PREACHERS; OR, A VINDICATION of the Doctrines contained in Two Sermons on *Justification by Faith* and the *Witness of the Spirit*, for which the Author was expelled from the Methodist Connection. By JOSEPH COOK."

IT is an indisputable truth, that every man has an indefeasible right to think and judge for himself, especially in matters of religion. This right we claim for ourselves in common with others. But while we do this, we are fully aware, that *discordant* sentiments on subjects conceived to be of great importance, cannot, without material injury to the souls of men, be maintained by the public teachers of any religious community. Sensible how liable we are to err, in using the right we speak of, though we call no man, Rabbi, we see it to be our duty to pay considerable deference to such authorities as can justly claim learning, piety, years, and experience for their support. For though *great men* are not always wise, and though the *aged* do not on all occasions understand judgment, the former are more likely to be wise than those who cannot emulate their greatness; and the latter to understand judgment, than those whose youth and inexperience evince that they have scarcely had time and opportunity sufficient to enable them to become thoroughly acquainted with their own ignorance.

We offer no insult to our understanding, when we profess that, in Divinity, as in other sciences, we have teachers, to whom, without ceasing to think for ourselves, we reverently look up for instruction. In the first class of these we place the venerable founder of Methodism. Nor is his worth, in any degree, diminished in our estimation, by the *trivial circumstance* of a few sentences in his voluminous works apparently clashing with some others. For to have written so long, so much, and so often upon the spur of the occasion, as he did, without any variation, in matters of *mere opinion*, would demonstrate him to have been either a servile copier, or infallibly inspired. Of the former his greatest enemies never accused him; and he formally and strongly disavowed all pretensions to the latter. It follows, that none of his friends are under any obligation to vindicate every expression which dropt from his pen. But the question is, how their not doing this affects either his character or Methodism? They answer, In no ways. We never supposed him incapable of such mistakes and inadvertencies as those to which the wisest and best of men are liable; nor can the pure system of doctrines, *ably* and *statedly* maintained in his writings, receive the smallest

smallest injury by a few detached passages which may not fully coincide with the general contents of his numerous publications. His character as a great, wise, learned, holy, and eminently successful reformer, stands secure beyond the reach of injury; and generations unborn, when the very names of most of his opponents shall be forgotten, will revere the country which gave him birth, and read his works with pleasure and profit. He lived to see the revival of vital religion, of which God had made him the principal instrument, obtain an increase and stability, rarely, if ever, found in former revivals. Since he was called to his reward, the same blessed revival has continued to spread; and the Preachers who have entered on his labours and those of his early associates in the ministry, inculcating the same doctrines, and minding the same things, see their efforts crowned with increasing success.

So much we judge it proper to premise, before our having done any more than announce the publication before us. The title, "METHODISM condemned by METHODIST PREACHERS," if justified by the contents, would be such a phenomenon in the religious world as has never been recorded in the annals of Christianity. That a body of Christian Teachers, consisting of between two and three hundred, should unanimously and voluntarily condemn, or renounce the doctrines which, from conviction, they had adopted and preached, would exceed all the revolutions which have taken place since the foundation of the world. That old, young, and middle-aged Preachers, should conspire in such an extraordinary work, and that without any temptation; and that the Trustees, Leaders, Stewards, and private members of the Methodist body at large, should discern no change in their doctrines, would be a miracle of the first magnitude; and, as such, excite the astonishment of the thinking world in general.

The Author of the work before us, seems to have faintly discerned the impropriety, not to say absurdity, of the title page in question; and hence says in his Preface, "The title of the following remarks, may possibly induce a suspicion that they contain the language of an enemy to Methodism." Surely no: the title does not convey an idea of any thing inimical to Methodism or any thing else; but promises an historical account of a most surprising event. But how will the curious reader be disappointed, when, proceeding towards the close of the first paragraph of the Preface, he reads, that what is attempted in the body of the work, "the judicious reader will consider perfectly consistent with the highest respect for their (the Preachers') character and doctrines in general." So the Doctrines, in general, have not been condemned by Methodist Preachers; but the Title Page would have us believe the contrary: for how could Methodism be condemn'd, and its doctrines in general remain unimpeach'd? We should not have wasted so much time on this

particular, were it not to shew our readers, that the writer, who with so little ceremony accuses Mr. Wesley of publishing contradictions, contradicts the title of his own book in the first paragraph of his Preface.

The first part of the work before us, professes to contain a statement of the cause and manner of the Author's expulsion from the Methodist Connexion. And if he has been expelled, "for having *merely* explained and guarded the Doctrines or Maxims by which it (the Methodist body) professes to be governed," he has surely much cause for complaint. Asserting this to have been the case, he comforts himself under the injury he has sustained, by discovering a similarity between his fate and that of the ancient Prophets who were slain by a *crooked and perverse nation*. He tells us how "Papists and Protestants, national Establishments, and particular Sects," have, in their turns, been persecutors; and, to trace the climax to its greatest height, asserts, that himself was expelled "by the Methodist Conference for maintaining and guarding the doctrines of Methodism." That his expulsion did "not take place *professedly* on that ground," he candidly acknowledges; but "under pretence of his having taught doctrines anti-methodistical." The phrase, "under pretence," implies an imputation of something worse than ignorance against the Conference, namely, *insincerity*. But we find them, in the seventh page, exculpated from this charge; for the Author there professes that he "should be sorry, that their apparent precipitancy in his case should be imputed to any *improper* principle." No improper motive, then, being laid to their charge, their crime if they have been guilty of any in the case before us, must have arisen from their *ignorance* of the doctrines of Methodism. But, were the censure, which they have passed, *in itself unjust*, ignorance, though it might lessen their guilt, would not afford a sufficient plea in their defence. To be *ignorant* of the doctrines which they profess to teach, and to expel a fellow-labourer for merely "explaining and defending" those doctrines, would prove them guilty of running before they were sent; for, surely, God never sent men to teach doctrines, with which, while they professed to teach them, they themselves were unacquainted. And can the Author of "Methodism condemned," &c. imagine this to be the general character of Methodist Preachers? Does he not know, however he may value his own abilities, that many of them might, without the colour of arrogance, say to him, "I have understanding as well as you; I am not inferior to you?" Does he, or can he think, that he possesses more sagacity, wisdom, and penetration than all the Preachers assembled at the last Leeds Conference? Would not a little of the diffidence becoming a young man, and which



is invariably attendant on truly good parts, have made him suspect his own judgment, when he found it opposed to that of so many confessedly his superiors?

The second part of "Methodism Condemned," &c. professes to contain a statement of the primitive and final sentiments of Mr. Wesley, on the doctrine of "Justification by faith," and "The Witness of the Spirit." "That," says our author, "Mr. Wesley once taught the contrary of what I have taught, I am not about to dispute. And if some parts of his first publications, be made the standard of Methodism, I must, at once, confess, my sermons are unmethodistical." And, "I wish to be understood as placing little confidence, in the conformity of my opinions to those of Mr. Wesley or any other man. Had Mr. Wesley lived longer, he might have adopted his former sentiments. And had he lived longer still, the sentiments, so adopted, might have been again relinquished. And this remark, while it proves, how feeble a support to truth the declaration of any man is, it equally proves the absurdity of any assertion, or even the collective and final assertions of any man, or number of men, being made the criterion of another man's opinions." Masterly enough! But what does this passage mean? Simply this, that Mr. Wesley had not the inspiration peculiar to the holy Prophets and Apostles; and that neither his writings, nor those of any other man, are to be put upon a level with the sacred Scriptures? But who, except Papists, stood in the least need of such information? We know of no Preacher who maintains the Doctrines of Methodism, on any other ground than a thorough persuasion of their being agreeable to the Oracles of God.

We now proceed to consider the *primitive sentiments*, as our author terms them, of Mr. Wesley, on the doctrine of *Justification by faith* and *the Witness of the Spirit*. In the first Conference held by Mr. Wesley, it was asked, "What is faith? *Answer.* Faith, in general, is a divine, supernatural *Elencos* (conviction or demonstration) of things not seen; i. e. of past, future, or spiritual things: it is a spiritual sight of God and the things of God. First, a sinner is convinced by the Holy Ghost, Christ "loved me and gave himself for me." This is the faith by which he is justified or pardoned. Immediately the same Spirit bears witness, 'Thou art pardoned. Thou hast redemption in his blood.' And this is saving faith, whereby *the love of God is shed abroad in the heart.*" But justifying faith, he most commonly defined in the language of the Church of England, "A sure trust and confidence which a man hath in God, that, thro' the merits of Christ; his sins are forgiven, and he reconciled to the favour of God." Let him mend either of these definitions who can. For our part, we conceive them to be strictly scriptural and methodistical definitions.

nitions with which the primitive Methodists were perfectly satisfied, and to which the present Methodists, Preachers, and People, give their ready and unequivocal assent. We would not carry our veneration for our pious and venerable Reformers so far as to say, that we would rather err in company with them, than be right with modern refiners on religion, but we do not hesitate to say, that the above short definition of faith, has been, and still is, of essential service to the interests of vital religion. It has stood the test of ages; and will continue to be received in the Church of Christ, when modern refinements on definitions of faith shall be forgotten.

(To be concluded in our next.)

The WORD of GOD ILLUSTRATED.

OBSERVATIONS ON Rom. viii. 16.

**I**T is matter of consolation to every true Christian, that the essential truths of the gospel are revealed in every part of the New Testament, and by a rich variety of expression. This is particularly the case with respect to that immediate assurance, of the Divine favour, which it is the privilege of every Christian believer to enjoy. That God does, by the influence of his Holy Spirit, assure those who are his children by faith in Christ Jesus, of their sonship, is a truth, perhaps, as frequently taught as almost any other in the Bible. Most of the passages which treat of inward illuminations, manifestations, or consolations, have some relation to this. It is implied wherever the Holy Spirit is spoken of as *abiding with us, dwelling in us, sealing us*, or as given to us as *the earnest of our future inheritance*. And whenever the Christian graces,—*an hope of immortality,—peace,—joy, or love*, are spoken of as the gift of God, and of the operation or the fruit of the Spirit, such assurances of the love of God to us and of our acceptance with him as naturally tend to produce them, must, of course, be implied.

This assurance of the Divine favour as proceeding immediately from the influence of the Spirit of God upon the soul, is frequently termed *the Witness of the Spirit*; and those who use this expression in this sense, think themselves authorized so to do, by the Apostle Paul. This is what he is supposed to mean when he says, “The Spirit itself beareth witness with our spirit, that we are the children of God,” (Rom. viii. 16.) On this passage our venerable father, Mr. John Wesley, observes, “The testimony of the Spirit, is an inward impression on the soul, whereby the Spirit of God directly witnesses to my Spirit, that I am a child of

God."\*—"It is hard to find words in the language of men, to explain the *deep things of God*. Indeed there are none that will adequately express, what the children of God experience." But altho' these are the words of *man*, on examination they will be found to contain the true meaning of the Apostle.

It is of some importance to observe, that the passage before us must be considered in connection with the preceding verses, especially the 14th and 15th, "As many as are led by the Spirit of God, [whether they be Jews or Gentiles,] they are the *sons of God*." I say, not merely the *servants*, but the *sons of God*. For the Spirit, by which, under the gospel, they are led, is not given to them as to *servants* but as to *sons*. "For YE [believing Gentiles] have not received the spirit of bondage again to fear, but YE have received the Spirit of adoption, by which WE [believing Jews] cry, Abba, Father. The Spirit itself," or rather, *αὐτὸ τὸ πνεῦμα*, the *self-same Spirit* [whereby we cry Abba, Father] "beareth witness with OUR spirits, that we are the children of God." Thus the order of the words, and the drift of the whole passage, shew that the 16th verse is immediately connected with the last clause of the 15th.

A late writer, who will not be suspected of blind partiality to Mr. W's. sentiments on this subject, will afford us some help in illustrating the connection which there is between these verses, "The Divine Agent," says he, "*becomes the Spirit of adoption*, imparting [to its subjects] such an *assurance of their acceptance* thro' the Beloved, as produces the most filial love, and confidence towards their heavenly Father, whom they now approach with boldness, and obey with delight." If this be just, there is the closest connection between our receiving "the Spirit of adoption," and "the self-same Spirit bearing witness," *immediately and directly*, by his influence on our spirits, "that we are the children of God." And, according to this author, this is the best way of interpreting the whole passage, if we would not break the connection of its particular parts with each other.

"Parallel passages have a tendency to illustrate each other." But as different persons may sometimes use similar expressions in somewhat different senses, parallel passages, should, if possible, be cited from the same author. The Apostle who addressed this Epistle to the Romans, when writing to the Galatians speaks on the same subject in a manner which will confirm what we have just advanced, "God sent forth his Son," says he, "to redeem them that were under the law, that WE might receive the adoption of sons. And because YE [Gentiles, as well as WE Jews, who were under the law,] are sons, God hath sent forth the Spirit of his Son into YOUR hearts, crying Abba, Father," (Gal.

\* Mr. Wesley's Sermons, Vol. I. p. 144.

iv. 4—6.) This passage is evidently parallel with Rom. viii. 16. 1. The same person speaks in both passages. 2. He is speaking to persons of the same character, viz. to Gentiles, who had been converted to Christianity. 3. He is speaking with the same design: i. e. to illustrate the superiority of the privileges of the Christian dispensation over the Jewish. 4. He is speaking on the same subject, the gift of the Holy Spirit. 5. He imputes to it the same effects on those who received it, viz. their crying, *Abba, Father*. 6. He draws the same influence in both passages, i. e. that such persons are *heirs of God*. 7. He traces these things from the same source, their redemption in Christ Jesus. There are yet other circumstances in which these two passages agree; but these are sufficient to prove them parallel, and to warrant the conclusion that the Spirit which *bearth witness*, is not the Scriptures or the testimony which God hath borne in the Scriptures, but *the Spirit of his Son in our hearts*; and that this Spirit is sent forth into our hearts for this very end to bear witness that we are the children and heirs of God in and thro' Christ.

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## The WORKS of GOD DISPLAYED.

### OF THE CAUSES OF EARTHQUAKES.

TO explain the phenomena of Earthquakes, various hypotheses have been invented. Till lately, the hypotheses of modern philosophers were much the same with those of the ancients. Anaxagoras supposed the cause of earthquakes to be subterraneous clouds bursting out into lightning, which shook the vaults that confined them. Others imagined, that the arches, which had been weakened by continual subterraneous fires, at length fell in. Others derived these accidents from the rarefied steam of waters, heated by some neighbouring fires; and some, among whom was Epicurus, and several of the Peripatetic school, ascribe these terrible accidents to the ignition of certain inflammable exhalations. The last hypothesis has been adopted by many of the most celebrated moderns, as Gassendus, Kircher, Schottus, Varenious, Descartes, Du Hamel, Honorius, Fabri, &c. The philosopher last mentioned, indeed, supposed, that waters prodigiously rarefied by heat might sometimes occasion earthquakes. The others supposed, as their hypothesis necessarily requires, that there are many and vast cavities under ground, which have a communication with one another, some of which abound with waters; others with vapours and exhalations, arising from inflammable substances, as nitre, bitumen, sulphur, &c. These combustible exhalations,

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they supposed, to be kindled by a subterraneous spark, or by some active flame gliding thro' a narrow fissure from without, or by the fermentation of some mixture: and when this happened, they must necessarily produce pulses, tremors, and ruptures at the surface according to the number and diversity of the cavities, and the quantity and activity of the inflammable matter. This hypothesis is illustrated by a variety of experiments, such as mixtures of iron filings and brimstone buried in the earth, gunpowder confined in pits, &c. by all which a shaking of the earth will be produced.

Dr. Woodward suggests another hypothesis. He supposes that the subterraneous heat or fire, which is continually elevating water out of the abyss, which, according to him, occupies the centre of the earth, to furnish rain, dew, springs, and rivers, may be stopped, as to the effects, in some particular part. When this obstruction happens, the heat causes a great swelling and commotion in the waters of the abyss; and, at the same time, making the like effort against the superincumbent earth, that agitation and concussion of it is occasioned which we call an earthquake.

Though none of these hypotheses were sufficient for explaining the phenomena of earthquakes in a satisfactory manner, one or other of them continued to be adopted by almost all philosophers till the year 1749. In the month of March, that year, an earthquake was felt at London, and several other places in Britain. Dr. Stukeley, who had been much engaged in electrical experiments, began to suspect that phenomena of this kind ought to be attributed not to vapours or fermentations generated in the bowels of the earth, but to electricity. In a Paper published by him on this subject, he rejects all the above-mentioned hypotheses, for divers reasons which he gives. From comparing circumstances, which he mentions, the Doctor says, he had always thought that an earthquake was a shock of the same kind as those which commonly occur in electrical experiments. And this hypothesis was confirmed by the phenomena attending earthquakes; particularly those of 1749 and 1750, which gave rise to his publication.

The weather for five or six months before had been uncommonly warm; the wind south and south-west, without rain; so that the earth must have been in a state peculiarly ready for an electrical shock. The flat country of Lincolnshire had been under an exceeding great drought. The uncommonness of the first of these circumstances, he remarks, is the reason why earthquakes are less frequently experienced in the northern than in the southern regions of the world, where the warmth and dryness of the air, so necessary to electricity, are more usual: And the latter shews how fit the dry surface was for an electrical vibration; and (which is of great importance) that earthquakes reach but little below the surface of the earth.

Before the earthquake at London, all vegetables had been uncommonly forward. And electricity is well known to quicken vegetation. The Aurora Borealis had been frequent about that time, and just before the earthquake, had been twice repeated in such colours as had never been seen before. It had also removed southerly, contrary to what is common in England; so that the Italians, and those among whom earthquakes were frequent, actually foretold the earthquake. The year had been remarkable for fire balls, lightning, and coruscations, and these are rightly judged to be meteors of an electrical nature.

In these circumstances of the earth and air, nothing, he says, is wanting to produce an earthquake, but the touch of some non-electric body; which must necessarily be had *ab extra* from the region of the air, or atmosphere. Hence, he infers that if a non-electric could discharge its contents upon any part of the earth in that highly electrical state, an earthquake must necessarily ensue. As the discharge from an excited tube produces a commotion in the human body, so the discharge of electric matter from the compass of many miles of solid earth, must needs be an earthquake, and the snap from the contact, the horrid uncouth noise attending it.

The Doctor had been informed by those who were up and abroad the night preceding the earthquake, and early in the morning, that coruscations in the air were extremely frequent, and that, a little before the earthquake, a large and black cloud suddenly covered the atmosphere, which probably occasioned the shock by the discharge of a shower.

A sound was observed to roll from the Thames towards Temple Bar, before the houses ceased to nod, just as the electrical snap precedes the shock. This noise, which generally precedes earthquakes, the Doctor thought could be accounted for only on electrical principles, for in a subterraneous eruption the direct contrary would happen.

The last argument he uses is taken from the effects which it had on persons of weak constitutions, who were, for a day or two after it happened, troubled with pains in the back, rheumatisms, hysterics, and nervous disorders, just in the same manner as they would have been after an actual electrification. To some these disorders proved fatal.

As to the manner in which the earth and atmosphere are put into this state, which prepare them to receive such a shock, and whence the electric matter comes, the Doctor does not pretend to determine; but thinks it as difficult to be accounted for as magnetism, gravitation, and many other secrets of nature.

[To be continued.]

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The PROVIDENCE of GOD ASSERTED.

*To the Editor of the Methodist Magazine.*

VERY DEAR SIR,

SOON after I had obtained the knowledge of salvation, by the remission of sins, I saw that many who are convinced of sin, have not *courage* to make known their state, and too often lose those divine impressions for want of some one to take them by the hand. I, therefore, believed it to be the duty of such as are converted, to look out for persons of this description, and give them all possible assistance. This conviction led me to resolve, that I would perform this labour of love, in the town where I then resided. From many peculiar circumstances which occurred in performing this duty, I have selected the following, which, I conceive, to be a striking proof that *God heareth and answereth prayer*, and which, I humbly hope, will stimulate many others to engage in the same work. If you think it calculated to answer this, or any other valuable end, and consider it worthy of a place in the Providential Department of your Work, it is at your service.

W. WORTH.

*Penzance, June 6, 1807.*

On Sunday, April 10, 1803, I felt a strong desire to speak to a young man, who, for a considerable time, had appeared very serious, and had diligently attended the means of grace; but as I had no acquaintance with him, I felt a degree of reluctance, and, for that time, neglected to take up my cross. In the evening, however, the impression was renewed with still greater force, and I resolved to be no longer disobedient to the heavenly call. When the service was ended, I immediately followed him, and, having introduced myself into his company, walked with him to a retired spot. It soon appeared that I was not mistaken in supposing that he was concerned for the salvation of his soul, and we freely conversed on this important subject. Among other things, I endeavoured to shew the *necessity* of union between the people of God, that they might mutually assist each other in working out their own salvation: urging the *reasonableness* of imitating the example of the first Christians, who gave themselves first to the Lord, and then to the Church by the Will of God.

Then, with tears in his eyes, he looked earnestly upon me, and said, "I have been under convictions seven years! but all that time, *shyness* has prevented me from making my state of mind known, and uniting myself to the people of God. I have read, and prayed, and mourned before God in secret, but always felt

the want of Christian communion: yet still I looked for invitation." He added, "This morning I was walking in the fields, reflecting on the state of my soul, and was fully convinced that I should be much more happy, if I were but united with the people of God. Under the influence of that conviction, in yonder field, I bowed my knees to the Father of mercies, and prayed that he would send one of his people to invite me to join with them: and, tho' I mentioned no one's name, yet as God knew the secrets of my heart, he knew that you were the very person I desired to have sent: and now my prayer is answered!" The emotion this produced in our minds, is more easily conceived than expressed.

The next Lord's-day he came to the Class-meeting, and related the whole circumstance, adding, in the fulness of his heart, "Had I enjoyed these social meetings the seven years that I have been under convictions, I should have been half way to heaven by this time." From that day he has been a steady, useful member of Society, and is now a Local Preacher! Thus doth the Lord fulfil the desire of those that fear him. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing."



#### The WIDOW's MITE *Returned with Interest.*

ON Monday, April 13, 1807, a young man, who had lately suffered the amputation of one of his legs, asked alms at the door of J—K—, a poor, but pious widow, in Whitbey. She invited him into her house to warm himself, and after some conversation presented him with *a farthing*, the last, and indeed only money she possessed in the world, neither did she know from whence she should receive a sufficiency for her next meal! Being indisposed she laid herself down on her bed, from whence, a short time after, she was desired by her daughter to rise, as a person had called to see her. She rose accordingly, and found Mr. B. had stepped into her house to enquire after her. At his departure he put *half a crown* into her hand. Being almost overpowered with this unexpected present, and tears flowing plentifully from her eyes, Mr. B. asked the cause of her excessive joy. She simply related what had passed, and he rejoiced with her that Providence had sent him to relieve her in the time of need.

J. D.



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 The GRACE of GOD MANIFESTED.

Memoir of Mrs. HANNAH STONILL.

To the EDITOR.

Dear Sir,

IF, amongst the rich variety of Articles, which appear in your incomparable Magazine, the following Account of Mrs. Stonill be thought worthy of your notice, the early insertion of it will gratify several worthy persons in whose esteem she deservedly stood very high, and I hope may, in some measure, contribute to the edification of those who seriously peruse your valuable work.

I am, dear Sir, your's, with respectful affection,  
 DEC. 1, 1806.

RICHARD GOWER.

*Hannah Stonill* was the fourth daughter of William and Sarah Chapman, of Watlington, Oxfordshire. Her parents were firmly attached to the established Church, and regularly attended divine service therein, though, at that time, they were entire strangers to the demands of the law, and the blessings of the gospel.

Her mother was called into eternity when she was quite young, and, of course, she was deprived of the benefit she might otherwise have received from her watchful care, and salutary advice and instructions. Her father, a respectable tradesman of good conduct, was unusually strict in guarding the morals and restraining those inclinations of his children which, he apprehended, might lead them to evil, and according to the best of his judgment, endeavoured to guide them in the right way. Hannah, however, being of a very gay and lively turn, felt her Father's restraining influence peculiarly irksome, and, at some seasons, so intolerably grievous, that it caused her rashly to wish she had never existed. Her troubles appear to have increased, when she began to keep her father's house. On this subject, she some years afterwards wrote as follows to a friend. "I was then oppressed with so much care, that I often wished either that I had not been born, or that I might die, and so be freed, as I thought, from misery. For, I conceived myself to be, on the whole, a good Christian, having committed no great sin, constantly kept to the Church, read the Scriptures, or some other good book on the sabbath-day, and frequently prayed to the Lord.

"My delusive hopes of heaven, built on this ground, soon vanished away, and my mind, which had been carnally secure, was awfully alarmed in the following manner. While intently engaged at cards, I heard a great outcry. On asking the cause,

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I was informed that a gentleman, at a little distance, had hanged himself. It was immediately suggested to my mind that I should do the same soon: About two days after, another unhappy man of our town destroyed himself. I was now frequently tempted to self-murder, but the Lord, whom I knew not, mercifully preserved me from this heinous offence, and also convinced me that I was a lost, undone creature, and that, if I died in my present state, I should inevitably perish. Then I was as much afraid of death, as I had been desirous of it before, nevertheless, I was still tempted to take away my precious life. My father and brother being much from home on business, I got a little girl to sleep with me to prevent my committing this great evil. At that time I knew of no person to whom I could open my mind, and was greatly perplexed respecting the state of my soul. I thought no one was ever like me, and knew not what to do to get rid of my misery. However, in my leisure hours I read History, Plays, Novels, Romances, &c. with a view to remove the indecipherable gloom which sorely oppressed my mind, and my whole frame. But in pursuing this course, I became more wretched.

“About that time I had a very impressive dream. It appeared to me that the awful Day of Judgment was come, and that we were all called to receive our final doom. All that stood near me, I thought, were happily caught up to heaven; and I was left alone below covered with confusion, and overwhelmed with terror, expecting to hear that dreadful sentence passed upon me, ‘Depart from me, thou cursed.’ But, I earnestly cried to the Lord for mercy, and suddenly an angel came to my relief, and caught me up also: This filled me with inexpressible delight, and I awoke. I was then disposed to read the Scriptures, and other religious books, with a desire to know the will of God. At the same time, I strove very hard to perform what I thought to be my duty: being determined, if possible, to save my soul. In this state and amidst these exercises the Lord, who can have compassion on the ignorant, and on them that are out of the way, pitied me. He was pleased clearly to shew me that I was altogether a sinner, and that my very best services were polluted before him, and that it was by faith alone in our Lord Jesus Christ that I must be saved. Upon this conviction, I went to prayer, and intreated the Lord to give me faith and salvation in his own way. I continued praying and crying to the Lord till he mercifully spoke peace to my troubled mind; when the love of God was shed abroad in my heart by the Holy Ghost, and all was comfort and joy, even joy unspeakable and full of glory. I then thought that I must needs go and tell all my neighbours the joyful news altho’ it was late at night. For, I earnestly wished that every person should know and feel the joy which I felt. But,

on a little reflection, I deemed it most prudent not to mention it to any of them, lest they should think me deranged.

“I now enjoyed great peace, which continued for some time, but afterwards, partly for want of some enlightened spiritual guide, or some experienced Christians to converse with, altho’ principally thro’ unwatchfulness, I lost that joy and peace, and sunk into a state of carnal security, conforming again to the maxims and fashions of the world. While in this state of back-sliding I was so far from considering that declaration of the Word of God, ‘She that liveth in pleasure is dead while she liveth,’ that I fondly imagined I should certainly go to Heaven. The truth is, I had read some books of erroneous divinity, which warranted me to believe that God had pardoned all my sins past, present, and to come, and therefore that all was well with me. This, as may be supposed, in no small degree contributed to confirm my spiritual lethargy. Thus was I at ease in Zion, crying, ‘Peace, peace,’ while I was destitute of the Spirit, the experience, and the piety of God’s children.

“In this dangerous state, however, the Lord alarmed my drowsy soul with an apprehension of my sin and danger, and I was again brought into sore trouble. Satan now availed himself of my ignorance of his devices, and of the state of my own mind, and strongly suggested that my former experience was a delusion; or, if not, I had sinned against such light and love, that there was now no mercy nor hope for me. While thus exercised and depressed, I was providentially sent for to visit a neighbour who was very ill. She rejoiced to see me, and spoke freely of her views and experience, saying, that she sent for me as being the only person in the place that could understand her. She told me that she had been in trouble and despair a long time, but now, found forgiveness and peace in the Lord Jesus Christ, and that he would shortly take her to glory. She requested me to continue an acquaintance with her daughter, saying, ‘It will prove a blessing to both your souls.’ It appears that she spoke in faith, and her words were happily verified. She then most affectionately saluted me, saying, I was nearer to her than any one in the world, and particularly charged me to keep close to God, and soon after, her spirit took its happy flight. This was a mean both of encouraging and quickening me for a season; but alas! I again sunk into a lukewarm state, and continued therein till the Lord aroused me from the deadly slumber by awakening my dear father, and afterwards bringing him to the knowledge of his truth, as follows.

“The Rev. Mr. Wesley’s Preachers coming to a place about five miles from us, my father went to the preaching, and was considerably edified and blessed; and being fully convinced that the

doctrines delivered were agreeable to the Scriptures, he invited them to Watlington. They came, altho' amidst much opposition and persecution, he gladly received them into his house, and found it a privilege to entertain them to the day of his death.

"In the year 1764, Mr. Bryant preached in my father's yard for the first time, in the face of many insulting persecutors, and published for preaching again. But when he came the second time, there was a large unruly mob collected from different parts, roaring like lions, or growling like bears, threatening destruction to the Preacher and all that countenanced him; with such horrible oaths and curses, that it was impossible to preach at that time. One of the persecutors, not willing that the intended and expected sport should be missed, placed himself on an eminence, and begun to mimic the Methodist Preacher. Some of the mob readily carried on the farce, pulled down the mock preacher, and rolled him about in the dirt for their very great diversion, but to his very great mortification; and he was heartily glad to escape out of their hands, and to put an end to the unpleasant joke.

"Soon after this, a cousin came to visit me. She was quite unconcerned about her soul, and though unhappily seduced, and forsaken by a designing young man, and troubled on that account; yet, wholly insensible of sin and its dreadful consequences. The Lord disposed and assisted me to point out her sinfulness and guilt, and to warn her of her danger, and graciously accompanied my feeble efforts with his blessing, so that conviction took place, which, in the end, terminated in her sound conversion to God. She was then in perfect health and strength, but told me that in a short space of time she should leave this world, and in less than a month afterwards she died happy in God. She apprized me of, and cautioned me against many trials which I afterwards experienced, and seriously exhorted and charged me to live near to God. This was also another stimulus to my sluggish soul in the way to glory. Yet, even after this, I began to slumber till I heard Mr. Neal, whose heart-searching ministry I attended with profit, tho' at first I could not relish his doctrine; as it directly went to take away my prop that I had been partially or wholly leaning upon for some years, namely, that God had pardoned all my sins past, present, and to come, and that 'once in grace always in grace.' Mr. Neal, when addressing those who once experienced the pardoning love of God to their souls, exhorted them closely to examine themselves, whether they now brought forth the fruits of holiness to the glory of God; or were conformed to the fashions and vanities of this perishing world. If the latter were the case, he assured them that their former experience would stand them in no stead, and was nothing worth, seriously charging such to repent and turn to the Lord,

otherwise

otherwise they should not behold his face with comfort. This came exceedingly close to me, being conscious that I did not bring forth good fruit, nor was separated from the world in affection or manners as I ought to be.

"In the year 1765, the Lord sent good Mr. Thomas Tobias to Watlington, who strongly insisted in public and private on the same things with Mr. Neal; exhorting and beseeching me not to rest without a clear scriptural evidence of the pardoning love of God to my soul, and a new heart and holy life.

"By the kind Providence of God, the violence of the persecutors was considerably abated, and the pure truths of the gospel were published in my father's house. Mr. Wesley's Preachers visited us oftener and more regularly, and much good was done, thro' their instrumentality, for which many will bless God to all eternity. My poor unstable soul was also visited again in tender mercy, and I was blessed with the pardon of my sins, and the witness of God's Spirit. I admired the marvellous patience of God, and stood delightfully amazed at his condescending love to such a worthless worm, and praised him with joyful lips. This joy was considerably increased, in seeing sinners enlightened and a Society raised up to witness Jehovah's saving power, and to shew forth his glory."

It appears that Mrs. Stonill, thro' grace, retained a sense of God's favour from that blessed time to the latest hour of her life, and continued a steady, uniform member of our Society for upwards of forty years. She was early entrusted with the care of a class, and while bodily infirmities would admit of her filling the office of a Leader, she obtained mercy from God to be faithful. July 6, 1766, after much prayer and consideration, she entered into the honourable state of matrimony with Mr. Thomas Stonill, a truly conscientious man, who soon after became a Local Preacher, and continues such to this day. They were mutually helpful to each other, stood fast in the same spirit, and strove together to assist and strengthen the society in Watlington; and to promote the Redeemer's cause, and their labours were not in vain in the Lord. Many found the Lord, and not a few have died happy in his love, and some have removed to other places where they have been instrumental in introducing or in aiding the cause of God. Mr. and Mrs. Bartlet went from hence to Newbury, entertained the Preachers, and essentially contributed to the support of the gospel for many years: and God greatly blessed them in their souls, and in the works of their hands.

Mrs. Stonill, tho' lively and active when in health, was a subject of affliction for thirty years, often wading thro' very deep waters, and sometimes assailed by Satan's temptations. But the Lord, who graciously says to all his suffering followers, "Fear

not, for I am with thee," so divinely cheered and supported her, that she was enabled to display the passive graces of his Spirit, humble patience, and cheerful resignation.

The last three months, and especially during the last five weeks of her life, her sufferings were great: but no murmuring word escaped her lips: her mind was fixed on Christ, and exercised in believing views of his glorious Person, his unparalleled sufferings, infinite merit, and eternal love. She thankfully remarked, "I am more indulged than my Lord and Master. He was forsaken by all his friends, but every one of mine is ready to help, and to sympathize with me." The third Sunday previous to her death, she said, was the best day that she had ever known; for tho' her bodily sufferings were extreme, her mind was sweetly relieved from all its burdens. Jan. 2, she received the Sacrament. It was an affecting solemn season. She spake as a dying Christian, on the delightful verge of a happy immortality. It must be observed that she was very modest in speaking of herself; but on close enquiry I was pleased to find she was possessed of that perfect love of God which casteth out fear.

The Friday before she died, the Rev. Mr. Hinton, from Oxford, visited her: He asked her, if he should pray to God to restore her to health. She answered, 'No, pray that my affliction may be sanctified to all around me, and that I may have an easy passage.' In this latter instance the Lord soon favoured her with the desire of her heart. Her prospects into eternity were very pleasant, and the joy of the Lord was her strength.

When almost in the act of drawing her last breath, she cheerfully exclaimed, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." Thus Mrs. Stonill finished her course, January 14, 1806, in the 65th year of her age, and happily witnessed in life and death "the grace of our Lord Jesus Christ, the Love of God, and the communion of the Holy Ghost."

In her Mr. Stonill has lost a most faithful and affectionate wife, who delighted to walk with him in the way to Zion, and with whom he lived in the sweetest harmony for nearly forty years. In these respects they were very lovely and pleasant in their lives, and surely in respect to death, they will not be long divided. Her son has also lost a pious, praying, and indulgent mother. May he be prepared to meet her with joy at God's right hand! Amen!

P. S. Much more might have been said of this devoted and exemplary woman, as her most intimate religious acquaintance well know, or rather of the grace of God manifested to her and displayed by her.

R. G.  
Memoir

## Memoir of Mr. WILLIAM WEBB, of BRISTOL.

TO THE EDITOR,

*Dear Sir,*

**T**HE following Account of Mr. WILLIAM WEBB, written by himself some time since, I transmit to you, and if you should judge it worthy a place in your very useful publication, I hope it will be attended with a divine blessing.

I believe he was one of the persons who were united to Mr. Wesley's society at the time when it was first formed in the city of Bristol. And for a long series of years, he conducted himself with propriety as a Christian, and, at an advanced age, having "fought a good fight," and "kept the faith," he finished his course, and entered into the joy of his Lord. His account is as follows.

In the year 1739, it pleased the Lord to call me out of darkness into his marvellous light. I went to hear that worthy minister of Jesus Christ, the Rev. Mr. Whitefield at Baldwin-street, at which time I foolishly derided the man of God, in company with others too much like myself, during the time he was preaching. When he had finished, he signified to the congregation that there was one coming after him whose shoe's latchet he was not worthy to unloose: He then published that the Rev. John Wesley would preach the next day at the further end of Phillip's Plain. I went to the place appointed, out of curiosity, and heard that great and good man; but with much uneasiness all the time, not knowing what was the matter with me; nor could I relate any part of the sermon, being much confused in my mind, and filled with astonishment at the minister. For I had never seen such proceedings before, it being quite a new thing to preach in the open air, and not in a church or chapel. This was the first sermon Mr. Wesley preached in Bristol. When it was ended I was induced to follow him, but, at the same time, knew not why I did so, being shut up in ignorance and gross darkness, thro' the multitude of my sins, and the hardness of my heart. Indeed, I had walked in all manner of wickedness, and was in the way to eternal destruction, seeking death in the error of my miserable life. But O! how great was the goodness of God to me, who drew my heart with love to follow that dear minister of Jesus Christ, whose name I revere and esteem!

He went to visit a sick person, but I waited at the door till he and his friends came out, being all the time exceedingly uneasy. I followed him to Mrs. Norman's, and was invited into the house.

house. This I consider as a display of the goodness and mercy of God, whose good Spirit was working with me, tho' I knew it not. When I got into the hall, I made a full stand; but Mrs. Norman constrained me to go into the parlour, where were Mr. Whitefield's sister and some more ladies. Mr. Wesley gave out an hymn, and, as I had never seen or heard of any thing of the kind being done in a private house, I was greatly astonished. When singing was ended, Mr. Wesley kneeled down to pray, and my amazement increased, so that I questioned within myself saying, 'Can this be a man?' Then a sense of my sinfulness struck me like a dagger, and I thought, What a vile, wicked wretch am I! and was brought into great distress of mind on account of my past conduct. I went with the company to Nicholas' street Society, and after the service was ended, I parted from Mr. Wesley for that night, but the next evening went to hear him preach in Baldwin-street. After the sermon I was still distressed and in great trouble of mind, and followed Mr. Wesley to the Rev. Mr. Whitefield's mother's house in Wine-street, and, as soon as I came to the door, Mr. Wesley took me by the hand, and, in a very kind and respectful manner, took his leave of me.

The Lord continued to work upon my mind by his Spirit, and convinced me that I should be undone for ever, unless I gave up all my sinful practices and wicked companions. To this I heartily consented, and at once forsook them all. Indeed, my old companions gave me but little trouble, for the change grace had already wrought in me, caused them to forsake me. I was now heavy-laden with the burden of my sins, and the arrows of the Almighty stuck fast in me, insomuch that I could not forbear crying aloud for mercy. I had no rest day nor night, unless at some short intervals, for near three weeks. For I had no one that I knew to converse with, or to ask advice of, and I knew not where to find Mr. Wesley, so that I was constrained to lament continually. Crying, praying, and reading my Bible, were my whole employment, till it pleased my dear Redeemer to have compassion on me, and turn my heaviness into joy. One day, while I had the blessed Word of God in my hand, and was crying and lamenting over my lost and undone condition, the Lord was graciously pleased to visit me instantaneously with his love, saying to my troubled soul, "I am thy Salvation." These words were impressed upon my heart with such energy, that I immediately found a surprising change within me. Now crying and lamenting at once ceased, and singing, praising God, and giving of thanks, were my constant employment.

At this time heaven was opened in my heart, and my soul was filled with love to God and of all mankind. Jesus Christ, who



by his Spirit had now spoken peace to my troubled conscience, was the supreme object of my love. I knew him to be my Redeemer, that he had been crucified for me, and had reconciled me to God by his blood, whose anger was turned away from me, so that my soul was comforted. I now called my neighbours together to my house to rejoice with me, because I had found mercy, and declared to them what the Lord had done for my soul. Several of those who came to my house joined with me in praising the Lord on my account, for they were witnesses of the great change God had wrought in me. The things which I related to them, however, were strange to their ears, as indeed they were also to my own, for I had never heard of any one who had made the profession of enjoying the knowledge of the forgiveness of sins thro' faith in Christ; neither had I ever heard before that any such blessing was to be experienced. But, blessed be the Lord, by his grace, my soul was made clearly acquainted with this divine truth.

I now partook of that food which the world knows nothing of, even Jesus Christ, the Bread of Life. On him I now could feed by the virtue of a lively faith, which is of the operation of the Spirit of God, in my soul. O may I always feel the love of God increasing in my soul, until all the evil imaginations of my heart be eradicated, and I love the Lord my God with all my heart, and my neighbour as myself! Blessed be the Lord, I have that confidence in his promise, that where he is I shall be also, and that, during my state of trial in this world, while I continue to look to Jesus by living faith, none shall be able to pluck me out of his hands. Heaven and earth shall pass away; but not one of his promises shall fall to the ground."

In 1798, the Lord called him to pass thro' the fire of a painful disease. Concerning the dealings of God with his soul at that time, he says, "The Lord was pleased to afflict me with a severe fit of the stone, which was very acute; but sweetened unto me by the same Almighty Hand which sent it. For verily I can say, never did I enjoy such a happy time before, although the love of God, which I experienced at the time I received a sense of pardon, was to me truly wonderful and abundant; yet this far exceeded it. I had a pleasing view of my passage thro' time, with Christ in my heart, and heaven in my prospect, rejoicing as I travelled on, with death in full view, and, indeed, as I thought, very near. I was given up by the Doctor that attended me, and all that saw me; yet there was nothing dreadful in the appearance of death to me; for my soul was happy beyond expression. I believe no person was ever nearer to heaven's gate and returned. And now I am as one raised from the dead. All who came to see me, and were experimentally ac-

quainted with the love of God, were struck with astonishment, and partook of my joy, and such as were strangers to vital religion were, many of them, so affected, that they burst into tears. Some rejoiced and others wept, while I was declaring the goodness of God to me, and expressing my confidence in my Redeemer's gracious promise, that where he is I should be also. This promise, with many others, bore me up, thro' all my affliction. The love which I felt toward my Redeemer was more than adequate to my pain, for it was stronger than death, and sweeter and better than life, my will seemed entirely lost in the will of God, yet I longed to be dissolved that I might be with him whom my soul loved. But my time was not yet come, I was to continue a little longer a member of the Church militant, perhaps it may be for some blessed and wise end, and in answer to the earnest requests of some who were desirous that I should be spared a little longer."

Mr. Webb had a few years added to his life after he wrote the above account, and was considered by all who knew him, to be a pattern of piety. He had been a member of the Methodist Society upwards of sixty years, and his exemplary conduct rendered him universally respected in that sphere in which God called him to move. He was diligent in his attendance on the means of grace, and whenever I had an opportunity of seeing him, his conversation was truly refreshing. He lived in blessed communion with the Father and the Son, and was indeed a father in our Israel. Having lived to a good old age, he finished his course, relying solely on the Lord Jesus, in whom he had long believed, and whom he had known to be his Saviour and Redeemer: and entered into the company of the spirits of just men made perfect, January 29, 1806, aged 97 years. He was a primitive Methodist, and his experience agrees with the blessed doctrines taught among us, from the beginning, and his life was according to the Rules of our Society and of the gospel.

Bristol, May 17, 1806.

J. HIGHFIELD.

OBITUARY.

THE FOLLOWING PREACHERS  
Have died since the Conference,  
in 1806.

1. JOHN CRICKETT, a man of simple manners, tried integrity, and unaffected piety. His talents as a Preacher, tho' not brilliant,

were respectable, his ideas often being quite original; his remarks pertinent, his language perspicuous, and his manner impressive. In private life, he was cheerful, but not trifling, and plain but not vulgar. He was a steady loyalist,

J G 2

even when the French Revolution had unhappily excited in this country a spirit of disaffection; and a found Methodist, as well as an affectionate and agreeable fellow-traveller, in all the changes of his itinerancy. He laboured during the space of twenty-six years, in various parts of this, and the Sister Kingdom, with almost universal acceptance, and considerable success. In 1805, being rendered incapable, thro' affliction, of performing the work of a regular Preacher among us, he became a Supernumerary. In December, 1806, he was seized with a bad cough. On Sunday, the 7th of that month, in the morning, he observed to a friend, that he feared he should not be able to preach, but he said, he would try. He preached twice with greater ease than he expected, and much to the satisfaction of his hearers. On the Friday following he was much worse, when a friend asked whether medical aid should be called in. He replied, "It is of no use; I tell you I am going home; my work is done." He was soon after deprived of speech, and languished until Sunday the 14th, when he fell asleep in the Lord.

2. **WILLIAM THORESBY**; who finished his course in the twenty-second year of his Itinerancy. It pleased the great Head of the Church, to entrust him with a Talent for preaching, which rendered him generally acceptable, and to crown his Ministry with much visible success. We hope he died in peace.

3. **THOMAS PARSONS**. Hebden, near Over, a small village in Cheshire, was the place of his nativity. His Parents, being members

of the Church of England, brought him up with a degree of strictness in the forms of that Church. But though he was always externally moral, it does not appear that he knew any thing of the nature or necessity of religion, till he was about 23 years of age. It was under the ministry of the Methodist Preachers, when they first went to Middlewich, that he discovered the insufficiency of 'his own righteousness,' and the necessity of a better, even 'the righteousness which is of God by Faith.' He was not long before he found the mercy which he sought; and then, walking in the light of the Lord, and under the influence of divine love, his duty became his delight. He began to travel in our Connexion in the year 1794. It was with great fear and trembling that he first entered upon the work of the Ministry; but when thrust into the vineyard, and convinced that he ought to labour therein, no weather, business, or company, ever prevented him from being regularly at his place, (excepting once in the Penzance Circuit,) for more than ten years. His integrity, stability, and diligence, were very great; and he was generally acceptable and useful. He manifested much of that 'charity which thinketh no evil;' and possessed a 'meek and quiet spirit, which in the sight of God is of great price.' Of himself, his talents, and his labours, he had the most humiliating views, sincerely accounting himself to be the 'least of saints.' He was a pattern of patience. For two years he was under the afflicting hand of God; but was never heard to speak one murmuring word, or express a discontented thought. During the last week of his life, in particular, his mind

was kept tranquil under peculiar suffering, sweetly resigned in all things to the divine will, and often refreshed with a renewed sense of the Divine favour. He continued to the last in this happy frame; uniting in his experience, great humility with unshaken confidence in the Lord; till on Tuesday, March the 3d, 1807, the weary wheels of life stood still.

4. LANCELOT HARRISON; who fell asleep in Jesus, November 17, 1806, in the second year of his retirement from public life; after having spent 39 years in calling sinners to repentance. He did not desist from travelling, until imperious necessity obliged him; being literally worn out in his great Master's service. During the two concluding years of his life, he suffered much from paralytic affections, which enfeebled his mental as well as his bodily powers; and exposed him to many painful and distressing suggestions from our adversary the Devil. But his last moments were attended with pleasing circumstances. Altho' he was for some days before his death, deprived of the power of distinct articulation, it was highly satisfactory to observe the perfect tranquillity of his mind in the prospect of immediate dissolution. He was passive, as clay in the hands of the potter, waiting the good pleasure of Him, in whom he had believed; and his whole dependence was on the Redeemer, for acceptance and for eternal life.

"I the chief of sinners am,  
But Jesus died for me,"

was the fixed sentiment of his mind.

Mr. Harrison always maintained a fair, and upright character. No

complaint was ever brought against him, during his long itinerancy. While he had strength he was very diligent and laborious; and to the last, his zeal in the Pulpit was uncommon.

5. THOMAS WRIDE; who laboured in the Christian Ministry, between thirty and forty years. He was a man of a comprehensive mind, and an able Preacher; but his singularities of spirit and manners prevented him from being acceptable and useful as he otherwise might have been. From the testimony of several Friends, who visited him in his last illness, we conclude that he died in peace.

6. JAMES ROGERS. He possessed a strong and vigorous understanding, and being called at an early age to the ministry of the Word, he laboured with considerable success, to acquire that knowledge, without which, zeal, even in a good cause, too frequently goes astray. His sermons were generally rendered impressive and useful, by sound doctrine, scripturally and zealously enforced. His latter days were spent in a way consistent with the tenor of his more active life. Being compelled by multiplied infirmities and afflictions, to retire from the arduous duties of itinerancy, after having travelled thirty-two years, he settled in Gisborough, in the North-riding of Yorkshire, within five miles of the place of his nativity. Here he usually preached twice a week, till he was called to the bosom of his God. An inflammation on his lungs terminated, in ten days from its commencement, his earthly existence. He contemplated the approach of

death, with that calmness and resignation, which characterize the genuine Saint; and when his afflicted wife observed to him, seeing him struggling for breath, "This is hard work, my dear;" he replied, "Good work, good work, once for all!" Thus prepared, his spirit took its flight to Paradise, on the 28th of January, 1807. It is worthy of remark, that until the time of his last illness, he rose every morning at six o'clock, even through the winter, and in his very debilitated state; and devoted an hour to the perusal of the Holy Scriptures.

7. THOMAS DUMBLETON. He was appointed in the year 1794, to labour in the West-Indies. For 12 years he exercised his Ministry there with fidelity and success; and was an instrument in the hand of God, of turning many of the poor negroes from darkness to light and from the power of Satan to God. During the last year he was attacked with the complaint which terminated in his death. He bore his sufferings with the most heroic fortitude, and christian patience. When visited by pious friends, and asked if he had any doubts as to his acceptance, he replied that "his soul was fixed on the Lord Jesus; and as to doubts and fears he had not any." To the Physician he said, "Do not you think I am dying?" The Physician observed that he had displayed so much patience during his illness, that he presumed he was not afraid to die. He replied, "No sir, for me to live is Christ, and to die is gain." Shortly after his sight failed him, but he still possessed an unshaken confidence in the Lord Jesus, until he gave up his

soul into the hands of God. He was a plain upright man, of genuine piety, and general usefulness; and his name will be long remembered in the West India Islands, where he has been a blessing to thousands.

8. WILLIAM STURGEON. He laboured in Ireland as a Travelling Preacher with acceptance and success, till the Irish Conference recommended him to this Conference as a suitable Missionary for the West-Indies. His own heart was truly in the work; and therefore he cheerfully and zealously acceded to the appointment. In many of the West-India Islands he laboured with success, but being attacked with a fever at Grenada, he sailed for Tortola, where the near relations of his wife resided. On his passage, the God whom he loved and served, was pleased to arrest him, and take him to himself. Though we have but few documents before us concerning our Brother, we doubt not, but from the general tenor of his life and ministry, he died in peace, and his soul entered into the joy of his Lord.

9. JOHN DARRAGH. He was early made acquainted with the gospel of God his Saviour, and travelled nineteen years in our Connexion. His natural temper was amiable, his manners gentle and conciliating, his understanding clear in the things of God, and his piety genuine, solid, and uniform: His death was occasioned by a fall from his chair, on his journey from Clones to Limerick, whereby his right arm was dislocated, which terminated in a mortification. Under the most ex-

trême sufferings, he manifested a truly christian patience and fortitude, and frequently expressed his entire acquiescence in the issue of this painful dispensation. Some time before his death, one of our Preachers said to him at Birr, "This is an awful dispensation." He replied, "So it is, but I am prepared for its consequences, whether it end in life or death."

10. WILLIAM ROBERTSON, a young man possessed of a good understanding, and sound judgment in the things of God. He endured a complication of diseases with patience, and his last days were *particularly favoured* by strong manifestations of the love of God to his soul. No gloomy doubt, or tormenting fear, was suffered to interrupt his converse with God. "There is (said he) "a blessed reality in religion. O "the inexpressible sweetness I find "in Christ. Tell my friends I "am gone to heaven;" meaning after his death.

A friend asked him if he felt an increase in holiness; and likewise, if he knew the Gospel of Christ was not a cunningly devised fable? He replied, "Blessed be "God, I do feel a very great in- "crease in the life of God; I "can testify that the Word of God "is not a cunningly devised fable. "I can give up all, I long to de- "part, and be with Christ.".. After having travelled nearly six years, he died in peace, with a hope full of immortality.

*To the above we add the following Character of Mr. Whatcoat, taken from the American Minutes of 1807.*

RICHARD WHATCOAT, late superintendent in the Methodist Episcopal Church in America, was born in Gloucestershire, in England, but was early removed to the town of Darlaston in Staffordshire, where he became a member of the Methodist Society. He remained in that place eight or nine years, and thro' his *gravity, sincerity, and simplicity* was very early chosen to fulfil the offices of a Leader, Steward, and Local Preacher. In the year 1769, he offered himself to become an itinerant Preacher under the direction of the Rev. Mr. Wesley and the British Conference, and travelled in that character in divers parts of England, Ireland, and the Principality of Wales. In the year 1784, he was sent to the United States of America, and occupied various important stations, in the cities, towns, circuits, and districts, with the fidelity of an Apostolic Man of God.--- Upwards of six years, in the latter part of his life, he was a Superintendent in the Methodist Episcopal Church till he was past the 70th year of his age. We will not use many words to describe this almost inimitable man. Who ever saw him light or trifling? Who ever heard him speak evil of any person? Nay, who ever heard him speak an idle word? He was dead to envy, self-exaltation, and praise; sober without sadness; cheerful without levity; careful without covetousness, and decent without pride. He died not possessed of property sufficient to have paid the expences of his sickness and funeral, if a charge had been made: so dead was he to the world! Altho' he was not a man of much erudition, yet he was

well read in the Word of God. His knowledge of the Scriptures was so great that one of his friends used to call him his *Concordance*. He gave himself greatly to reading. And notwithstanding that he was called to the office of an Overseer of the Church, at an advanced period of life, he magnified his office by travelling annually 3 or 4000 miles, thro' all the United States. A complication of painful and irremediable diseases, produced and aggravated by excessive travelling, closed the scene. He was a prodigy of pain and patience for 13 weeks. He departed this life in the full assurance of faith, July 5, 1806, in the house

of Richard Basset, Esq. in Dover, State of Delaware. He proved himself worthy of the affection and confidence of the Methodist Connexion in Europe and America. But we cannot, in a few lines, speak his Christian and ministerial excellencies. Indeed, they cannot be fully enumerated: for the man of deep piety frequently will not let his left hand know what his right hand doth. Those who wish to see a further account of this Israelite indeed, may probably, at some future period, be favoured with a Narrative written by himself, of his labours, travels, and sufferings in Europe and America, for about 38 years.

**T**HE REV. THOMAS ACQUILA DALE, B. A. Rector of All-Saints, and of Cliffe, Lewes, was seized with an inflammation in his lungs, after concluding his ministerial duty on Sunday the 24th of May, and died June 10, 1807, leaving a widow and nine children, the youngest an infant of six months old. These children, (except the eldest son, who is in Christ's Hospital) with their mother, are entirely unprovided for.

Mr. Dale was for 17 years the laborious and faithful minister of two parishes, preaching and reading prayers three times every Sunday, and tho' of a delicate habit of body, officiating at a weekly Lecture at the Gaol, to which of late years he had been appointed Chaplain by the Magistrates. He was also the constant and sympathizing attendant on the poor, the sick, and the afflicted.

He was sound in his doctrine, exemplary and unblemished in his life and conversation, an affec-

tionate husband and parent, and so entirely devoted to his work, as to bear up and struggle thro' many trials in it, with singular resolution and patience. He supported a numerous family with credit, though not without severe difficulties, possessing no private fortune, and the income of his livings not exceeding £130 per annum.

It is with peculiar satisfaction we learn, that a subscription is set on foot at Lewes, under the auspices of the Lord Bishop of Chichester, and another in London, by the friends of the deceased, for the benefit of his afflicted widow, and destitute family. We are happy in being able to recommend this case to the benevolence of a generous public, and it is to be hoped that Mr. Dale's past worth, and the urgent necessities of his family, will be felt as no ordinary motive for the exercise of benevolence.

## RELIGIOUS INTELLIGENCE.

*Of the Sixty Fourth GENERAL CONFERENCE of the People called Methodists, late in Connexion with the Rev. JOHN WESLEY, deceased, held in Liverpool, by several Adjournments, from July 27, to August 12, 1807.*

**I**T is now upwards of sixteen years since the death of the venerable Founder of the Methodist Societies and economy. His loss the members of these societies continue to deplore, and his memory is held by them in grateful recollection. With him have passed into the world of spirits to enjoy the fruit, and to receive the reward of their ministerial toil, most of those who were engaged in the commencement of the present revival of the work of God. Nevertheless, they live, and that not only as disembodied spirits, but in a succession of men, whom the Great Head of the Church has raised up; who embrace their doctrines; who love and enforce that regularity and order in the societies for which they contended, and who, in humble imitation of those pious and zealous exemplars, continue, with increased success, to propagate those truths which combine the knowledge of experimental religion, with all the duties and blessings attendant on a genuine piety and virtue.

July 27, at 9 o'clock in the morning, the Preachers from the several Districts in England, with a representative from the Brethren in Ireland and America, met in Conference. After engaging in devout prayer to God for wisdom and direction, the President and Secretary were chosen, and the Conference proceeded to take into consideration the important concerns of the Connexion both spiritual and temporal. These concerns are too numerous for us to detail in the few pages of our Miscellany allotted for this kind of intelligence. We are obliged to confine ourselves to a few leading particulars.

1. Every Minister was examined respecting the morality of his conduct; the purity of his doctrines; his ministerial sufficiency; and his attention to the authorized discipline of the Connexion.

2. The Annual appointment was made of every minister to his station in a Circuit.

3. The temporal concerns of the body were considered.

4. The spiritual state of the societies.

5. Divers prudential Rules were proposed, discussed, and adopted.

The General Report concerning the Work of God, must be highly gratifying to every lover of Zion. The Missions, under the care of the Conference, are in a state of progressive improvement. Numbers



bers of the sable sons of Ham in the West-Indies, continue to stretch out their hands to God. Many of the native Irish deserting their ancient superstition, renouncing the prejudices of a vicious education, flee to the Lamb of God for salvation, and rejoice "with joy unspeakable." In Wales, the glory of the Lord hath shone forth, and the Missionaries have the satisfaction of seeing the pleasure of the Lord prospering in their hands.

In Great Britain seven thousand seven hundred and upwards, have been added to the Societies during the last twelve months, and in Ireland, about eight hundred. In the former part of the United Kingdom, twenty-five Candidates have been admitted into full Connexion, after having finished their four years of probation, and been carefully examined and approved, and twenty-eight have been admitted on trial; besides eighteen more received provisionally, that is on condition, 1st. that they obtain the approbation of the next Quarterly Meetings of the Circuits from which they respectively come: and 2dly. that when they are examined according to our existing rule on that subject, they be approved by three of the neighbouring Superintendents. In Ireland four are admitted into full connexion, and five on trial.

The Stations of the Preachers this year are as follows :

*The Rev. Dr. Coke, is General Superintendent of the Irish, Welch, West-India, Nova-Scotia, and Newfoundland Missions.*

### I. THE LONDON DISTRICT.

- |                         |                                                                                                                                                                                                                                        |
|-------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 London, City-Road,    | <b>A</b> DAM CLARKE, William Jenkins, Jonathan Barker, David M'Nicoll; James Creighton; Richard Rodda, Thomas Owens, Supernumeraries; Joseph Benson, Editor; George Story, Manager of the Printing-Office, Robert Lomas, Book-Steward. |
| 2 London, Queen-Street, | Henry Moore, Robert Johnson, William Vipond, George Gallard.                                                                                                                                                                           |
| 3 Colchester,           | Joseph Bowes, Philip Rawlins, William Hincon.                                                                                                                                                                                          |
| 4 Rochester,            | Joseph Entwisle, Thomas Stanley.                                                                                                                                                                                                       |
| 5 Canterbury,           | William M'Allum, Aaron Floyd, Joseph Wilton.                                                                                                                                                                                           |
| 6 Dover,                | John Rossel, Henry Cheverton.                                                                                                                                                                                                          |
| 7 Rye,                  | James Anderson, Thomas Slugg.                                                                                                                                                                                                          |
| 8 Severn-Oaks,          | John Deane, Thomas Dewty, William Rennison.                                                                                                                                                                                            |
| 9 Bedford,              | John Aikenhead, William France, Thomas Fletcher, Thomas Padman.                                                                                                                                                                        |
| 10 St. Neol's,          | James Penman, Robert James, William Nother, John Bumstead.                                                                                                                                                                             |
| 11 Lewes and Brighton,  | Robert Pilter; W. Homer, Missionary.                                                                                                                                                                                                   |
- ADAM CLARKE, Chairman of the District.

### II. THE OXFORD DISTRICT.

- |                 |                                                           |
|-----------------|-----------------------------------------------------------|
| 12 Northampton, | Thomas Blanchard, George Lazenby.                         |
| 13 Daventry,    | Thomas Stanton, William Bird.                             |
| 14 Banbury,     | John Hodson, William Breedon, Alexander Weir.             |
| 15 Oxford,      | Richard Waddy, Robert Gunn; William Stimpson, Missionary. |
| 16 Stamford,    | George Smith, James Dunbar.                               |
| 17 Kettering,   | James Alexander, Josiah Walker.                           |

- 18 *Higham-Ferrers*, John Ward, Thomas Edman.  
 19 *Wuney*, Robert Wheeler, Lewis Andrews.  
 RICHARD WADDY, Chairman of the District.

III. THE NORWICH DISTRICT.

- 20 *Norwich*, Marmaduke Revel, Maximilian Wilton.  
 21 *Yarmouth*, John King, Richard Pattison, Robert Flansy.  
 22 *Diss*, Benjamin Leggatt, John Julian.  
 23 *Thetford*, Francis West, James Burley, William Barr, Francis Burgess.  
 24 *Lynn*, John Brownell, James Hyde; John Grant, Super.  
 25 *Wisbeach*, Edward Towler, Edward Higgins.  
 26 *Walsingham*, William Gilpin, James Bumstead.  
 JOHN KING, Chairman of the District.

IV. THE BRISTOL DISTRICT.

- 27 *Bristol*, James Wood, Richard Reece, John Hughes; John Hearnshaw, Supernumerary.  
*Kingwood*, John Pritchard; William Stephens, Supernumerary.  
 28 *Taunton*, John Wiltshaw, James Sydferff.  
*South Petherton*, Richard Smitham, Missionary.  
 29 *Banwell*, John Hodgson, Edward Banks; James Jay, Super.  
 30 *Bath*, Geo. Highfield, James Denton; James Watson, Super.  
 31 *Worminster*, William Timperley.  
 32 *Stroud*, Joseph Cole, Edmund Shaw; Benjamin Rhodes, Super.  
 33 *Dursley*, Thomas Pinder, William Dixon.  
 34 *Downend*, William Holmes, Thomas Roberts, John Biffix.  
 35 *Gloucester*, Jeremiah Brettell, James Fussell.  
 36 *Weymouth*, Samuel Woolmer, Daniel Campbell, Thomas Ashton.  
 37 *Bradford, Wills*, Mark Daniel, Jonas Jagger; John Sandoe, Supernumerary; John Martin, Missionary.  
 38 *Srepton-Mallett*, George Dermott, John Sinmons, James Akerman;—John Easton, William Ashman, Supernumeraries.  
 JAMES WOOD, Chairman of the District.

V. THE SALISBURY DISTRICT.

- 39 *Salisbury*, Samuel Botts, James Waller, Thomas Martin.  
 40 *Portsmouth*, James Byron, John Knowles, Edward Roberts; John Mason, Supernumerary.  
 41 *Southampton*, Robert Crowther, Thomas Twiddy.  
 42 *Newbury*, Thomas Tattershall, W. Pearson, jun. David Vipond.  
 SAMUEL BOTTS, Chairman of the District.

VI. THE GUERNSEY DISTRICT.

- 43 *Guernsey & Alderney*, William Fish, William Mahy, Nicholas Mauger.  
 44 *Jersey*, John de Queteville, William Toafe, Henry Mahy, Amice Oliver, Pierre de Pontaise.  
 WILLIAM FISH, Chairman of the District.

VII. THE PLYMOUTH-DOCK DISTRICT.

- 45 *Plymouth-Dock*, James Buckley, John Burdall, James Etchells.  
 46 *Ashburton*, John Wood, William Sleep.  
 47 *Collumpton*, Francis Collier, John Rowe.  
 48 *Launceston*, W. Pearson, sen. W. Trampleasure, Samuel Jackson.  
 49 *Cameelford*, William Aver, William Towers.  
 50 *Biddeford*, Mission—Charles Haima, John Pretty.  
 51 *South-Devon*, Mission—John Jordan.  
 JAMES BUCKLEY, Chairman of the District.

## VIII. THE CORNISH DISTRICT.

- 52 *Redruth*, John Townsend, Edward Milward, William Jenkin.  
 53 *Truro*, Thomas Kelk, Charles Greenley, William Worth.  
 54 *St. Austle*, James Evans, Thomas Warren: Thomas Trethewey,  
 Supernumerary.  
 55 *Bodmin*, William Fowler, James Allen.  
 56 *Penzance*, Joseph Burgess, Thomas Rogers, William Martin, Joseph  
 Womersley: John Watson, Supernumerary.  
 57 *Helfone*, John Woodrow, John Davies, James Spink.  
 JOHN WOODROW, Chairman of the District.

## IX. THE SOUTH-WALES DISTRICT.

- 58 *Swansea*, Francis Derry, William Sleigh.  
 59 *Cardiff*, William Radford, John Ward, jun. George Warren:  
 William Cox, Supernumerary; Griffith Hughes,  
 Welsh Missionary.  
 60 *Merthyr-Tydvil*, Joseph Robbins: William Baten, Missionary.  
 61 *Brecon*, David Deakins, William Constable: James Gill,  
 Supernumerary.  
 62 *Kington*, Edward Linnell, Edward Chapman.  
 63 *Haverford-West*, Richard Treffry, Nicholas Sibly.  
 64 *Pembroke*, John Watson, Samuel Sewell.  
 65 *Carmarthen*, Francis Truscott.  
 FRANCIS TRUSCOTT, Chairman of the District.

## X. THE NORTH-WALES DISTRICT.

- 66 *Wrexham*, William Harrison, sen. John James.  
 67 *Llangollen*, William Evans, William Hughes, David Jones.  
 68 *Newtown*, John Sydsferff, John Kemp.  
 69 *Llanidlo*, John Williams, John Rogers.  
 70 *Aberystwith*, Edward Jones, William Davies, Evan Parry.  
 71 *Machynleth*, Robert Roberts, Edward Jones, jun.  
 72 *Dolgelley*, William Jones, Hugh Carter, Hugh Hughes.  
 73 *Caernarvon*, John Bryan, David Rogers, Samuel Davies.  
 74 *Baumaris*, John Maurice, John Davies, Evan Hughes.  
 75 *Denbigh*, Owen Davies, John Jones, Edward Edwards.  
 76 *Ruthin*, Griffith Owen, Maurice Jones.  
 OWEN DAVIES, Chairman of the District.

## XI. THE BIRMINGHAM DISTRICT.

- 77 *Birmingham*, James Bogie, John Nelson, William Woodall.  
 78 *Bromsgrove*, William Hicks, James Heaton, Missionaries.  
 79 *Wednesbury*, William Horner, Joshua Fielden, James Blackett.  
 80 *Worcester*, Jacob Stanley, Henry Anderson.  
 81 *Stourport*, Charles Gloyne, Humphry Parsons.  
 82 *Herefordshire*, James Gattrell, Missionary.  
 83 *Dudley*, Jonathan Edmondson, George Baldwin.  
 84 *Wolverhampton*, Joseph Brookhouse, James Mole.  
 85 *Shrewsbury*, Robert Hopkins, George Lowe, Samuel Warren.  
 86 *Hinckley*, Richard Gower, James Scholefield, John Lancaster.  
 JAMES BOGIE, Chairman of the District.

## XII. THE CHESTER DISTRICT.

- 87 *Chester*, Matthew Lumb, Anthony Seckerston, John Reynolds,  
 junior.  
 88 *Macclesfield*, Samuel Taylor, Theophilus Lefsey, John Hanwell.  
 89 *Congleton*, John Beaumont, William Hill.  
 90 *Burton*, John Riles, Robert Smith.  
 91 *Newcastle-under-Lyme*, Isaac Turton, James Johnson;

92 Northwich,  
93 Leek,

Thomas Hutton, Thomas Preston.  
John Furness, Thomas Fearnley.  
SAMUEL TAYLOR, Chairman of the District.

**XIII. THE MANCHESTER DISTRICT.**

94 *Manchester*, Walter Griffith, Miles Martindale, John Stephens, John Brown: Robert Humphries, Welsh Missionary Robert Costerdine, Supernumerary.  
95 *Stockport*, George Marsden, John Crosby, Edmund Grindrod: John A'Hall, Supernumerary.  
96 *Oldham*, Robert Miller, John Doncaster: George Shadford: Supernumerary.  
97 *Rochdale*, Edward Hare, Edward William Miller: John Leech, Supernumerary.  
98 *Bury*, George Morley, James D. Burton.  
99 *Bolton*, Thomas Taylor, John Goodwin.  
100 *Blackburn*, James Townley, William Leach.  
101 *Liverpool*, William Myles, Thomas Wood, Peter Haslam, Valentine Ward, Edward Jones: John Allen, Super.  
102 *Lancaster*, Robert Harrison, Thomas Harrison.  
103 *Preston*, John Hickling, Thomas Skilton.  
104 *Leigh*, John Simpson, jun.  
105 *North Meols*, Thomas Simpson, Missionary.

THOMAS TAYLOR, Chairman of the District.

**XIV. THE HALIFAX DISTRICT.**

106 *Halifax*, Alexander Suter, Thomas Bartholomew, William M'Kittrick.  
107 *Colne*, George Snowden, Zachariah Yewdall, Abraham Haigh: Charles Tunnycliffe, Supernumerary.  
108 *Skipton*, James Ridell, John Fairbourn, John Wheelhouse.  
109 *Todmorden*, Charles Atmore, James M'Donald.  
110 *Keighley*, John Stamp, Joseph Collier, Jacob Newton.  
111 *Bradford*, John Gaultier, George Gibbon, John Walton.  
112 *Huddersfield*, Jonathan Parkin, Isaac Muff.

JOHN GAULTIER, Chairman of the District.

**XV. THE NOTTINGHAM DISTRICT.**

113 *Nottingham*, George Button, John Hutton, William Henshaw.  
114 *Mansfield*, Philip Hardcastle, John Bustard.  
115 *Newark*, William Moulton, Thomas Graham.  
116 *Grantham*, Simon Day, Thomas Slinger.  
117 *Leicester*, William Shelmardine, John A. Lomas.  
118 *Ashby-de-la-Zouch*, John Simpson, sen. Thomas Biggins; Thomas Longley, Supernumerary.  
119 *Burton*, John Chettle, Bernard Slater, John Jones, Missionary.  
120 *Loughborough*, John Denton, Thomas Laycock: William Saunders, Supernumerary.

SIMON DAY, Chairman of the District.

**XVI. THE SHEFFIELD DISTRICT.**

121 *Sheffield*, John Barber, Robert Newton, Jabez Bunting, Isaac Clayton.  
122 *Chesterfield*, William Williams, Hugh Ransom, John Wright: Henry S. Hopwood, Benjamin Wood, Missionaries.  
123 *Rotherham*, John Kershaw, John Walmsley: T. Warrick, Super.  
124 *Doncaster*, Thomas Rogerson, Jonathan Williams.  
125 *Barnsley*, Philip Garrett, Thomas Wilton, Philip Jameison.  
126 *Derby*, George Sargeant, Richard Wintle.  
127 *Belper*, Samuel Gates, Marshal Claxton: W. Salt, Missionary.

JOHN BARBER, Chairman of the District.

**XVII. LEEDS**

## XVII. THE LEEDS DISTRICT.

- 128 *Leeds*, Joseph Taylor, John Reynolds, Joseph Sutcliffe, William Palmer, Edward Gibbon: Parson Greenwood, Thomas Vasey, sen. Richard Hardaker, Supernumeraries.
- 129 *Wakefield*, Samuel Bradburn, James Bridgnell.
- 130 *Birstal*, Thomas Cooper, Zachariah Taft.
- 131 *Dewsbury*, Cleland Kirkpatrick, James Parkinon.
- 132 *Olley*, John Smith, William Hainpworth: W. Saunderson, Supernumerary.
- 133 *Pontefract*, Stephen Wilson, Samuel Bardley, Thomas Ingham: Isaac Brown, Supernumerary.
- 134 *Wetherby*, John Booth, William Radcliffe: Joseph Harper, Super. JOSEPH TAYLOR, Chairman of the District.

## XVIII. THE LINCOLNSHIRE DISTRICT.

- 135 *Grimsby*, Thomas Simmonite, James Hopewell, William Scott.
- 136 *Louth*, George Russell, Michael Coufin, Humphrey Stephenson; George Mowat, Supernumerary.
- 137 *Horncastle*, Caleb Simmons, Thomas Pollard
- 138 *Spilsby*, Isaac Lilly, Diggory Joll, Joseph Pretty; Robert Carr Brackenbury, Supernumerary.
- 139 *Epworth*, Martin Vaughan, John Belford.
- 140 *Retford*, John Barrett, Benjamin Gregory, Robert Melfon.
- 141 *Winterton*, George Deverell, John Ash.
- 142 *Lincoln*, Francis Wrigley, Stephen Butler, Thomas Jackson.
- 143 *Gainsborough*, Thomas Gee, John Newton. FRANCIS WRIGLEY, Chairman of the District.

## XIX. THE CARLISLE DISTRICT.

- 144 *Carlisle*, Michael Emmett, Geo. Douglas.—*Brampton*, George Willoughby, Missionary.
- 145 *Whitehaven*, Robert Dall, William Hunter.
- 146 *Brough*, John Mercer, John Gill.
- 147 *Penrith*, Arthur Hutchinson, Benjamin Milman.
- 148 *Kendal*, William Midgeley, Joseph Robinson.
- 149 *Ulverston*, William Stones, Missionary.
- 140 *Dumfries*, William Fenwick. ROBERT DALL, Chairman of the District.

## XX. THE ISLE OF MAN DISTRICT.

- 150 *Douglas*, George Holder, John Squarebridge.
- 151 *Ranfsay*, George Thompson, William Dalby. GEORGE HOLDER, Chairman of the District.

## XXI. THE YORK DISTRICT.

- 152 *York*, Jonathan Crowther, John Pipe, Daniel Isaac: William Blagborne, Supernumerary.
- 153 *Hull*, Joseph Bradford, John Braithwaite, James Needham; Abraham E. Farrar, Missionary for *Holderness*.
- 154 *Houwen*, Thomas Yates, Joshua Fearnside.
- 155 *Pocklington*, William Howarth, Anthony Triffit.
- 156 *Bridlington*, John Ogilvie, John Slack, William Scholefield.
- 157 *Scarborough*, John Farrar, Thomas Gill, John Lee; Joseph Kyte, Supernumerary.
- 158 *Malton*, William Warrener, Lawrence Kershaw.
- 159 *Easingwold*, William Heath, Benjamin Barrett. JOSEPH BRADFORD, Chairman of the District.

**XXII. THE WHITBY DISTRICT.**

- 160 *Whitby*, George Sykes, Joseph Drake: Booth Newton, Super.  
 161 *Ripon*, Daniel Jackson, Joseph Meek, John Fisher.  
 162 *Darlington*, Thomas Rought, Lawrence Kane: Thomas Dixon,  
 Supernumerary.  
 163 *Barnard-Castle & Weardale*, Cuth. Whiteside, J. Foster, jun. Luke Barlow:  
 Joseph Thompson, John Foker, Sen. Sup. numeraries.  
 164 *Middleham*, John Poole, John Wittam  
 165 *Reeth*, James Thom, Henry Crawshaw.  
**DANIEL JACKSON**, Chairman of the District.

**XXIII. THE NEWCASTLE DISTRICT.**

- 166 *Newcastle*, Timothy Crowther, John Draper.  
 167 *Shields*, Duncan M'Allum, James Everet.  
 168 *Sunderland*, William Bramwell, John Leppington, Thomas Vasey,  
 jun. Henry Taft; Duncan Kay, Supernumerary.  
 169 *Alnott*, William Beswick, Thomas Garbutt.  
 170 *Alnwick & Berwick*, Jonathan Brown, sen. William Todd, Jonathan Brown,  
 jun. Robert Swan, Super. John Brown, Missionary.  
**TIMOTHY CROWTHER**, Chairman of the District.

**XXIV. THE EDINBURGH DISTRICT.**

- 171 *Edinburgh*, William West, Edward Green, Robert Martin.  
 172 *Glasgow & Ayr*, William Atherton, William Naylor, James Lowry.  
**WILLIAM WEST**, Chairman of the District.

**XXV. THE ABERDEEN DISTRICT.**

- 173 *Aberdeen*, John Phillips, Joseph Britain.  
 174 *Dundee*, William Welbourne, James Sykes.  
 175 *Brechin*, Joseph Kitchen, William Harrison, jun.  
 176 *Inverness*, Samuel Kittle, William Tranter, Samuel Ward.  
 177 *Gibraltar*, A Preacher to be sent immediately.  
**SAMUEL KITTLE**, Chairman of the District.

For the Stations of the Preachers in Ireland, in the West-Indies, in Nova-Scotia, and in Newfoundland, see the Minutes of this Conference, just published. Among the new Rules or Regulations, we notice the following.

**Q.** What further Regulations are adopted with respect to our Missions?

**A. 1.** No person shall be employed in any of our Missions at home or abroad, who is not deemed perfectly proper to be employed in our regular Circuits, when the Conference shall so determine.

**2.** The Preachers on trial, who shall be sent on Foreign Missions, in this or any future year, shall be subject, with respect to marriage, to all the Rules which apply to preachers on trial in this Country; the exemption formerly allowed to our Foreign Missionaries being hereby repealed, with respect to those who may be hereafter sent out.

**N. B. 1.** The Conference determines that none of our Preachers employed in the West-Indies shall be at liberty to marry any person, who will not previously emancipate, in the legal methods, all the slaves of whom she may be possessed; and if any of our Brethren there, already married, have by such marriage, or in any other way, become proprietors of Slaves, we require those Brethren to take immediate and effectual steps for their emancipation.

**2.** The Secretary of our Mission-Committee in London, is directed to send a Copy of this Minute to every Preacher in the West-Indies, and to require a Report next year of the manner in which it has been obeyed.

**Q.** Can any improvement be made in our present mode of admission of Preachers into full Connexion?

**A.** After the present year, no Preacher, unless employed in the Foreign Missions, shall be entered on our Minutes, as admitted into full connexion with us, without being present at the Conference, and personally examined there. Every Preacher who

who has travelled four years, shall be at liberty to attend the Conference for this purpose; and if he omit to avail himself of such liberty, he shall be considered as still remaining on Trial.

Q. What is the judgment of the Conference concerning what are called Camp-Meetings?

A. It is our judgment, that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief: and we disclaim all connexion with them.

Q. Have our people been sufficiently cautious respecting the permission of strangers to preach to our congregations?

A. We fear not: And we therefore again direct, that no stranger, from America or elsewhere, be suffered to preach in any of our places, unless he comes fully accredited; if an Itinerant Preacher, by having his name entered on the Minutes of the Conference of which he is a member; and if a Local Preacher, by a recommendatory Note from his Superintendent.

Q. As it has been suggested that our Rule respecting the exclusion of Barber-, who shave or dress their customers on the Lord's-day, is not sufficiently explicit and positive, what is the decision of the Conference on this important point?

A. Let it be fully understood that no such person is to be suffered to remain in any of our Societies. We charge all our Superintendents to execute this rule in every place without partiality and without delay.

Q. What additional Resolutions can be passed in order to preserve our Societies from heresies and erroneous doctrines?

A. No person shall on any account be permitted to retain any official situation in our Societies, who holds opinions contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the Influence and Witness of the Holy Spirit, and Christian holiness as believed by the Methodists.

Q. How can the Conference of the Methodist Connexion best testify the lively interest which they, in common with the whole Christian world, cannot but feel for the success of the BRITISH AND FOREIGN BIBLE SOCIETY, lately established in London?

A. Let a Public Collection be made in all our principal congregations through all the Circuits in Great Britain, for the Support of that excellent Institution, and transmitted to Brother Clarke.

Q. What steps can be taken for the more effectual support of Kingwood-School?

A. Let the next Collection in support of that School be made in February next, and every subsequent Collection not at Midsummer, as heretofore, but in November. To this end let an Address to our Societies and Congregations be drawn up, stating the present circumstances of the School, and earnestly requesting their aid, not only by the Public Collection, but by private Subscriptions in their respective Circuits.

Our Readers will naturally expect that we should give them some information concerning the Digest or Form of our great Doctrines, which, for the seduity thereof, three of the Brethren were appointed at the Conference in 1806, to draw up; and also concerning the Plan then proposed for the improvement of the Young Preachers. We can only say that the order of the Conference, in both these respects, was punctually complied with. *Articles of Religion* were drawn up, and sent to the Chairman of each District, and the Heads of the proposed Plan of Education, were printed and sent to each Preacher in May last. The District Meetings also, in general, took them into their serious consideration: But, to our great regret, we are obliged to add, that thro' the multitude of weighty matters which were necessary to be considered and decided upon, and thro' the great press of business, which could not be deferred, and which occupied the Conference several days longer than their usual time of sitting; the Brethren were compelled, however reluctant, to defer both these important subjects to a future opportunity.

We only add, that altho' a Conference was never held in Liverpool before, the Preachers had every accommodation they could wish for, were most kindly received and entertained by their friends, and had the satisfaction of seeing crowded congregations generally attend their preaching in the three large Chapels belonging to the Methodists in that Town. A special divine influence also appeared from time to time to attend the Word preached, and it is hoped that the bread thus plentifully cast on the waters, not only on the Lord's days, but every night and morning, for near three weeks, will be found, with a plentiful increase, after many days.







MR. GEORGE GELLARD,  
*Preacher of the Gospel.*

THE  
*METHODIST MAGAZINE,*

FOR OCTOBER, 1807.

BIOGRAPHY.

MEMOIR of MR. JOSEPH HALLAM, Preacher of the Gospel.

(Concluded from page 391.)

**I**N the year 1805, Mr. Hallam was stationed with me in the Worcester Circuit. Here his days and labours were finally closed. On his arrival in this city he was sensible of no complaint save a little palpitation at the heart, and this, more or less, had been his companion ever since his great exertions, when in the Bedford Circuit. This, however, by no means prevented him from fulfilling all his duties in the ministry.

After we had each gone round the Circuit, we consulted together, what steps to take for the furtherance of the Gospel, and were fully persuaded we should see good done. We had not laboured long before we had an increase of members, and had some reason to hope, that believers also were added to the Lord. This was no small comfort to the mind of our departed brother. Often have I heard him express his gratitude to God, both in public and family prayer, for the prospect we had of seeing good done. And on the other hand, his pious soul was much grieved when he saw, or even heard of any improper conduct of professors, which had, or might have, a tendency to prevent the more general spread of vital godliness.

Previous to our dear brother's last illness, he took a slight cold, which evidently appeared to enervate his once vigorous body. This cold produced restless nights; and brought on a decay of appetite, which contributed to debilitate his whole frame. Sometime before he took this cold he had made an engagement, the first opportunity, to pay Mr. Reece a visit at Birmingham. An opportunity presented itself: but the day on which he left Worcester was very unfavourable, being both wet and cold.

VOL. XXX. October, 1807.

And

And what rendered his journey more uncomfortable, he went on the outside of the coach. On his arrival at Mr. Reece's house he found him just going off for Broomwich, five miles distant. There was now no alternative. He must either sacrifice the company of his friend, or go with him. Friendship prevailed over the consideration of the effects of the cold he had taken, and of the fatigue of the journey; and he walked with his friend, and preached for him that evening. The day following they walked to Oldbury; where Mr. Hallam preached again in the evening, and after preaching, they returned together to Birmingham, a distance of six miles. This journey was by far too much for him, in his weak state of health. Mr. R. discovered this to be the case, by Mr. Hallam's stopping repeatedly to rest, and complaining of inward pain.

The following night, he got some rest, and rose in the morning much refreshed thereby. In the evening he preached in Cherry-Street Chapel, and that in such a manner that his weakness was not perceived by the congregation. The following day he took his final leave of his friend Mr. Reece, and returned to Worcester to dinner, which he ate with a good appetite. After dinner, he read to Mr. Hemming, at whose house he dined, and to the company present, the account of the happy death of our late venerable Father in the Gospel, Mr. Pawson. The reading of which appeared to elevate his mind, and raise his affections to things above.

In the afternoon of that day I left Worcester to go into the country part of the circuit. On my taking leave of him he said, he was not very well. Nevertheless on my return to town I found he had been able to attend to every branch of his duty. At the same time, however, he had applied to a medical gentleman; who had prescribed for him, and whose prescriptions had afforded him sensible relief. Hence he judged himself adequate to the work before him, and on Saturday, April 26th, in the afternoon, he left Worcester, and preached at Hadley on Sunday afternoon, and at Droitwich in the evening. On Monday he went on to Broomsgrove and preached there in the evening. After preaching he met the Society, and before he dismissed them, said, "Friends, I do not know in what state you find your minds, but, with regard to myself, I never found it better with me: I hope God is going to revive his work amongst you." Since then, we have had a little revival of the work of God in that place, and a prospect of its continuance.

Wednesday morning, April 30th, he returned to Worcester; and in the evening preached, for the last time, there. The congregation then present, were witnesses that he did not spare his  
weak

weak body, in the exercise of his ministry, for their good. And surely, *being dead he still speaketh* to them.

Thursday, May 1st, he was detained in town beyond the usual time of setting out on his journey into the country. This caused him to ride with greater speed the space of fifteen miles. The day being extremely sultry, caused him to perspire much. When he came to his journey's end, instead of partaking of a cup of tea then in waiting for him, he very imprudently called for a basin of milk and water. This he drank, and soon after stood up to preach. Having dismissed the congregation he took some more milk and water. Our friend Mr. M., remonstrated against this, telling him how highly improper it was for him to drink milk and water in that high state of perspiration, and more especially as he was daily taking the Doctor's medicines.

The following night he felt the effects of this imprudent step, and in the morning found himself considerably worse than he had been any time before during his illness. However, at the time appointed, he set off for Poden, preached that evening with his usual zeal; and, the next day, went on to Welford. In this journey he perceived his weakness to increase, and, in the evening, as he was going to the Chapel, he said to a friend, "If I am no better in the morning I shall not be able to preach to you." Yet, notwithstanding his very great weakness, he preached with his wonted power, and that sermon was very refreshing to the congregation. On his return from the Chapel he perceived a strong palpitation at his heart. This was accompanied with a very troublesome cough, and a considerable degree of depression of spirits. These circumstances prevented sleep the following night, and he found himself very poorly in the morning, and his friends at Welford, advised him to return to Worcester, and not attempt to proceed on his Circuit. His answer was, "I know a little rest would be well for me; but I do not like that the congregations should be disappointed." In this we may observe his love for precious souls. Rather than disappoint a small country congregation, where we had no Local Preacher to supply his place, he chose to sacrifice his little remaining strength and health.

Monday, May 5th, he rode to Pebworth, and, in the evening, preached for the last time, from 2 Tim. ii. 12, "If we suffer, we shall also reign with him." The congregation, who were strangers to his weakness could not perceive any thing of the kind by his preaching. But on his return to his lodgings, his feeble frame was so much exhausted, that he was obliged to stop and rest several times, in the short space of one-eighth part of a mile. The effects of this evening's exertions, were a restless night and confinement to his bed the following day.

Wed. 7th. He found himself much better, and after dinner he took his leave of his friends at Pebworth, and rode to his much esteemed friend's house, Mr. Groves of Poden, where he met with all the tenderness and care that possibly could be shewn him. Towards the evening of that day, he found a great oppression at his stomach, and thought an emetic would be of service to him. An emetic was sent for and taken. It operated well, and the following night he got some comfortable sleep, and was much refreshed thereby. During the forenoon of this day, he assumed his lively turn in pious conversation, and ate his dinner with an appetite; after which he proposed to Mr. Piercy Grove, to take a ride to Lord Harraby's seat, the distance being short, the day calm, and the verdure of the fields and meadows very inviting; thinking that this short excursion might contribute to revive his spirits. But, alas! in this he was mistaken; for on their arrival at Lord H's seat, his weakness was such as obliged him to stop to rest every ten or fifteen yards while they attempted to walk thro' the gardens. They were, therefore, obliged to desist and retire to the Hall to rest a little. By this time our brother was in a high state of perspiration, and they had not sat long before he found a chillness come over him, and pervade his whole frame. From this time his complaints became more sensibly fixed in his constitution, so as to defy the art of medicine. This fresh cold added to the former, abundantly irritated his cough, and prevented natural sleep ever after.

Friday 9th. Mr. H. took his leave of that kind and hospitable family at Poden, and spent the following night at Hampton. The next morning, he took coach for Worcester. On his arrival I immediately perceived that his eyes had lost their wonted liveliness, and that his once healthful countenance, was succeeded by a fallow complexion. On my asking him how he was, he replied, "I am very unwell, and have been so for the most part of the time since I left Worcester, and am persuaded if my complaint be not soon removed I shall not be here long." I told him, I hoped the contrary, and that a little rest and medicine would soon restore him. Accordingly a medical gentleman was sent for, and provision made to supply his places. The greater part of the afternoon of that day, he appeared rather cheerful than otherwise, only the cough was troublesome, and in the following night it greatly interrupted his sleep. About four o'clock in the morning, I went into his room, and took him a few oranges; when he said, "This is the most delightful present you could make me in my condition." The fever appeared to be very strong upon him, and his strength wore out for the want of sleep.

Sunday 11th. I left Worcester, and did not return until the Tuesday-morning following. In the evening of that day a friend called

called upon him, and stayed with him until 3 o'clock in the morning. He expressed to his friend, that his affliction would end in death; and that he was apprehensive the want of sleep would deprive him of the use of his faculties, against which he prayed fervently. In this request he was graciously heard; for during the whole of his affliction he had the most perfect use of all the powers of his mind.

On Monday 12th, the same friend adds, "I was with him the greatest part of the day; and found our brother in the possession of a composed mind, resigned will, and strong confidence in God." Some of his expressions were, "God is too wise to err, and too good to be unkind.—I desire to depart and be with Christ:" and after a little pause, "My God, I shall soon be with thee: O that I had wings like a dove then would I fly away and be at rest."

On another occasion, he said to two of his friends, "I have not trusted in frames or feelings as many do; but on the great mercy of God, flowing to me thro' the meditation of my dear Redeemer. On this ground I was enabled to begin my religious course, and on this ground I now stand:—I never had a doubt on my mind, from the moment I took up religion, of my ending well; but I have many times feared lest I should, by unwatchfulness, give way to temptation, commit sin, and so bring a reproach on the good ways of God: but he is now going to take me from the evil to come. The Lord is wise and good, and what I know not now, I shall know hereafter. Poor Jacob said, 'All these things are against me;' but he did not then see the loaded waggons." Then with an emphasis of voice he said, "Lord help me to look forward."

On my return to Worcester, on Tuesday, I found our brother a little better than I left him the preceding Sunday morning; and in the afternoon of that day he related to me much of his experience from his first setting out to that time, concluding with saying, "There is nothing in this world that stands between me and my God." The night following I sat up with him, and he was very restless. On Wednesday, his medical attendant told me, he was very sorry to say, that unfavourable symptoms appeared in his patient, and that he thought it advisable to inform Mr. H's friends of this, and call in some other medical aid. The latter being done, I made known to our brother, my intention of writing to his Father. He wished me to defer this a little longer, but added, "If you do write, tell my father I should like to see him, and give my love to my brother and sister, and desire them not to grieve on my account: tell them *all is well: all is well.*"

On Wednesday his strength failed him, and he became almost

as helpless as a child; yet his confidence was strong in God. At intervals some promising symptoms appeared. On being told of this, he answered, "I do not wish to get better, now I am got so far, I do not want to come back again, but to depart, if it be the will of God." At the earnest request of the Doctor, few friends were admitted into his chamber, otherwise I believe his dying advice would have been a blessing to the many who wished for this gratification. A few days before his death, Mrs. and Miss Napp were admitted to see him. On approaching his bed Mrs. N. said, "Well, Mr. Hallam, I hope you find those truths you have so often delivered unto us to be a comfort unto you upon your sick bed." He answered, "Mrs. N., I do, blessed be the name of my God: to die is gain; to die will be my gain." Proceeding with his discourse, he said, "Who would not choose *gain*?—It would be foolish not to choose *gain*."

He was not, however, without severe conflicts in his mind, yet his confidence in God was always firm and unshaken. One morning, after a very restless night, he said, "Weil might the Apostle say, we have need of patience," and prayed,—“Lord let this be a better day than yesterday, let my soul be more given up to thee this day, than the day past; and if the enemy approach to tempt me, let him have no place in me.” Another friend observed, “It may please the Lord to raise you up again, and make you more useful in the church: but concerning this, he knows the best.” To this our deceased brother replied, “Yes; he is too wise to err, and too good to be unkind. Blessed be his Holy name.” After a little pause, he broke forth,

“ I'll praise him while he lends me breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers.”

“Death, where is thy sting? Boasting grave, where is thy victory? I would gladly die my God to meet.” On another occasion, being affected with much pain, he prayed, “Jesus give me ease if it be thy pleasure; if not give me pain and patience.”

On Sunday, May 25th, he appeared much better, and took for his dinner a small pidgeon. On Monday he ate plentifully of veal and a little light pudding. From these circumstances we began to conclude that his days would be probably prolonged, and his useful life spared for the good of the Church of God. But, alas! in the evening of that day, our hopes were blasted. The following night was the most afflicting of any heretofore. About five o'clock in the morning I was called up, as his attendants supposed him to be dying. I hastened into his room and to all appearance he was going the way of all flesh. I asked him if Je-

Jesus was precious: his answer was, "He is my God." Shortly after he revived again. In the course of the day he broke forth, "Glory be to God, there is but one step between me and death. Jesus I am thine, by the strongest ties, take me body and soul." And added, "As the hills stand about Jerusalem, so standeth the Lord about his people, from this time forth, and for ever. Blessed be God, they that trust in him shall never be confounded." About two hours before his death, as he sat up in bed, supported by a friend, he broke forth,

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

After a pause, he said, "Jesus thou art the altogether lovely, the riches of this world would be a phantom to me, compared with thy righteousness." It now became visible that life was ebbing out apace; and although to the friends of our deceased brother, this was pain and grief, yet, to himself, it was matter of joy and triumph. Death, to him, had no sting. A little before his demise, Mr. C., one of his medical attendants, came to see him, and to his, and the astonishment of his friends, Mr. Hallam broke forth into loud prayer; and with a strength of voice which would have filled one of our largest Chapels, he first adored God for his goodness, and acknowledged that much of his time might have been spent to better purpose. He then prayed that the gospel might shine through Europe, Asia, Africa, and America; and into every corner of the earth: he also prayed for the King, under whose government he had enjoyed his Christian privileges,—for the great men of the land who sit at the helm of affairs at this critical time,—for the inhabitants of this city,—for the body of Methodists; and, lastly, for those that surrounded his bed. After he had concluded his prayer, he thanked the Doctor for his kind attention to him, and said, "I hope, Sir, we shall meet on a happier shore." The Doctor replied, "I have done all I can for you." To this Mr. H. answered, "I believe you have, Sir, and may God bless you." The Doctor replied, "Your body is much afflicted, Sir, but your state of mind is enviable." Our dear brother answered, "This is what I have been living for: this is the beauty of religion." In a few minutes after this, viz. about ten minutes past six o'clock, in the evening of May the 27th, our dear brother sweetly fell asleep in Jesus. May I live the life of the righteous and may my last end be like that of Joseph Hallam.

J. FURNESS.

Worcester, Nov — 1806.



## DIVINITY.

## PRAYER IN IMITATION OF CHRIST.

*Extracted from DR. PALEY.*

**T**HE Imitation of our Saviour is justly held out to us, as a Rule of Life; but then there are many things in which we cannot imitate him. What depends upon his miraculous character must necessarily surpass our endeavours, and be placed out of the reach of our imitation. But we *can*, if we be so minded, pray to God, as he did. We can aim at the spirit, and warmth, and earnestness of his devotions; we can use, at least, those occasions, and that mode of devotion which his example points out.

It is to be remarked, that a fulness of *mental devotion* was the spring and source of our Lord's visible piety. And this state of mind we must acquire. It consists in this, in a habit of turning our thoughts towards God, whenever they are not taken up with some particular engagement, [and raising our desires and all our affections to him.] Every man has some subject or other to which his thoughts turn, [and on which his desires are fixed.] In a Christian this subject is God, or what appertains to him. A Christian, walking in his fields, sitting in his chamber, lying in his bed, is thinking of God, [desiring him and delighting in him.]

Perhaps the difference between a religious and an irreligious character depends more upon this mental devotion, than any other thing. The difference will, indeed, shew itself in men's lives and conversation, in their dealings with mankind, and in the various duties and offices of their station; but it originates and proceeds from a difference in their internal habits of mind, with respect to God, in the habit of thinking of him in private and what relates to him. This mind was in Christ; a deep, fixed, and constant piety.

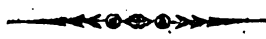
But our Lord thought fit, at sundry times, to draw it forth in actual prayer, to clothe it with words, to betake himself to visible devotion. Let all who feel their hearts impregnated with religious fervour, remember this example, remember that this disposition of mind, ought to vent itself in actual prayer: let them neither be afraid nor ashamed, nor suffer any person, nor any thing to keep them from this holy exercise.

Our Lord's retirement to prayer, appears commonly to have followed some signal act of his divine powers; or was preparatory to an important work which he was to execute. Here, therefore, we have an example given us, which we both *can* and ought to imitate. Nothing of singular importance; nothing of extraordinary

extraordinary moment, either to ourselves or others, ought to be resolved upon, or undertaken without previous prayer.

We find our Lord resorting to prayer in his last extremity, and with an earnestness, I had almost said a vehemence, of devotion proportioned to the occasion. Scenes of deep distress await us all. We have, in our Lord's example, a model for our behaviour, in the most severe and trying occasions; afflicted, yet resigned; grieved and wounded, yet submissive; not insensible of our sufferings, but increasing the ardour and fervency of our prayer, in proportion to the pain and acuteness of our feelings.

But whatever may be the events of our lives, one great extremity, at least, the hour of approaching death, is certainly to be passed through. What then ought to occupy us? What then can support us? Prayer. Prayer with our blessed Lord himself, was a Refuge from the storm: almost every word he uttered, during that tremendous scene, was prayer: prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of his soul; private, solitary; prayer for deliverance, prayer for strength; above every thing, prayer for resignation.



DIALOGUE between a DEIST and a CHRISTIAN.

[Concluded from page 399.]

CHRISTIAN. But, Sir, let us simplify our question. I presume you will hardly doubt that this world and man were created; otherwise I must repeat what I have said on the eternity of matter, with some additions.

DEIST. No, for the sake of argument I will admit creation. C. Perhaps, Sir, you admit it more for the want of argument, than for the sake of argument.

D. You may call it what you please. C. But, Sir, do you think the account given of the introduction of moral evil, ridiculous?

D. I do. C. You cannot deny that moral evil is in existence. D. Certainly not.

C. How then, think you, came it into existence, if the account of Moses be absurd? D. Men have acquired it by bad example.

C. Did the first man acquire it by bad example? D. I do not know. C. You perceive, Sir, that the Mosaic account is not the only one that is absurd.

D. If there had been no law, according to the Bible, there would have been no moral evil. It is, therefore, a fair question to ask, Why did God give a law to man?

C. Between good and evil there is an eternal distinction, independently of all law, and every being which possesses a moral capacity, must be capable

ble of moral action. If, therefore, no law had been given, man would have passed the boundaries of good, and have performed actions which, in themselves were evil, without being amenable for his conduct, and while Justice would have been incapable of punishing a violator of what was right. A law, therefore, is a necessary consequence of our nature; not given to *make* a distinction between good and evil, but to *mark* a distinction which previously existed.

*D.* But the condition of obedience imposed upon man was contemptible and mean.      *C.* The more plain and simple it was the more easily was it to be understood, and the more extensive was human liberty. But I am no more satisfied that it was contemptible and mean, than that it was contemptible and mean in God to make toads and spiders.

*D.* What end could the prohibition of an apple answer?      *C.* Just the same as any other command. It was a test of homage and obedience, and was, on the part of man, an acknowledgment of the obligations which he was under to God.

*D.* This introduces to our view the idea of a compact.      *C.* I have

no objection to consider it in that light. Know then, that when God created man, he manifested his goodness towards him; and this goodness or benevolence on the part of God, demanded gratitude on the part of man. Man, therefore, by his obedience manifested his gratitude in return. Thus then the original compact stood. But in the instant in which man disobeyed, he violated the compact, by withholding that gratitude which the benevolence of God demanded, and thus forfeited his title to that protection which he had hitherto enjoyed. An exposure to punishment for this violation of compact, and transgression of a rule of right, became the necessary consequence; and this false assumption of independence, conducted immediately to degradation and woe. Now, Sir, I do not think that this account is more ridiculous than that which supposes the first man to have acquired moral evil by bad example.

*D.* Pray what time is it?      *C.* I do not exactly know, but we have several miles farther yet to ride. Do you not think, Sir, that the condition of man, from the statement which I have given, was considerably changed after his ungrateful action, from what it was before?      *D.* Certainly it was.      *C.* Then this

being the case, the next question is whether man should be left to perish in that lapsed condition, which you have admitted, or be rescued from impending woe?      *D.* Ah, ah, I now perceive what you are driving at; you mean to conduct me to the precipice of redemption.

*C.* I do, and to continue your own metaphor, I intend to throw you over it.      *D.* But I will not admit your propositions.      *C.* Then you shall oppose them, or I will interpret your silence into an approbation and acknowledgment. You know, Sir, that you have procured this

for

for yourself, by commencing the attack. D. I acknowledge it, and submit. C. You allow then that the case and condition of man were altered by the introduction of moral evil.

D. I do. But I cannot see any necessity that Christ should die; for certainly God might have rescued man without such a process.

C. Do you admit the attributes of God to be essential to his nature? D. I do. C. Then God must be necessarily just.

D. Yes. C. Can then, I would ask, a being that is necessarily just, suspend his justice? If he can, he must, during that suspension, be destitute of justice; and this will prove that justice is not essential to his nature, which is contrary to what you have granted. But if God cannot suspend his justice, you must admit the necessity of that very atonement, for which you can see no occasion. If mercy can overcome justice, what is become of that Omnipotence by which justice is supported? And if it cannot, how can man be rescued from impending woe without an atonement? Will you answer these questions? D. I think I am compelled to admit the conclusions to which they lead. I beg you will urge nothing more on this head. C.

Will you then fairly allow me those things for which I have been contending? D. I must.

C. Have you any other arguments or topics of argument which you wish to bring forth from Volney? D. No;

and if I had I would not bring them; but I recollect an argument by which Payne controverts the doctrine of the Resurrection as taught by St. Paul. C. Will you be kind enough to state it? D. Upon my honour the argument

has escaped me, but I remember it is something about grain, and he proves St. Paul a fool. C. Perhaps, Sir, it is this. St. Paul says, *thou fool, that which thou sowest is not quickened except it die*: upon which Payne makes this comment, *Thou fool Paul, that which thou sowest, is not quickened except it die not*.

D. Yes Sir, that is what I meant: What can you object to this?

C. To investigate this illustrative argument with accuracy, it is necessary that we should define our terms. But, however, to avoid a waste of time, we will enter at once upon the nature of *identity* and *diversity*; for to this doctrine, I think you will concur with me in admitting, that our subject must soon carry us.

D. Excuse me Sir, I am not accustomed to the terms. C. What terms? D. Identity and Diversity. C. Then I have my doubts whether you ever properly investigated the question on which you have decided.

D. I never attempted to enter into it so minutely, but you will oblige me by defining the terms. C. Identity means perfect sameness; and Diversity means something that is not the same, but that is essentially and specifically different. Identity may be taken in various

acceptations,

acceptations. Sometimes it applies to *numerical particles*, sometimes to *the modification of them*, and at other times to *relative situation*. The Identity of which St. Paul speaks, when he applies his observations to a grain, is evidently, in the first place, that of composition or modification. A grain is a certain combination of particles, arranged in that particular manner which we behold, from which we obtain a complete idea of it. Now when this grain is sowed in the earth, a decomposition of its parts immediately takes place, and that very instant in which any of its particles drop off, the identity of modification and of numerical particles is destroyed, and consequently when the identity of modification and of numerical particles is destroyed, the *grain dies*. Still, however, some radical stamen remains, which is *quickened into future life*; and in this view, all that is thrown off is but a mere excrescence, sufficient to destroy the original identity which consisted in the union of all the parts, but insufficient to prevent returning life.

*D.* But can the future grain be said to be the same grain which was sown?

*C.* In one sense, it is not, in another, it is. It is not the same in all its numerical particles, neither is it the same in the modification of them: but as this stamen of life, was actually included in the parent grain, and formed a part of it, it is really the same that was sown, though quickened into another life, through the separation of the particles of the parent grain of which it formed an essential part.

*D.* I believe here is another Parson coming. Curse the Parsons, it is all their fault that I have thus exposed myself. I beg you will say no more.

*C.* Permit me then to give you this wholesome piece of advice. Whenever you get into company with strangers, be careful how you attack them, unless you get better qualified to defend what you advance.

*D.* I certainly shall take your advice. But I am determined when I get to London, to read Volney with attention, and to fortify myself with arguments.

*C.* If you are resolved to espouse the cause of infidelity, you have certainly formed a very prudent resolution. Permit me, Sir, to ask you plainly, did you ever read either Volney or Payne?

*D.* That is a close question, but I will answer frankly, *I have not*.

*C.* Well really I admire your candor, but pray how came you by their names?

*D.* I belong to a club in London, in which these books are read, and their principles discussed.

*C.* But what could induce you, sensible as you must have been of your own deficiency, to commence an attack upon me as soon as we mounted the coach?

*D.* I thought you were a country farmer, and I wanted to have a little fun.

*C.* Did you not suspect when you began that you were committing yourself?

*D.* I had my suspicions after a little while, but I had gone too far to retreat.

*C.* It was a conviction of this fact which induced me to accept your

challenge. But pray how do you like the fun you have had?  
 D. Just as you may suspect. I would not have had any of my acquaintances in company for fifty guineas.

C. Well Sir, you have left me in possession of all my arguments; you have assented to the leading features of Christianity; and have not had one word to oppose to what I have delivered. I do not conceive that all I have advanced is conclusive. I only spoke from the impulse of the occasion and the moment; but I am confident that the ground on which I have stood is perfectly tenable; and the event has proved, that what I have advanced, has imposed silence on you. I claim no merit in conquering you, for this even a child might have done; my only merit consists in attacking you when you held out such a terrific front. D.

I beg you will drop the discourse; we are getting into town, and I fear the people will hear us. C. Sir, I will say no more.

I thank you for preserving your temper, and recommend to your notice that Bible which you have been taught to despise.



## A REVIEW OF METHODISM CONDEMNED, &amp;c

[Continued from page 403.]

ON *The Witness of the Spirit* we have Mr. Wesley's sentiment in his Note on Rom. viii. 16,—“*The same Spirit beareth witness with our spirit,*—with the spirit of every true believer, by a testimony distinct from that of his own spirit, or the testimony of a good conscience.” Are not these words sufficiently explanatory of the passage? And would not a contrary explanation contradict the plain meaning of the Apostle? But suppose it might be admitted, that, “*beareth witness to our spirit,*” should be substituted for, “*beareth witness with our spirit,*” the divine testimony is equally asserted. To say that it means no more than the testimony which the Spirit bears to any, or the whole of the truths which it has revealed, is as absurd as to say, that by the witness of the Spirit, the Apostle meant, “the unrighteous shall not inherit the kingdom of God,” or any other truth divinely revealed.

The author of “*Methodism condemned,*” was expelled from the Methodist Connexion, for *maintaining doctrines directly opposed to those on Justifying faith and The witness of the Spirit,* which we have laid before our readers. Nor is his conduct, in this instance, to be wondered at, seeing he says, (p.72.) “I shall take my leave of primitive Methodism, and shall conduct the reader to brighter days.” For our part, we are fully persuaded that primitive and modern Methodism are the same; and that whoever takes his leave of the former, equally bids adieu to the latter.

Let us now enquire, how the doctrine, (for which our Author is a warm stickler) that every penitent, without exception, is fully justified will hold in practice. It is surely new doctrine to the religious world, that when men, sensible of their guilt and danger, enquire, "What must we do to be saved?" they should be told, that they *quite mistake* their case, for that they are already saved. But should such "sincere seekers of salvation," answer, in the language of our Church, "The remembrance of our sins is grievous to us; the burden of them is intolerable:" what comfort could they receive from any thing which the advocates of the opinion in question can consistently say to them on the subject of their distress? In vain will they be told, that they have already believed; that they *are already pardoned*. To such reasoners, they would be ready to reply, "Miserable comforters are you all. Neither you, nor an angel from heaven, can persuade us that we are *pardoned and happy*, while we *feel ourselves guilty, condemned, and miserable*. The language of our souls is well expressed by the venerable Founder of Methodism, in the following verse:

' Guilty I stand before thy face,  
I feel on me thy wrath abide;  
'Tis just the sentence should take place:  
'Tis just! but O thy Son hath died."

In vain would they be informed, that what they quoted was one of "the first effusions of a great and upright mind, and that to make this the standard of its future greatness, would be altogether ridiculous." They would appropriately answer: "We have neither leisure nor inclination to examine the progress of mind from great to greater; for so great is our distress, as to cause each of us to cry:

' I tremble lest the wrath divine,  
Which bruises now my wretched soul,  
Should bruise this wretched soul of mine,  
Long as eternal ages roll!"

From the doctrine, that penitents are pardoned, such characters could derive neither comfort nor edification. The telling them, that they *only fancied* themselves fast bound in misery and iron, while, at the same time, they were brought into the glorious liberty of the sons of God, they would be ready to conclude to be a mockery of their distress. Nor could they better express their misery, than in the language of the following lines:

" O Sovereign Love, to thee I cry!  
Give me thyself, or else I die!

Save me from death;—from hell set free!  
 Death, hell, are but the want of thee!"

This language, found in the Methodists' General Hymn Book, was once that of thousands who can now "rejoice with joy unspeakable." They have not forgotten the wormwood and gall; they still have them in remembrance, and are humbled; nor will any arguments used for the purpose, persuade them that they, when groaning beneath a sense of guilt, needed no more than a proper *theory* of justifying faith in order to their rejoicing in God their Saviour. They will continue to believe, that the removal of their guilt and condemnation, together with peace and joy in the Holy Ghost, which they received on its removal, was *something* more than the bare receiving of any truth into their understanding.

In page 188, we find our Author endeavouring to prove that persecuting "Saul of Tarsus," was in a justified state at the time when he was "breathing out threatenings and slaughter against the disciples of the Lord!" Surely this is a doctrine, seldom, if ever heard of before in the Christian world. It is true, that our Author does not vindicate Saul's being "exceedingly mad" against the disciples of Christ, nor his "persecuting them into strange cities," and "compelling them to blaspheme;" but to render such horrid proceedings compatible with his being in a justified state, pleads his ignorance and unbelief in his favour. "It should be recollected," he says, "that he (Saul) persecuted it (the Church) not as the Church of God, and was, therefore, in the judgment of charity, rather an object of *pity* than of *punishment*." However, St. Paul himself never adopted such a charitable judgment; for he tells us, "I was a blasphemer, and a persecutor, and injurious; but I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them who should hereafter believe." How different is this account of St. Paul, given by himself, from that given by the Author of "Methodism condemned!" The latter says, page 190, "We are informed that when Saul was convinced, that, notwithstanding the purity of his motives, his present conduct was in *itself improper*, (very improper indeed!) he, like a willing servant, says, 'Lord, what wilt thou have me to do.'" This reasoning, if conclusive, would exculpate all the persecutors who have shed the blood of the saints from the hour in which Cain slew his righteous brother Abel, to the present moment. Stephen, filled with the Holy Ghost, laid something worse than "improper conduct" to the charge of his persecutors; he called them "stiff-necked, and uncircumcised in heart and ears; resisters of the Holy Ghost, and betrayers and murderers" of the Son of God. The reasoning which exculpates persecuting Saul, if founded in truth, would be an impeachment of Divine Providence in its conduct towards



Jews. Surely the sin by which, as a nation, they filled up the measure of their iniquity, and prepared the way for "wraath to come upon them to the uttermost," was, in one sense, a sin of ignorance. St. Peter, addressing a great multitude in Solomon's porch, allows this when he says, "I wot that thro' ignorance ye did it, as also your Rulers." Nevertheless, he does not scruple to testify, "Ye denied the Holy One and the Just, and killed the Prince of Life." Their ignorance was wilful: and they were accountable for it: and therefore no other people, since the foundation of the world, were ever made such monuments of the divine displeasure. They closed their eyes against the light, and said, in effect, we will not see, until God, in just indignation, delivered them up to judicial blindness.

Surely the Author of "Methodism condemned," must have strangely forgotten, that the Word of God is a Christian's *primary* rule, and conscience but a *secondary* one. Would not his vindication of Saul, "breathing threatnings and slaughter" against the followers of Jesus, and making havoc of the Church, be equally applicable to all the Romish Inquisitors who tortured to death thousands of the faithful servants of God? For, "it should be recollected," that they tortured and put them to death, not *as* God's servants, but *as* hereticks. Rigid Papists, when they dare speak out, call the Inquisition, "The house of mercy," and the burning of those whom they term hereticks, "An Act of Faith." But Protestants, taking the Word of God for *their* rule of judging, and *not* the *consciences* of Inquisitors, do not palliate such horrors by the gentle appellation of "improper conduct," but call them what they are, i. e. *Murders* attended with the most aggravating circumstances. Alas! into what extravagancies will not a violent attachment to a favourite opinion drive men! We are far from accusing our Author of *intending* to plead the abominable cause of persecution, or palliate murder, by terming it merely *improper* conduct. We fully acquit him of any such intention. But we would hint to him, that he has himself afforded a proof of the unfairness of judging what are the general sentiments of a writer, from a few detached passages; for his vindication of Saul, who persecuted thro' ignorance, is equally applicable to persecutors in general, if not to all universally.

Years and experience will, we trust, teach the author, that a *violent attachment* to a favourite sentiment, no less disqualifies the mind for the reception of sober and important truth, than an *implicit faith* in doctrines established by authorities. He will discern, that as General Councils may err, so solitary Individuals may err also. He will likewise learn, that it is much more easy to discover defects in a definition, than to give one, perfect and clear in all its parts; especially when any one of "the deep things of God" is the subject to be defined.

That the Author has acted uprightly, in not professing his assent to the doctrines which he did not believe, it is but common justice to acknowledge. He sacrificed that Connexion which he loved, and by which he was beloved, for the sake of maintaining, what he conceived to be, "Doctrines according to godliness." We love the man, while we lament his errors.

We lament when divisions take place in any truly religious body, more especially in that with which we are connected, as knowing that the weak are easily stumbled, and that those who are still out of the way, may, by such means, be yet more hardened. But in the present instance, we think the world will have little cause of triumph. They will see, on the other hand, a young man of promising abilities and unimpeached morals, renounce the Society of his old friends and associates in the Ministry, rather than give up what he conceived to be truth; and on the other hand, they will see a very large body of Preachers *unanimously* resolve to part with such a character, rather than run the risque of having any novel and unscriptural Doctrines disseminated through their Connexion. And we heartily congratulate the Methodist body at large, on the *unanimity* of their Preachers in supporting the grand doctrines of the Gospel which they have always preached, and which God has long owned, and still owns in the conversion of thousands.

MAY 7, 1806.

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THE WORD OF GOD ILLUSTRATED:

"THE end of the commandment is Love," 1 Tim. i. 5.  
 "The greatest of these is Love," 1 Cor. xiii. 13. "Love is the fulfilling of the law," Rom. xiii. 10. The following short extract from Dr. Paley will illustrate these passages.

"The Love of God is specifically represented in Scripture as one of the gifts of the Holy Ghost. Now whatever is represented in Scripture to be the *Gift of the Spirit*, is to be sought for by earnest and peculiar prayer. That is the practical use to be made of and the practical consequence to be drawn from such representations; the very purpose, probably, for which they were delivered; the mere point of doctrine being seldom that in which Scripture declarations rest. Let us not fail, therefore; let us not cease to treat the Father of Mercies that the love of him may be shed abroad in our hearts continually. It is one of the things in which we are sure, that our prayers are right in their object, in which also we may humbly hope, that unless obstructed by ourselves, they will not be in vain.

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“In one important respect the Love of God excels all moral principles whatever; and that is in its *comprehensiveness*. It reaches every action; it includes every duty. You cannot mention another moral principle, which has this property in the same perfection. For instance, I can hardly name a better moral principle, than Humanity. It is a principle which every one commends, and justly; yet in this article of *comprehensiveness* it is deficient when compared with the *Love of God*. It will prompt us, undoubtedly, to do kind and generous and compassionate things towards our friends, our acquaintances, our neighbours, and towards the poor. In our relation to and in our intercourse with mankind, especially towards those dependent upon us, or over whom we have power, it will keep us from hardness, and rigour, and cruelty. In all this it is excellent. But it will not regulate us, as we require to be regulated, in another great branch of Christian duty, *Self-Government* and *Self-Restraint*. We may be exceedingly immoral and licentious in sinful indulgencies without violating our principles of humanity, at least without specifically violating them and without being sensible of violating them. And this is by no means an uncommon character, namely, *humanity* of temper subsisting along with the most criminal licentiousness, and under a total want of personal self-government. The reason is, that this principle of conduct, tho’ excellent as far as it goes, fails in *comprehensiveness*. Not so the Love of God. He who is influenced by that, feels its influence in all parts of duty, upon every occasion of action, throughout the whole course of his conduct. It is co-extensive with all our obligations.

“Practical Christianity may be comprized in three words, Devotion, Self-government, and Benevolence. The Love of God in the heart is a fountain from which these streams of virtue will not fail to issue. The Love of God also is a guard against error in conduct, because it is a guard against those evil influences which mislead the understanding in a moral question. In some measure it supplies the place of every rule. He who has it truly within him, has little to learn. Cherish, confirm, and strengthen this principle and you will not want many lessons: you will hardly need to listen to any other Monitor.

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*WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it.”* Prov. iii. 27.

There is something good due from us to all men: and when God gives the ability, we ought not to withhold the good of relief from the poor; reproof from the wicked; instruction from the ignorant; comfort from the tempted; encouragement from the weak; holiness of example from the church of Christ, or the good of prayer from any man.

## The WORKS of GOD DISPLAYED.

## The CAUSES of EARTHQUAKES.

(Continued from page 407.)

**T**HE same hypothesis, viz. that Earthquakes are caused by electricity, was also advanced by Signior Beccaria, without knowing any thing of Dr. Stukeley's discoveries. But this learned Italian imagined the electric matter, which occasions earthquakes, to be lodged deep in the bowels of the earth, agreeable to his hypothesis concerning lightning.

Now as it appears that the quantity of electric matter in the simplest thunder storms is so inconceivably great, that it is impossible to be contained by any cloud or number of clouds; and as, during the progress of a thunder storm which he observed, though the lightning frequently struck to the earth, the same clouds were, the next moment, ready to make a still greater discharge; it was evident, that they must have received at one place, the moment a discharge was made from them in another. Let us suppose these clouds ever so great, if the lightning proceeded only from them, the quantity must be lessened by every discharge; and no recruits that any new clouds might bring can bear any proportion to the discharge which must ensue from the collision of so great a number as combine to form a thunder storm. It seems, therefore, most likely, that the electric matter is continually darting from the clouds in one place, at the same time that it is discharged from the earth in another; and, consequently, that the clouds serve as conductors to convey the electric fluid from those places of the earth which are overloaded with it, to those which are exhausted.

This theory being admitted, there will, he thinks, be little difficulty in attributing earthquakes to the same cause. For if the equilibrium of the electric matter be, by any means, lost in the bowels of the earth; so that the best method of restoring it shall be by the fluid bursting into the air, and traversing several miles of the atmosphere, to come at the place where it is wanted; it may be easily imagined, that violent concussions will be given to the earth by the sudden passage of so powerful an agent. This, in his opinion, was confirmed by the flashes of light, exactly resembling lightning, which have been frequently seen to rush from the top of Mount Vesuvius, at the time that ashes and other light matters have been carried out of it into the air, and dispersed uniformly over a large tract of country. And it is well known, that volcanoes have a near connexion with Earthquakes.

A rumbling noise like thunder, and flashes of light rising from the ground, have been generally observed to attend earthquakes. And lightning itself has been known to be attended with small

shakings of the earth. So also *ignes fatui*, in mines, he looked upon as an argument, that the electric fluid was sometimes collected in the bowels of the earth.

Dr. Priestly, in his History of Electricity, observes, upon these theories, that a more probably hypothesis may perhaps be formed out of both of them. "Suppose," says he, "the electric matter to be some way or other, accumulated on one part of the surface of the earth, and on account of the dryness of the season not easily to diffuse itself, it may, as Signior Beccaria supposes, force its way into the higher regions of the air, forming clouds in its passage out of the vapours which float in the atmosphere, and occasion a sudden shower, which may further promote the passage of the fluid. The whole surface, thus unloaded, will receive a concussion, like any other conducting substance on parting with, or receiving a quantity of the electric fluid. The rushing noise will likewise sweep over the whole extent of the country. And upon this supposition also, the fluid, in its discharge from the country, will naturally follow the course of the river, and also take the advantage of any eminences to facilitate its ascent into the higher regions of the air. These three hypotheses concerning the cause of Earthquakes, tho' somewhat differing from one another, yet agree in the main: but if a particular solution of the phenomena is required every one of them will be found deficient.

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THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR,

OBSERVING in your Magazine for the present month, an Account of the Conversion of M. de la Harpe, and conceiving that any information respecting that extraordinary man will be found interesting, I take the liberty of sending you the translation of a very curious note which was found among his papers after his death. The Original may be seen in "*Œuvres Choisies et Posthumes de M. de la Harpe.*" Imported by Dulau. And the translation like the account of his conversion before mentioned, has already appeared in a periodic publication.

COLCHESTER, }  
May 7, 1807. }

I am, &c.  
W. G.

"IT appears to me as if it were but yesterday; and it was, nevertheless, in the beginning of the year 1788; we were at the table of a brother Academician, who was of the highest rank and a man .

a man of talents. The company was numerous and of all kinds; courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained; and at the desert, the wines of Malvoisie and the Cape, added to the natural gaiety of good company that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales, and the fine ladies had heard them, without once making use of their fans. A deluge of pleasantries on religion then succeeded; one gave a quotation from the Pucelle d'Orleans; another recollected and applauded the philosophical distich of Diderot,

Et des Boyaux du dernier Pretre,  
Serrez le Cou du dernier Roi.

And of the last Priest's entrails form the string  
Around the neck of the last King.

A third rises, and with a bumper in his hand, "Yes, gentlemen," (he exclaims) "I am as sure that there is no God, as I am certain that Homer is a fool." The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He has given the ton to his age, and has contrived to be read in the chamber, as well as in the drawing room." One of the company mentioned, and almost burst with laughter at the circumstance, that his hair-dresser had said, while he was powdering him, "Look you, Sir; though I am nothing but a poor journeyman-barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the Reign of Reason. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure: while the younger part rejoiced in the expectation that they should witness it. The Academy was felicitated for having prepared the grand work, and being, at the same time, the strong hold, the centre and the moving principle of Freedom of Thought.

"There was only one of the guests who had not shared in the delights of this conversation; he had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the Illuminati. He renewed the conversation in a very serious tone, and in the follow-

ing manner: "Gentlemen," said he, "be satisfied, you will all see this grand and sublime revolution. You know that I am something of a Prophet, and I repeat that you will all see it." He was answered by the common expression, "It is not necessary to be a great conjurer to foretel that."—"Agreed; but, perhaps, it may be necessary to be something more, respecting what I am now going to tell you. Have you any idea of what will result from this Revolution? What will happen to yourselves, to every one now present; what will be the immediate progress of it, with its certain effects and consequences?" "Oh," said Condorcet, with his silly and saturnine laugh, "let us know all about it; a Philosopher can have no objection to meet a Prophet."—"You, M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner: of poison, which the happy state of that period will render it absolutely necessary that you should carry about you."

At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever.—"M. Cazotte, the tale which you have just told is not so pleasant as your *Diable amoureux*. But what devil has put this dungeon, this poison, and these hangmen in your head? What can these things have in common with Philosophy and the Reign of Reason?" "That is precisely what I am telling you. It will be in the name of philosophy, of humanity, and of liberty; it will be under the reign of Reason, that what I have foretold will happen to you. It will then, indeed, be the reign of reason: for the will have temples erected to her honour. Nay, throughout France, there will be no other places of public worship than the temples of Reason." "In faith," said Chamfort, with one of his sarcastic smiles, "you will not be an officiating priest in any of these temples." "I hope not, but you M. Chamfort, you will be well worthy of that distinction: for you will cut yourself across the veins with twenty-two strokes of a razor, and will, nevertheless, survive the attempt for some months."—They all looked at him and continued to laugh.—"You, M. Vicq d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so, M. Bailly, will you; and so will you, M. Malesherbes." "Oh heavens," said Roucher, "it appears that his vengeance is levelled solely against the academy: he has just made a most horrible execution of the whole of it; now tell me my fate in the name of mercy?"—"You will die also upon the scaffold." "Oh," it was universally exclaimed, "he has sworn to exterminate

exterminate us all." "No, it is not I who have sworn it." "Are we then to be subjugated by Turks and Tartars?" "By no means; I have already told you, that you will then be governed by Reason and Philosophy alone. Those who will treat you as I have described, will all of them be Philosophers; will be continually uttering the same phrases that you have been repeating for the last hour, will deliver all your maxims, and will quote, as you have done, Diderot and Pucelle." "Oh," it was whispered, "the man is out of his senses;" for during the whole of the conversation, his countenance never underwent the least change. "Oh no," said another, "you must perceive he is laughing at us; for he always blends the marvellous with his pleasantries." "Yes," answered Chamfort, "the marvellous, with him, is never enlivened with gaiety. He always looks as if he were going to be hanged. But when will all this happen?" "Six years will not have passed away, before all which I have told you shall be accomplished."

"Here, indeed, is plenty of miracles," (it was myself, says M. de la Harpe, who now spoke) "and you set me down for nothing." "You will yourself be a miracle as extraordinary as any which I have told. You will then be a Christian."

Loud exclamations immediately followed. "Ah," replied Chamfort, "all my fears are removed; for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

"As for us women," said the Duchesse de Grammont, "it is very fortunate that we are considered as nothing in these revolutions. Not that we are totally discharged from all concern in them; but it is understood that in such cases we are to be left to ourselves.—Our sex."—"Your sex, ladies, will be no guarantee to you in these times. It will make no difference whatever, whether you interfere or not. You will be treated precisely as the men; no distinction will be made between you." "But what does all this mean, M. Cazotte? You are surely preaching to us about the end of the world." "I know no more of that, my Lady Duchesse, than yourself: but this I know, that you will be conducted to the scaffold, with several other ladies along with you in the cart of the executioner, and with your hands tied behind you." "I hope, Sir, that in such a case, I shall be allowed, at least, a coach hung with black." "No, Madam, you will not have that indulgence: Ladies of higher rank than you, will be drawn in a cart as you will be; with their hands tied as yours will be, and to the same fate as that to which you are destined." "Ladies of higher rank than myself? What, Princesses of the blood?" "Greater still."

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave



grave and solemn aspect : it was, indeed, very generally observed, that this pleasantry was carried rather too far. Madame de Grammont, in order to disperse the cloud that seemed to be approaching made no reply to his last answer, but contented herself with saying, with an air of gaiety, "You see, he will not even leave me a Confessor." "No, Madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a Confessor, as the greatest of favours, will be———" Here he paused for a moment. "And who then is the happy mortal who will be allowed to enjoy this prerogative?" "It is the only one which will be left him ; it will be——— the King of France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced towards M. Cazotte, and said to him, in an affecting and impressive tone, "My dear M. Cazotte, we have had enough of these melancholy conceits. You carry it too far ; even to the compromising the company with whom you are, and yourself along with them." Cazotte made no answer, and was preparing to retire ; when Madame de Grammont, who wished, if possible, to do away all serious impressions, and to restore some kind of gaiety among them, advanced towards him, and said, "My good Prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned any thing respecting your own." After a few moments' silence, with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem as related by Josephus?" "To be sure I have, and who has not ? But you may suppose, if you please, that I know nothing about it." "Then you must know, Madam, that during the siege of Jerusalem, a man, for seven successive days, went round the ramparts of that city, in the sight of the besiegers and besieged, crying incessantly, in a loud and inauspicious voice,—'Woe to Jerusalem !' and on the seventh day he cried, 'Woe to Jerusalem, and to myself !' At that very moment, an enormous stone thrown by the machines of the enemy, dashed him in pieces."

M. Cazotte then made his bow and retired.

Thus far M. de la Harpe : those who recollect the melancholy exit of all the characters above mentioned, during the reign of Terror in France, must be astonished at the exact fulfilment of this remarkable prediction, so unlikely to be accomplished at the time it was uttered. That M. de la Harpe was capable of imposing falsehood on the world, in the last moments of his life, will, I believe, be suspected by few, and I have never heard the authenticity of the Note called in question.

## The GRACE of GOD MANIFESTED.

## MEMOIR of SAMUEL COLLINS of TEWKESBURY.

**S**AMUEL COLLINS was born in Tewksbury, July 25, 1769. His parents were members of the Established Church, honest and industrious people, but perfect strangers to the nature of that religion which they professed, and, nevertheless, like thousands more, thought themselves safe, because they were not so bad as many others. When this their son was eight years of age, his father was convinced of his sinfulness and guilt, by the following circumstance.

He had made an appointment to meet a man at 4 o'clock in the morning, to work in Bark; (being, by trade, a Tanner) but, the morning being very stormy, attended with tremendous thunder and lightning, the man did not attend, according to his engagement, but left Mr. Collins to work alone. Having been very guilty of profane swearing, especially when provoked, it appeared to him, during the different claps of thunder, as tho' a voice said, "Oh, Swearer!—Oh, Swearer!" In proportion as the thunder and lightning increased, a sense of his guilt increased also; so that, before the storm ceased, he expected nothing less than to be taken away in his sins, and sent to the place of the damned for ever. But it pleased God to spare him and give him space to bring forth fruits meet for repentance. He embraced the first opportunity, after this, to attend the word preached at the Methodist Chapel, and being reformed in his conduct, was admitted a member of the Society in Tewksbury. His wife, seeing the evident change wrought in her husband, was encouraged to go with him to the means of grace, and, thro' the divine goodness, they both continue members of the Society to this day, a period of more than thirty years.

Seeing now the importance of religion, they endeavoured to take their children with them to hear the word of God, hoping they would thereby receive those good impressions which might issue in the conversion of their souls. But, alas! being young and thoughtless, they remained still careless about divine things. Samuel, however, when only ten years of age, dreamed that he was walking in the streets of Tewksbury, and that death met him at a certain entry, and pursued him through an alley which lead to his Father's house, with some other circumstances, that, for a season, left very deep impressions on his mind, so as even to affect his health, and cause his life to be despaired of. But

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when

when he began to recover his health, the impressions made by the dream began gradually to die away, and he became more and more fond of vanity and sinful pleasures. Being lead away by company and his carnal inclinations, he spent much of his time and money in playing at cards, attending horse-races and all kinds of gambling. And till twenty years of age he went on thus in a vain pursuit of happiness.

About this time he entered into the marriage state, and soon after, was once more alarmed by an awful dream in which he saw himself "weighed in the balances and found wanting." This he considered to be the voice of God to him again, a repeated call to seek salvation. For he found himself wanting, indeed, of all that is good, and that he had been seeking happiness in broken cisterns and lying vanities. He now begun to attend the means of grace in good earnest, and the salvation of his soul was all his desire. He was admitted into the Society by Mr. Hopkins, whose ministry was made a great blessing to him. This he never forgot but spoke of it with pleasure to the day of his death.

But our dear brother was not contented with being admitted a member of a Christian Society, and with having a name among the people of God. He also sought and found the Lord for himself. And having received the knowledge of salvation by the remission of sins, he was also determined to seek all the great salvation that God has promised to his obedient people. He did not dwell on the surface of religion, nor stop at the threshold, nor stand in the porch of God's house with too many professors, but entered into the holiest by the blood of Jesus, and found, by blessed experience, that whereas sin had abounded, grace did now much more abound.

His wife, his neighbours, and relatives, felt the good effect of this gracious change. And as his children increased in number and in years, his care and study for their present and future happiness increased in proportion. He read the Scriptures morning and evening in his family, and prayed with as well as for them. And as he was obliged to attend his daily employment at stated hours, he took an opportunity at meal times to read a portion of some of our Religious Tracts, and explain them to their infant minds. And those of them that were of age to go, he took with him, from time to time, to all the means of grace, that they might both hear the word of God, and learn what God had done for, and in the souls of his believing people, I would to God, that this part of our good brother's conduct were imitated by all the professors of religion.

Our departed friend, however, did not confine his endeavours to do good to his own family. For several years past, he lead a large Class in the Methodist Society, and sometimes two, or even

more; for if any Leader was taken ill, or was absent, he was sure to fill his place. And with what delight and zeal he was wont to meet those little companies will never be forgotten by those who were present on these occasions. Indeed he possessed, in a very high degree, those qualifications that are requisite for such an office. He was deeply pious, was meek, patient, humble, and inflamed with ardent love for souls, and zeal for the prosperity of Zion and the glory of God. He had a clear view of the method in which God saves sinners, and, therefore, was well qualified to speak a word in season to such as were weary and heavy laden with a sense of guilt: and being also deeply experienced in the sanctifying operations of the Holy Spirit, he was able to direct others in the way of seeking that holiness, without which no man can see the Lord, which he was wont to enforce on the members of his class with great zeal and diligence. Having likewise been exercised in many severe temptations, he was well acquainted with the trials thro' which God's afflicted people are called to pass, and was well fitted to comfort, encourage, or instruct such as were struggling under them. But above all, he possessed strong faith in the offices of the Redeemer, in the Providence of God, and in the certainty and nearness of the invisible world; and hence the word of God and all the means of grace, were spirit and life to him, and his discourse and prayers were attended with a peculiar energy to such as had the privilege of meeting with him. When any members of his class were absent at the time and place of meeting, he was sure to take the first opportunity of seeing them, and enquiring into the reason of their absence, and gave suitable advice, according as he found that business, affliction, temptation or mere sloth had prevented them from meeting with their brethren.

When I came to the Circuit I found our dear friend in the office of Steward of the Society, and taking all circumstances together, I never knew his equal for a faithful discharge of his duty in that office. Two things in his conduct struck me much. The first was that he so well managed his little income as to support himself his wife and six children in a decent and comfortable way, and yet could contribute his part to aid the cause of God which he most faithfully and cheerfully did. In him the declaration of the wise man was truly experienced and exemplified: "A little that a righteous man hath is better than the riches of many wicked." Another thing which I could not but particularly notice, was his careful improvement of time. Altho' he was engaged every day the usual hours of labour for his employer, and worshipped God with his family two or three times a day, and frequently visited the sick and afflicted; yet I never knew him absent from any public mean of grace till he was confined by that dis-

order that ended in his death. He was sure to be the first and last in the house of God. He took care that the doors were opened and shut at the proper time, and that the Chapel was properly lighted in the evenings, when lights were necessary, that the people were accommodated with seats, and all things pertaining to the worship of God, decently and properly ordered.

To see the Ministers of God's word respected and provided with all things needful, and the members of the Society walking as became their high and holy calling and blessed privileges; in a word, to see prosperity in Zion was his joy and delight. Add to this that he was always ready to promote, to the uttermost of his power, every work of charity, and to engage in every labour of love, whereby relief might be given to the distressed, or the comfort of mankind could be increased. It is true Providence denied him the pleasure of giving himself what he would have wished, but he made up this lack of service by his application to and influence with others, which was greater than that of any one I ever knew in his situation of life. I have been repeatedly a witness of his zeal in acts of charity, and of the success attending his endeavours, as well as of the respect paid him by persons of different denominations while engaged in doing good.

In the midst of this his great usefulness, our dear brother was seized with a severe cold and cough, but as he had, for several winters past, been afflicted in a similar way, in some degree, in consequence of an Asthmatic complaint, we were not apprehensive of any peculiar danger arising therefrom. The last time I saw him he was poorly, but I had not the most distant idea that his dissolution was at hand. During my absence from Tewkesbury, his disorder had increased rapidly, and before my return his happy spirit had taken its flight to the Paradise of God. One of the Society visiting him, the day before he died, enquired concerning the state of his mind, when he said, "Satan assaults me, but I would not part with my hope in Christ for a thousand worlds." On Monday, the day of his death, to a friend he said, "Make sure work of salvation: don't be such a dwarf as I have been in religion: the time is short: it is but a moment, and an awful eternity will be upon us." His father being present he said, "Pray that the gates of heaven may be open to me this night." In a little time after he spoke to his distressed wife and children, and commended them to God and the word of his grace, begging and beseeching them to make the God of all his mercies their portion, and to be sure to love the Bible and the House of God, and to attend diligently all the means of grace if they hoped for final salvation.

One giving him a little wine and water, he said, "Christ has kept the best wine to the last." He now calmly told his friends, that he felt death fast approaching, and began to pray for all ranks

ranks and conditions of men, continuing to speak to the Lord until his voice was lost. The last words that he was heard to pronounce distinctly were, "Let a nation be born in a day." Thus it may be truly said, that he prayed till his spirit entered into the presence of God, where prayer is lost in endless praise! This was on Monday, Feb. 24, 1806, when he was aged 38 years, having been near 18 years a member of the Society.

It may not be amiss to subjoin here the following notice of the death of our dear friend, which I received from a respectable Local Preacher, as it helps to explain his character.

"THIS is to inform you of the afflicting tidings of the death of Samuel Collins, who left this present miserable world on Monday night about 11 o'clock. I am much distressed at his removal, and, like old Eli, almost tremble for the ark of God in this place, for where can we find another that is as able and willing to put his shoulders to the work of the Lord? Indeed I think his loss is here (almost) irreparable."

This is the opinion of one who knew him from his first admission into the Society, and the same is the judgment of all that had the advantage of being profited by his Christian conversation. For my part I must testify that although I have been in his company early and late, have observed his conduct in public and private, have conversed with him in the most familiar way as a Christian and as a Friend, as well as had business to transact with him in his official character for a year and a half, I never heard him speak a word, manifest a disposition, or do an action, but what did honour to the religion he professed, and seemed to be calculated to promote the glory of God.

That the grace of God, so richly displayed in the subject of this short Memoir, may be enjoyed and evidenced by all your numerous readers, is the sincere prayer of your loving brother,

Gloucester, June 8, 1806.

J. M. BYRON.

## A Short Account of Mrs. LOUISA HUNTER of LONDON.

To the EDITOR.

Dear Sir,

THE following account of Mrs. Louisa Hunter, wife of Mr. Thomas Hunter of Mary-le-bone Street, was collected by a respectable friend, who had frequently attended her during her last illness, and was read at the conclusion of a sermon, preached on the occasion of her death, in our Chapel in Great-Queen-Street,

on Easter Sunday, 1806. It is now submitted to your hand for correction and abridgment, if necessary, that if you think proper, it may be inserted in your useful Periodical Miscellany.

I am, your's affectionately,

J. BOGIE.

Mrs. LOUISA HUNTER, passed the early part of her life at Southampton, and thro' her connections in life, was led to pursue, for a time, those amusements which so much occupy the attention of the young and the gay. And being of a remarkably sprightly disposition, her company was much courted. At these seasons, however, she found frequent compunction of mind, suspecting that she was not spending her time as she ought to do, and sometimes left her company at the card table, and stole away to some retired place in great distress. She felt a want of something which she did not possess, but scarcely knew what it was; only she was convinced it could not be found at the Card-table, nor in the Assembly-Room.

When she was about 21 years of age, a Methodist in the town called upon the family, and informed her that Dr. Coke was to preach that evening, and though her mind rather revolted at the idea of going to hear a Methodist, yet, upon farther reflection, she determined to go. What she heard did not make any favourable impression upon her mind, but as he was to preach again, she thought she would go to the Chapel a second time; and on her return from it, was led to entertain a more favourable opinion of the doctrines which she had heard. But what seemed to make the deepest impression upon her mind was the behaviour of the people, in whose religion she thought there was something more than in that of the generality of professors.

About this time, Mr. Robert Green, who was a zealous and faithful Preacher in the Methodist Connexion, was stationed at Southampton. Some of the members of the Society, observing her to be thoughtful, contrived to introduce him into her company. His conversation was much blessed to her, and her knowledge of spiritual things was soon greatly increased. From that time she ever afterwards felt, and frequently expressed a great regard for Mr. Green, whom she considered as her spiritual Father. She now began to hear the Methodists constantly, in spite of all the contempt and ridicule of her gay acquaintance, being fully persuaded that they were the people of God. She also willingly took up her cross, and, with great earnestness, sought an interest in Christ, and never rested till she knew that she had redemption through his blood even the forgiveness of sins. Being now closely united to the people, she was much beloved by them, and evidenced a continual growth in grace and divine knowledge. In the class, in which she met, she was often desired to pray with

those that were assembled, and a peculiar unction of the Spirit, was sometimes poured out upon them while she was thus occupied. When she was married to Mr. Hunter, and left Southampton, the friends parted with her, with very great regret, and continued to entertain the highest regard for her till her dissolution.

The state of her mind, and the depth of her experience, after she settled in London, will be the most clearly evidenced by some extracts from a short Diary which she left behind her. The first remarks we meet with, are these :—" Bless the Lord, O my soul, and all that is within me bless his holy name, for his mercies are renewed to me every morning, and his loving kindness follows me all the day long. I would speak of his great goodness to me, but I am lost in the contemplation of it; I know not where to begin for it has run parallel with my existence. Thy kind, thy gracious hand, has been with me, and has supported me ever since I first drew my breath; 'before, long before, my infant heart conceived from whom my comforts flowed.' Ah! my dear Lord, thou hast been the guide of my youth, thou hast led me on from step to step, to the present moment, and here I am not only the monument of thy mercy, but, blessed be thy name, the subject of thy grace. Glory! glory for ever be to thee, blessed Jesus! for in thee I behold the face of my God as my reconciled Father, revealing his glories and grace in thee his dear Son, and my Redeemer. And, as thou hast in so many instances delivered me in the time of trouble, why should I now dare to doubt thy faithfulness; thy hand is not shortened; thou art still my God, and I will not fear what man can do unto me."

Shortly after, she says, "I have had some severe exercises, but my dear Lord has been better to me than all my fears, in giving me strength according to my day; I have yet much to pass thro', but I lean upon thee, O Lord; my only dependance is on thee my Saviour. Oh, my God, save me for I am thine. All things are subject to thy will, and are in thy hands, therefore, I leave all I am and have with thee; I know thou wilt not forsake me, nor suffer thy faithfulness to fail." A few days after this, she continues,— "I am still passing through deep waters, but in thee, O Lord, is my hope and my dependance. Thou art the strength of my heart and my portion for ever. Oh! teach me how I should act in my present situation! Teach me true Christian humility, that thy name may be glorified both in me, and by me. I steadfastly depend on thee, and I know I cannot err whilst guided by infinite Wisdom." A week after this, she writes,— "Oh my dear Lord, thou art better to me than either my hopes or fears. In thee have I trusted, and have not been confounded. I said in my distress, Whatever comes from thy hands shall be thankfully received: I resigned myself wholly to thy disposal, and thou hast appeared



appeared for me, and brought me off more than conqueror, and I know that all things shall work together for my present and eternal good.

In a few days after, her words are, "In the midst of my late untoward trials, I bless the Lord, my mind has been kept in a great measure of peace, and the conduct of my dear husband has, in a great degree, alleviated my distress. I bless the Lord on his account, and feel much thankfulness that he ever united us, not only in marriage, but glory to his name, in better bonds, even the bonds of Jesus Christ." A month after, we meet with the following precious testimony, "God is love! this *I know and feel*: He doth all things well; I can rest upon him; I leave all my concerns with him: O my dear Lord, how good thou art to me! Thou givest me richly to enjoy all things both spiritual and temporal. O, my God, give me, in addition to what thou hast already bestowed, more thankfulness, and more love; that my whole life may be one continued act of praise and prayer." Again she says, "My soul shall make her boast in the Lord and triumph in his salvation: O! what hath Jesus bought for me? he hath redeemed my soul from death, my eyes from tears, and kept me from falling! Glory, for ever and ever, be to the Father, Son, and Holy Ghost, who have so graciously agreed to complete the happiness of the sinner! O Lord! make me faithful unto death, that I may receive a crown of glory that fadeth not away."

After this period she appears to have had some sharp conflicts; and we find her expressing herself in the following manner,— "For many days past I have had severe exercises of mind, fightings without, and fears within, and have found it difficult to say, 'Not my will, but thine be done:' but the Lord has appeared for me beyond my expectations: he has silenced all my doubts and fears; so that I cheerfully submit myself and all things to his righteous disposal, and pray, that he may so determine every thing that concerns me, that in all things I may advance his glory." Shortly after, she adds,— "O Lord! my God, I come unto thee this morning to plead thy own promise. Thou hast said, 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' Lord, deliver me this once, and I will glorify thee. My trials, at present are as much as I can bear. To whom but thee shall I go? For I do not confide in any arm of flesh, but in thine omnipotence alone. O hearken to the voice of my supplication, my King and my God, and deliver me out of my distress, and perplexity. Reveal to me the abundance of thy mercy and truth, for thou art my only hope and my long experienced support. Surely none have partook of thy clemency in greater measure, or more frequently than I have; therefore, O my God, I now, by a simple act of faith, venture to commit myself wholly to thee. Bring me out of my present trouble in thy

own time and way, and it is enough. Glory be to God, I feel a great measure of resignation, and can now say, 'Thy will be done; for in thee I have a place of refuge.'

Some days after, she makes the following reflections,—“A life of faith in the Son of God is the only real happiness which we can enjoy. Nothing can yield us solid satisfaction but the knowledge of Christ revealed to us, and in us, the hope of glory. Since this knowledge has been communicated to me, I can say, with the blessed Apostle, 'I live, yet not I, but Christ liveth in me.' Glory be to him for ever.”

On Dec. 31, 1804, she says,—“The year will close with this day, and what do I owe thee, O thou great Preserver of men, for the mercies of another year? My salvation is now nearer than when I first believed. Oh! how I glory in the thought of spending an eternity with thee my Saviour and my God, when months and years shall cease. O! glorious hour, that sets my soul at liberty from this tenement of clay, and permits me to behold thee as thou art! O! Jesus, thy boundless love to me, what thought can reach, what tongue declare? All human language fails to express how precious thou art to me this moment. Thou art, indeed, the altogether lovely to my soul. I feel thee very near. O let me continually rest upon thy bleeding love and hang upon thy cross!”

Sunday morning, Jan. 13th, she writes,—“This afternoon, I am going publicly to renew my covenant with my God; and to engage myself again, by a renewed act of self dedication, to be his. I am going freely and deliberately to ratify the promises and vows made for me in my baptism, in the name of the Father, the Son, and the Holy Ghost, and religiously to devote myself to his service, and entirely submit myself to his guidance and direction in all things. I renounce the glories and vanities of the world, and choose God for my supreme felicity and everlasting portion! O Lord, I humbly pray thee, be thou present with us to bless every waiting soul.”

The time of her last illness now drew near, and the following is the conclusion of her diary.—“I still experience the presence of my dear Redeemer to be with me. O how wonderfully does my God support me through all my trials and exercises, so that I cannot murmur at his dispensations or wish my sufferings less. In my late troubles, I have felt nothing but resignation. My dear little boy has been severely afflicted, and I have felt his affliction as a mother; but, through much mercy, I have not repined nor even complained. I did not dare even to ask for his life importunately. I could only say, 'O my God, thou dost all things well; and whether thou takest or sparest this dear child, let thy will be done, thy name glorified. Thou, who seeest through eternity,

knowest whether this child, if spared, will glorify thee. I would not choose either life or death for him, but leave the matter with thee, though his life is to me very desirable. If to spare him; will be for thy own glory, his soul's future happiness, and our comfort, O hear, dear Lord, a parent's prayer in his behalf: but if otherwise, I am content; it is enough that thy will is done. If thou art pleased to remove him, let him be where thou art, and behold thy glory. And may I and my dear partner, so pass thro' things temporal, that we may never forget those that are eternal, but may meet him at thy right hand in everlasting glory!"

Very soon after this, Mrs. Hunter evidenced strong symptoms of a consumption, and was removed to a short distance from London in hopes that she might receive benefit from a change of air. But the end, which her friends had in view in this, was not answered; the disorder continued to gain ground, and in November following, she returned home. Although the Physicians still gave her friends some reason to hope she would get better; yet it was not long before she was fully satisfied that the affliction would terminate in death. From the commencement of her illness she felt a sweet resignation to the will of her heavenly Father, and a firm reliance on his truth and faithfulness. Her confidence in Christ Jesus, as the foundation of all her hope, was unshaken, and the promises of God, which are all *Yea and Amen, in Christ*, were very precious to her soul. Her acquaintance with the Oracles of Truth, evidenced that she had not only read them diligently, but likewise considered them with much thought, and her profiting in them was very apparent.

Several of her religious friends called upon her from time to time, during her affliction, and always found her in the exercise of a lively faith. Her language was generally, "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." A friend having mentioned the preciousness of Christ to the believer, she said, "I believe, and I find him precious." At another time she observed, "God has taught me such blessed lessons by this affliction, as I think he could not have taught me in any other way." When asked by some friends, who were about to kneel by her bed, what blessings she was desirous should be asked for her, she replied, "that God would be pleased to grant me an increase of patience under my sufferings, that I may not murmur or repine at them; and that he would more powerfully and gloriously manifest himself to me; I feel no doubt of my acceptance thro' the blood of Jesus, but I want more sensible communion with him. He gives me some sweet tastes of his love, but I want the constant enjoyment of it."

For some weeks previous to her departure she was confined to her bed; but was perfectly sensible and possessed of recollection

of mind, and her confidence in God was unshaken. The day before her dissolution, she had been expressing to her husband an earnest desire that she might experience some *more powerful* and gracious manifestations of Jesus's love, and was much engaged in prayer. Soon after she was seized with a convulsion fit from which she was not delivered for three quarters of an hour. Her friends thought she was gone, but she revived and soon after was taken with a second fit of the same kind, from which also she recovered, and afterwards conversed with her friends with perfect recollection. A third fit succeeded which held her three quarters of an hour, but from which, contrary to the apprehension of her friends, she was likewise recovered, and brought them tidings which made their hearts rejoice. When she saw her husband by the side of her bed, she said, with great emotion, "My dear, I have been with Jesus,"—to which he did not make any reply, thinking she might be delirious. But he was soon satisfied of his mistake: for she said again, "I have been with Jesus; I have seen his glory: he shewed me his lambs, and pointed me out my place, and he has given me a precious promise, which is, 'Fear not, for I have redeemed thee, I have called thee by name, thou art mine.'" She was greatly animated, and asked for the Bible, saying, "The words are in the Prophet Isaiah." But not finding them readily, she desired that a concordance might be brought her: and having found the passage, she read it with great delight, turned down the leaf at the verse and gave it to her husband, saying, "Take this as my last legacy." Having said this, she reclined her head on the pillow, and in a few minutes sweetly slept in the Lord.

Thus departed Mrs. Hunter, March 13, 1806, at half past two o'clock in the afternoon, in the twenty-ninth year of her age, and in the full triumph of faith, thro' the blood and righteousness of her precious Saviour.

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### MISCELLANEOUS.

**A** FRIEND, who conceals his name, has communicated to us the following particulars of a tour thro' Switzerland:—

What I saw in many parts of my tour among the mountains of Switzerland, it is indeed impossible for any pen to describe: the spectacle is too grand and unique in its kind. Switzerland, especially that part of it which I then saw, is an inexhaustible storehouse of the most magnificent specimens of God's greatness and majesty. No where do we see the traits of his Majesty displayed in so sublime and ample an outline as here. How often has my soul, when contemplating such incomparably grand and splendid scenes, repeated the words: "Lord God, thou art my

Refuge evermore! Before the mountains were made, before the earth and the world were created, thou God art from everlasting!" How irrefragably certain and clear to me did that precious promise of God our Saviour become: "Mountains shall pass away and hills fall down; but my grace shall not pass from thee, nor the covenant of my peace fail; faith the Lord thy Redeemer!" In every part of this sublime temple of nature, I could see the most magnificent proofs of his Divine power, of his marvellous greatness: and found innumerable causes to admire his godlike majesty and glory, and to adore him in the dust. How often in such self-annihilating contemplations, does the thought strike into the heart: "What is man, that thou art mindful of him, and the son of man that thou considerest him!" But how, at the same time, is the heart dilated by the faith of the gospel, which brings this infinitely wonderful God near to us, as our friend in the poor human form, represents him to us in the lowest state of humiliation, and, at the same time, calls every where to us, This he doth for thee! "God hath so loved the world, that he gave his only begotten Son." How doubly comforting to the spirit and heart of the sinner appear these precious words of the gospel, after having read in the book of Nature the most sublime, I might almost say, the most terrific, proofs of his majesty and greatness. With what delight do we then again take up the gospel of this great God, and turn to those words so consolatory to the now timid heart: "God is Love!" Now, at length, we are able, with child-like confidence, to survey this wonderful gigantic world, and to let every rock call out to us: Behold how nothing thou art! Yea, nothing; and yet in the Beloved, great, highly exalted, and honoured; thro' the same wonderful Lord, who created thee, and became man and died, in order to raise mankind and sinners to the highest pinnacle of happiness and glory.

Among the various striking scenes which I saw during my tour, none has left so deep and salutary an impression upon my mind, as that which I met with on the Rigi Mountain, near Lucerne. This fine mountain is five hours journey in height, and so situated that we have from it, perhaps, the most beautiful prospect in all Switzerland. At three o'clock in the afternoon we began to ascend it, intending the same evening to reach the inn, which is at the height of four hours ascent. After we had been two hours on the way, we came to the solitary hut of a Roman Catholic Anchorite, who greeted us as his brethren, and invited us to step into his hut and refresh ourselves with a glass of cold water; which we gladly accepted. The civility of our anchorite host, who with a tawney emaciated visage stood before us to serve us with a glass of cold water, opened my heart to the good eccentric. I thought of the words of our Saviour: "He that gives to the least of these a cup of cold water, verily I say unto

you, he shall not lose his reward." This thought gave me occasion to question him, How he felt? "Alas! said he, it does not go with me as I could wish, I should like to earn heaven, and I find it hard; however, I do not let my courage sink." My dear friend, I replied, your wish is fine and noble; I should like to get to heaven too, and I can well conceive that earning it may be a difficult matter. I once tried it also, but could not get on: at last, I found that I was not in the right road. How then do you go to work? "I have bid farewell to the world," was his answer, "I pray, I fast, &c. and yet it will not do; but it must!" Dear brother, I rejoined, at the foot of the Rigi, I began to be alarmed about the enormous masses of rocks which I saw before me. I cannot climb over them, I thought:—I should break my neck in the attempt; there must be some path that leads to the summit. And this path, upon which I can walk without difficulty or danger, I should never have found without this guide. So I think it is with the way to heaven: we must have a path that leads us beyond the rocks which we cannot climb, and a guide to shew it us.—What do you think? "Well," he said, "but therein we have no merit; we must merit heaven." But suppose we cannot. "But we must!—we must!" That, indeed, is soon said, but not soon done. Suppose that I lay lame at the foot of the Rigi, and wishing to reach its summit, I should say, ever so often; I must do it! Would that bring me one step farther, and would I not find myself at last deceived? I must have a strong man to carry me up if I am ever to arrive there. Such is the case with respect to heaven. The strong man who must carry us thither is Jesus Christ. To whom now does the merit belong?—to me, that I suffer him to carry me; or to him that he carries me? Upon this the poor Anchorite broke off the discourse, and I quitted him with sentiments of compassion and an earnest wish that God might open his eyes.

At two o'clock the next morning, after a short repose, we ascended the highest summit, where a fire had already been kindled by others. All nature slept, enveloped in darkness. After the space of an hour, the most magnificent spectacle I ever beheld, commenced. First, the snow-covered tops of the mountains behind us were gilded with the rays of the dawn; one summit after the other made its appearance, while all the rest was still in darkness. At length the great orb of day rose from behind the most distant horizon; the veil was drawn away from the face of the earth, whilst we seemed to look down, as if from the elevation of the moon, upon the immense amphitheatre. An indistinguishable something pervaded my whole soul; I felt myself irresistibly drawn up to the Father of Spirits, the Incomprehensible, whom no understanding can fathom, and who every morning and every evening displays the parental splendor of his glory and greatness.

Adoration

Adoration, gratitude, humiliation, and joy to know him in Jesus Christ, to be so nearly related to him! This was the sensation which pervaded my inmost soul, and in which I felt myself un-  
speakably happy.

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*To the Editor of the Methodist Magazine.*

THE following remarks translated from the French, by a friend, appear to me worthy of notice, and what I should greatly rejoice to see adopted by *all* our congregations.

The UNIFORMITY of worship observable in our whole connection, is not only strongly characteristic of a devout people, but highly commendable for the exact correspondence subsisting in every part of it, except in one slight instance, which I shall take the liberty to particularize.

A well disciplined and discerning mind perceives it can never arrive at the standard of perfection, but by having all its thoughts harmonized and all its powers restored to order. And by extending its view still farther, it perceives that, "ORDER is not only the beauty of the soul, but of the world; that it is the sum of morality, the business of frail men on earth, and much of the glory of the Church triumphant in heaven: and while it is God's work to make new substances, it belongs to us to keep order in ourselves and in the actions which he enables us to perform." Let us inculcate upon our people this noble sentiment; let us enforce it as a truth of unparalleled magnitude, and encourage it as a primary excellence: let us invite *them* to exertion by applying the whole of our strength in arduous efforts to attain it.

That All pervading Spirit, which directs and governs the universe, governs it to this end; and when that grand design shall have arrived at its completion, then shall be "heard great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.'"

But I seem to have lost sight of my first object in writing to you, which was simply to express my approbation of our existing mode of public worship, and to propose a little amendment, which according to my own view and that of some spiritual persons whom I have consulted, would be obtained by the general practice of Despagne's Observations. And it were to be wished that those persons, who have been in the habit of exceeding the bounds of decorum by interlarding the public service with their own obtrusive exclamations, would suppress such ill-timed sentences, and unite with the whole congregation in a hearty and solemn *Amen*. And why should not our brethren in the south utter a warm *Amen* with their brethren in the north? Is it that the south is more refined, or more lukewarm and timid? Or to what

cause shall I impute that death-like silence at the close of their Preachers' prayers? If they want authority for the use of it, beside the passages of Scripture mentioned by Despagne, I would refer them to heaven itself for examples, Rev. vii. 11, 12. The angels that stood round about the throne responded to the palm-bearing multitude, saying, "Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power be unto God for ever. Amen!" Praying that the God of all grace and consolation may crown our assemblies with his heavenly benediction,  
I remain, your obliged Servant, PHILANDER.

EXTRACT from a TREATISE of DESPAGNE, intituled SHIBBOLETH.

EVERY one knows that it was the practice of the primitive Church, approved and recommended by the Apostles themselves, when the minister pronounced a thanksgiving, a blessing, or a prayer, for the whole assembly to answer *Amen*, 1 Cor. xiv. 16. It were idle to reply that they only said it in their hearts, or in a faint whisper; for (first) this word *Amen*, was spoken as a *public testimony* that they joined in what the minister pronounced. (Secondly,) This custom of the people to finish such pious exercises with an *Amen*, was used in the Old Testament, from which it appears that *Amen* was pronounced with a loud voice, 1 Chron. xvi. 36. Nehemiah viii. 6. Psalm cvi. 48.

This custom, we know, declining by degrees, through the negligence of the people, they substituted a man to make the response saying, *Amen*, in their Name. This is the practice of the Church of England ever since they renounced popery; but were it not better to bring back our Churches to this first and ancient usage which was authorized by the Apostles themselves?

In the Church of Rome, where the public service is performed in a language not understood by the people, they cannot reasonably subjoin their *Amen*; but why should our assemblies refuse their testimony of approbation to what they both understand and consent to?

Moreover as it might happen that Idolaters were found in a Christian-assembly, 1 Cor. xiv. 23, 24, the use of this word *Amen*, served to discriminate those who made profession of Christianity from the Heathens who did not; but in our modern assemblies the orthodox do not pronounce *Amen*, any more than Idolaters who may possibly attend.

Original LETTER from the Rev. Mr. WESLEY, to Miss B.

My dear Sister,

July, 17, 1781.

IF I live to meet the Society in Bristol again, I shall kill or cure the fault of those unwise and unkind parents who make their children finer than themselves. I shall make their ears tingle. As to you, I advise you, first, to be a Bible-Christian yourself, inwardly.



wardly and outwardly. Be not an hairs' breadth more conformable to the fashions of the world than you were when I saw you last. Then train up your children in the self-same way. Say to them with all mildness and firmness, "Be ye followers of me, even as I am of Christ." Whoever is pleased or displeased, keep to this, to *Christian, Primitive simplicity*. Perhaps you will at first lose some scholars thereby. But regard it not: God will provide you more. And be assured that nothing shall be wanting that is in my power.

From the time that I heard that you were rejected by Lady H. I have had a tender regard for you and a strong hope that without regard to the wisdom, or spirit, or customs of the world, you would,

—"Square your useful life below,  
By reason and by grace."

Hitherto you have not at all deceived my hope: and I am persuaded you never will. In some of the young ones you will, undoubtedly, find your labour has not been in vain. In which of them you will find this one cannot judge yet: therefore, Solomon's advice is good, "In the morning sow thy seed, and in the evening withdraw not thy hand, for thou knowest not which shall prosper."

It seems God himself has already decided the question concerning dancing. He has shewn his approbation of your conduct, by sending those children to you again. If dancing be not evil in itself, yet it leads young women to numberless evils. And the hazard of these on the one side seems far to overbalance the little inconveniences on the other. Therefore, thus much may certainly be said, You have chose the more excellent way.

I would recommend very few Novels to young persons, for fear they should be too desirous of more. Mr. Brooke wrote one more beside the Earl of Moreland: *The History of the Human Heart*. I think it is worth reading; tho' it is not equal to his former production. The want of Novels may be more than supplied by well chosen History. Such as the *Concise History of England*. *The Concise History of the Church*. *Rollin's Antient History*, and a few more. For the elder and more sensible children, *Malebranche's search after Truth*, is an excellent French book. Perhaps you would add, *Locke's Essay on the Human Understanding*, with the remarks upon it in the *Arminian Magazine*. I had forgot that beautiful book, *The Travels of Cyrus*, whether in French or English. I always am your affectionate Friend and Brother,

J. WESLEY.

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### OBITUARY.

JULY 7, 1806, died Lucretia Furnals of Monk-wear- being truly pious themselves mouth. She was the daughter of brought her up in the fear of John and Mary Oxley late of God, and gave her the best edu-

sation in their power.

At the age of twenty-four years, in a voyage from Shields to Whitby, she suffered shipwreck, three passengers were drowned, and she was taken up for dead; but by the use of proper means, through infinite mercy, she was recovered. This signal interposition of a gracious Providence was not without the most salutary effects. Soon after she began to hear the gospel, with real concern to be profited thereby, and in a short time, found it to be the power of God to her salvation. Such was the change produced thereby, that her humble, holy, and steady conduct, proved to all around that she had been with Jesus.

In the thirty-third year of her age, she was married, and while the amiableness and constancy of her deportment, as a wife, endeared her to her husband, her devotedness to God, her deadness to the world, and the spirituality of her conversation, evinced the power of divine grace which she enjoyed. In the year 1791, she removed from Giboro' to Monkwearmouth, where she enjoyed, what she highly prized, the privilege of being united to the Methodist Society. She possessed a mind naturally mild and gentle, which raised her high in the esteem of all who knew her, and which, being sanctified by the Holy Spirit, rendered her an ornament in the Church of God.

In the year 1802, she was afflicted with a cancer in her breast, and soon after passed thro' a most painful operation. This, which was but the beginning of her sufferings, she bore with the greatest patience and fortitude; casting all her care upon the Lord. Under the effects of this operation, by

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which she was brought very low, her consolations were great, and she experienced perfect submission to the will of her heavenly Father. The means which had been used, appeared, at first, to have effected a radical cure of her disorder. But the seed of the disease still remained, and in the following summer discovered itself in a more alarming manner than before. It was then thought advisable to have recourse to further help, and she went to Whitworth in Lancashire, to be under the care of a person in that place. Here she continued nineteen months, and, during that period, sustained the excruciating pain of upwards of ninety of the most torturing applications. By her letters to her husband, it appears that she enjoyed such manifestations of God, and such support and consolation, as enabled her patiently to endure every thing thro' which he was pleased to call her to pass.

On her return home, she was exceedingly weak; and though every mean was used to restore her to health, she continued to grow worse: and after being confined five months, she cheerfully surrendered herself into the hands of her Lord, being confident that he was her portion.

For some time, indeed, before she died, her mind was assaulted and bowed down with divers temptations; but in the hour and power of darkness, the Lord was her Sun and Shield. And so fully did he deliver her, that her soul could magnify him and her spirit rejoice in his salvation. In the midst of a number of Christian friends, and to the astonishment of them all, she declared the gracious power of her Redeemer, to save her to the very uttermost, and she

was brought off more than conqueror thro' him who loved her. The last words she was heard to utter were, "Sweet Jesus, open thy arms and take me in." And in a few moments her happy spirit took its flight from a state of suffering and tribulation, to the enjoyment of eternal rest.

WM. GILPIN.

*Sunderland, Jan. 23, 1807.*

AUGUST 21, 1806, died David Crossley, aged sixty-seven, at Lower-house, near Burnley, Lancashire. He had been an uniform and steady member of the Methodist Society upwards of thirty years. In his character all the graces of the Spirit shone with peculiar lustre, particularly the passive graces of patience and resignation. He was one of the poor of the flock of Christ, and during the last four or five years of his life, was much afflicted in his body and oppressed in his circumstances, chiefly in consequence of a bruise which he received on his head when at his work, which, in some degree, deprived him of the use of his mental powers. But, tho' he was thus circumstanced for such a considerable length of time, yet the little he did say to his family and those who visited him, evinced his depth of piety, perfect resignation and unshaken confidence in God.

Z. TAFT.

MISSIONARY INTELLIGENCE.

NOVA SCOTIA.

From Mr. WM. SUTCLIFFE, to the Missionary Committee.

*Liverpool, May 6, 1807.*

Dear Fathers & Brethren,

I sit down to give you a short account of my labours and

success since my parting from you. Just six weeks from the day we embarked, we landed at New York. It seemed to me a tedious voyage, the company being not very agreeable. As the weather, in general, was blustering on Sundays, I only preached twice, and both times the word was heard with attention. We were received very kindly in New York by Mr. Sneath, the Superintendent Preacher there, and spent three days in that city, and then embarked for Nova Scotia on board the British Packet, expecting to arrive in Halifax in six or seven days, but, thro' contrary winds, were detained on our voyage fifteen. During the passage I had one of my legs much bruised, which confined me to my bed for several days. When Sunday arrived, as I was not able to stand, I kept my bed, till the Captain opened my Cabin door, and told me it was time to begin Divine service. I said my leg pained me much, and that I should not be able to stand. He replied, "You must sit it then, for we must have a sermon." (I had preached the Sunday before, when he was much pleased with the service.) Accordingly I arose, and having dressed myself with the help of my wife, all hands were called together, except the man at the helm, and I preached sitting. The Lord was present, my mind was much refreshed, and I trust my labour was not in vain. We arrived in Halifax the same evening, went on shore, and got to our Chapel just as brother Black was taking his text. We were agreeably disappointed here, in finding a large and attentive congregation. We were very affectionately received by brother and sister Black, and

others of our christian brethren. The people of God are the same in all lands.

We spent a few days in Halifax, and then embarked for Liverpool, which is but a few hours sail from Halifax, with a fair wind, but the passage took us a week, being obliged, thro' contrary winds to put into Margaret's Bay, where we stayed four days with a family from Scotland. We landed at Liverpool on Saturday, Nov. 16, 1804, having been near four months in an unsettled state by sea and by land. Here we found a small society; but in a low state as to religion, yet very kind to us, and affectionate one toward another. We were received into the house of Joshua Newton, Esq. Collector of his Majesty's Customs, a Steward of our Society, a Leader and Local Preacher. The good man and his lady and little daughter received us with open arms and rendered our situation comfortable till a place was provided for us. Here I laboured some time in town and country before much fruit appeared: but in the following spring the Lord poured out his Spirit and gave me a few seals to my ministry. About thirty were added to the Society in a few weeks, who (one or two excepted) remain to this day, and are ornaments to that cause which they have espoused. The old members of Society were also much refreshed and quickened.

The Conference coming on, I repaired to it to meet my strange brethren, with pleasure and satisfaction. I was appointed again for Liverpool, but was ordered to change circuits with brother James Mann for the space of two months in the fall. This was accomplished with great satisfaction

to myself, as the Lord was pleased to favour me with his presence, and to attend his word with a blessing. About twenty-eight were added to the Society during my stay among them, some of whom experienced the love of Christ. I returned to Liverpool, where I remained till the following spring, when I changed with brother Black for six weeks. This was a profitable time to my soul, arising in part from the motherly conduct, encouragement, and advice of sister Black, with whom I stayed. I saw a little fruit of my labour, but felt my mind much weighed down sometimes with a sense of my inability for that station. Brother Black's labours were profitable to the people in my Circuit.

I attended the Conference in 1806, and was appointed for Liverpool again, but was to change three months with brother Bennet. I had some very refreshing seasons with the people, and preached three times at a place called Digby, where our preachers formerly were much opposed. I met with a little opposition the first time I was there, but was determined to follow the blow, by repeating my visits, which, I have reason to believe, was not in vain. Many were much affected, so as to cry aloud for mercy; and one backslider belonging to the Baptists was restored.

I returned to Liverpool, and laboured till after Christmas in town and country, lamenting the low state of my little flock, and trying every possible means to quicken them, teaching, exhorting, warning, and entreating, not only publicly, but from house to house. At last I proposed, in the class meetings, that we should set apart a little time, more or less, as each could spare

it. in the middle of the day, to enter into our closets to plead with God for a revival of his work among us; and glory be to his holy Name, he heard and answered from heaven. In about a fortnight the little cloud appeared, and we had a refreshing season in our Friday evening prayer meeting. Many of the members of Society were much quickened, and several young people very deeply awakened.

A little before this, the Lord was pleased to visit a few families that live back in the woods, as far as thirty miles from Liverpool, (where they had no preaching) with the special outpouring of his Spirit. Several young people were blessed in an extraordinary manner, who came into the town, went from house to house, prayed with and exhorted all they came near, to flee from the wrath to come. I visited and spent a week among them much to my satisfaction, being favoured with some refreshing seasons. When I returned to town, I found the fire of God's love kindled and running in all directions. The following was a glorious week indeed. Temporal business was, in a great measure, laid aside, the streets echoed with the praises of some that had found peace, and the cries of others for pardoning mercy: some houses were full of people, chiefly young, from morning to evening, some on their knees praying for several hours together, others praising God for deliverance, and endeavouring to encourage the distressed. Rich and poor, black and white, learned and illiterate were on a level: all appeared to be much affected, and the work was both powerful and general. For my own part,

I hardly knew, sometimes, whether I was in the body or out of it. The seeing whole families brought in, and parents and children, husbands and wives, brethren and sisters, masters and servants praising God together, was truly an affecting scene. We began our meetings when candles were lighted in the evening, and were constrained to continue them till two or three in the morning. Among others the Captain of the vessel, who brought us from Halifax to Liverpool when we first came, was brought into deep distress in the course of the week I am speaking of, and after remaining in that state two days and two nights, the Lord was pleased to reveal his Son in his heart. The work continued nearly thus, for several weeks, and people came from different parts of the country to see for themselves, and, blessed be God, some of them returned home with *Christ* in them *the hope of glory*; declaring to their relatives, friends, and neighbours, from house to house, what the Lord had done for their souls. This has been the cause of a glorious work beginning in the country part of this Circuit, which I have visited twice, and where I have had some blessed seasons, such as exceeded any thing of the kind I ever saw in England, making allowance for the smaller number, and the circumstances and situation of the people.

The work is still spreading in Port Mutton, Port Jolly, Port le Bare, and Sable River, which places form the country part of my circuit, extending about thirty miles along the shore. The reformation appears to be general among them, particularly among the gentry; five or six of whom have

have sometimes been brought into liberty at a time. Upon the whole about one hundred have joined our Society here, many who had been long seeking, have found peace, even numbers who have joined no Church, and old believers have been much quickened and comforted, and the work is still going on. I feel my soul much encouraged in my labours, altho' my work increases. It is true I have been sometimes almost exhausted, but the Lord has given me strength according to my day. I have never yet repented coming to Nova Scotia. Indeed, when religion has appeared sometimes at a low ebb, I have been tempted to think how much better you were situated in England: but on recollecting what induced me to leave the British shores, my mind has been composed and reconciled to my situation; and, blessed be God, he has not said, "Write this man childless." To see fruit of my labours has given me great encouragement, and here I have a loving, sociable people to hold up my hands. During the late revival, I have had every necessary help in the work, and that without opposition. The leading men have behaved themselves like men of God, setting their shoulders to the work. Joshua N. Esq. in particular, has been a good assistant to me. His judicious advice, and unwearied zeal and diligence, have been a great relief to me, and will, I trust, be rewarded in a better world.

I have now to enquire, What shall we do for help? Have you no young Preachers to send us out? They need not be frightened at Nova Scotia. This country is, in general, much better than it is represented. I was very

agrecably disappointed with it. The people are kind and hospitable, mostly from the old country or the United States. The climate is healthy and the winters not much colder than they are in Scotland. At the worst of times we can get fish and potatoes; for our rivers and harbours abound with almost every kind of fish, and the land produces excellent vegetables: nay, some parts of the country, plenty of grain, and fruit of various kinds. We have good cheese and butter, raise good beef, pork, and mutton. Money is, indeed, a scarce article, but by getting a little from you, we make out tolerably well. Pray do send us a few young men if you can. Had we more Preachers, more good, no doubt, would be done. At St. John's, brother Marfden is busy and happy in the midst of a revival similar to ours. There is also a considerable awakening in Shelburn, brother Mann's circuit. And by a letter from a friend in brother Bennett's circuit, (Annapolis) I learn that the work is begun there too. May the Lord continue to carry on his work till it overspread the whole earth.

I remain your's, &c.

WM. SUTCLIFFE.

IN a Letter to Mr. Black, at Halifax, dated six weeks before the preceding, Mr. Sutcliffe observes, "The Lord has, indeed, fulfilled his promise: 'They that sow in tears shall reap in joy.' Of all the revivals I ever saw, none has equalled this. Some of the most profligate have been reformed. Some of the disciples of Murry, and even those of T. Payne; have renounced, with abhorrence, their pernicious tenets, burned their

their books, and with joy now take their place amongst the disciples of Jesus. Some hundreds appear to have been converted in this neighbourhood, in the space of a few weeks, among the Congregationalists and Methodists."

About the same time, Joshua Newton, Esq. (mentioned in the preceding Letter of Mr. Sutcliffe) writes as follows to Mr. Black :

Liverpool, March 13, 1807.

My very dear Sir,

IN my last to you, I gave you an intimation that we had the appearance of a work of God breaking out among us : but little did I expect then to see what the Lord has since done for us : nor was I ever witness to such an outpouring of the Spirit of God, to convince of sin, of righteousness, and of judgment. The work is general in both the congregations in this town. A Spirit of hearing appeared in the people from the time I first mentioned it to you ; and from occupying a private house to hold our evening meetings in, we were obliged to take to the Chapel again, and have had large congregations ever since, both day and night ; and many, both old and young, have experienced the love of God. And as the work is still going on, we trust that many who are now groaning for redemption in the blood of Jesus, will be added to the number of those that believe.

Some of the stoutest hearts have been brought down, and there are no opposers, but all seem struck with the wonderful power of God. And what staggers the few Infidels that remain among us, is the remarkable spirit of love that appears in the new converts,

as well as in old professors of different sentiments. I never expected to see such a spirit of harmony prevail among the people here. Our old professors have all got a fresh spring, and seem to have awaked as out of sleep, and enjoy a new sense of the favour of God to their souls, and are breathing for the *sanctifying influences* of the Spirit. This is pleasing to my soul, and confirms me in the belief, that the work is of God. Never was such a week spent in Liverpool as the last. On the Sabbath, a spirit of mourning and rejoicing began to appear after the service was over, and on Monday night at the class, we enjoyed a most powerful and refreshing time. On Tuesday night at the Chapel, there was universal joy and thanksgiving among believers. Many mourners were brought to call upon the Lord for mercy, and several, both old and young, found peace to their souls, among whom, I have the happiness to say, was my own little Daughter and my Niece, who praised God with joyful lips. Our meeting continued till after midnight, and many did not close their eyes in sleep that night. On Wednesday morning there was a general concern among the people of the town, and all temporal business was suspended, and nothing but cries and tears, prayers or praises, were to be heard in the streets and in most houses ; and in some particular ones, a number of persons were collected, agonizing with God for the penitents, or rejoicing and praising God for his pardoning love to their souls. This continued all Thursday, and at our Class-meeting in the evening we had a time of refreshing from the presence of the Lord,

and some found peace to their souls. Friday and Saturday the work went on in the same way, and on Sunday, at the Lord's Supper, we had a melting time, and I never experienced so happy a day in my life. It appeared like heaven below, to hear the praises of the people and see such evidences of a pure flame of love, like that which must have animated the Primitive Christians. Many hearts, indeed, were melted into tenderness, and there were few dry eyes. There were upwards of an hundred Communicants, which is a greater number than ever came to the Table at one time before. And what served to rejoice my heart, was to see Colonel P.'s wife, and all their daughters, present themselves before the Lord in this ordinance. Some of them can rejoice in the Lord, and all of them are awakened, and determined to set out in the good way.

There is scarce a family throughout the Settlement but what has some of its members convinced or converted, and some whole families are subjects of this work. Some of the most profligate and hardened sinners have been brought to repentance, and now experience the pardoning love of God, and speak his praises in a most affecting and satisfactory manner. So that it is almost impossible to gainsay or resist. Indeed those among us, who had been the most prejudiced against vital religion have been constrained to confess the work to be of God, and to acknowledge the genuine Scripture marks, whereby to try the spirits whether they be of God. I can bless the Lord, I feel in my own soul a gracious share of this blessing, and I long to be more holy, more knowing,

and more useful. Brother Sutcliffe's heart rejoices, and his cup has, at times, run over. The work exceeds his expectation, and astonishes him. For my part, I feel myself inadequate to give you a full idea of it. I have studied not to exaggerate, but to say rather too little than too much. But I long for you to know it, as I am sure it will rejoice your heart and those of my dear brethren at Halifax. My heart's desire and earnest prayer to God is, that the sacred flame may spread thro' the province, and thro' all the world. May our gracious Lord give the wisdom of the serpent and the harmlessness of the dove, to those who are the guides of this people, that Satan may not spoil what the Lord has so graciously begun. I have now only to assure you of my affectionate regard, and subscribe myself, My dear Brother, Your's in the bonds of the gospel,

JOSHUA NEWTON.

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POETRY.

PARAPHRASE OF PSAL. CXLVIII.

PART I.

COME, Hallelujah! Let the lyres  
Employ'd by heav'n's harmonious  
choirs,

Begin the God-adoring strains,  
Delighted, on empyreal plains.  
Lead on, ye sacred sons of light;  
Bid echo heav'n's transcendent height;  
Thrones, angels, cherubs, seraphs, raise  
The song of universal praise.

Sun! Soul of Nature! like thy God,  
Emitting light and life abroad,  
Proclaim his brighter beams divine,  
Far as thy fulgent glories shine!  
And thou, with softer smile serene,  
Enam'ring the nocturnal scene,  
While gliding thro' the dark profound,  
Make known his excellence around.

Prolong, ye glittering Stars, the lay,  
Melodious, thro' the Milky-way;



He, or your vital beams absorbs,  
Or pours sweet influence in your orbs:  
While the wide heav'ns, whose azure  
vault

Extends beyond the length of thought,  
Thro' all their circling worlds declare  
How great his pow'r and glory are.

Aerial Seas, at God's command,  
Your humid bosoms ye expand;  
He braids your fleecy skirts with gold,  
Or wraps you up in fable fold;  
Or, when the parching earth complains,  
Dissolves you into genial rains,  
The luscious drops profusely thow'rs,  
And quickens all her drooping pow'rs.

He spoke, and Non-existence heard  
Jehovah's all-creating word;  
Upsprung the the Universe sublime,  
And gave his natal hour to Time.  
Dependent, still the golden chain,  
Jehovah's mighty hands sustain;  
Still causes own, and own effects,  
'Tis GOD who governs and directs.

## PART II.

THOU Earth, responding to the sky,  
In re-percussive sounds reply:  
Let Ocean from his caverns roar,  
And clap his hands, and God adore:  
The ocean's mighty vase he fills,  
With flowing rivers, tinkling rills,  
And digs the grottoes of the deep,  
Where Whales on coral couches sleep.

Him praise, whose hand your fury binds,  
Or pow'r impels, ye fires, ye winds,  
Who bear thro' heav'n, at his command,  
The scourges of a guilty land:  
Your volleys pour of rattling hail,  
And give the thunder's dreadful peal,  
And fling your arrowy fires afar,  
Th' Almighty's magazine of war.

Ye Mountains, that sublimely rise,  
Alliance claiming with the skies,  
Pre-eminent his honours own,  
Who fills the high celestial throne;  
Whilst little hills are scatter'd round,  
With sylvan splendours gaily crown'd,  
Which own his hand by whom they are;  
The cedar, and the fruit-tree fair.

Announce, ye beasts of savage brood,  
That scour the plain, that haunt the wood,  
Announce the parent Pow'r on high,  
Who answers your instinctive cry;  
While ye, by man inur'd to toil,  
Domestic sharers of his smile,

Revere the Sov'reign Lord of all,  
Who stores the mead, and fills the fall

Tho' meaner be your humble birth,  
Reptiles, that lowly creep the earth,  
His Parent-hand regards ye too,  
Allots the teeming ground to you.  
His praise, inhabitants of air,  
In sweetest symphony declare;  
He dips your plumes in orient dyes,  
And all your daily wants supplies.

## PART III.

While thus, thro' Nature's ample roars  
The praises of Jehovah sound,  
"Distinguish'd link in Being's chain,"  
Shall man the votive hymn refrain?  
Arise, ye Kings! awake the song!  
The vocal carol pour along;  
And all the subject People sing  
Th' Almighty, universal King.

Ye Judges, God's vicegerents here,  
The delegated rod who bear,  
Let justice your tribunals guard,  
And give, like him, the due award:  
And potent Princes, good as great,  
Display his character complete,  
Benignly change the tyrant's chains,  
For heav'n-born Mercy's silken reins.

Let all mankind of ev'ry place,  
Of ev'ry age, admire his grace;  
Let Youth, with active pow'rs alert,  
Shout to the Lord with all their heart;  
And those matur'd by grace and age,  
While passing off the mortal stage,  
The theme with lisping Infants swell;  
His love in trembling accents tell.

O, be his hallow'd Name ador'd,  
Creation's Fount! Creation's Lord!  
To Him let pealing anthems rise,  
To Him, the Great! the Good! the Wise!  
Lo! the wide universe displays  
His glory's ever-beaming rays,  
Reflected from this Ball serene,  
And shining in th' ethereal scene!

But milder, from his Mercy's Throat,  
Reflected by th' incarnate Son,  
Descend the beauteous beams of grace,  
Effulgent, on his Israel's race:  
He looks, mid circumvolving spheres,  
Complacent, on his ransom'd Heirs;  
More dear than all his works beside,  
Blest Souls for whom the SAVIOUR died.

T. B.





Blackbird, Jr.

*Mr. Joseph Drake, aged 49  
Preacher of the Gospel.*

THE  
**METHODIST MAGAZINE,**

FOR NOVEMBER, 1807.

BIOGRAPHY.

An Extract from the Life of the Rev. RICHARD BAXTER,  
 chiefly relating to his Experience and Ministerial Labours.

**M**Y Father's name was Richard Baxter. His estate was pleasantly situated at a village called Eaton-Constantine, about five miles from Shrewsbury. I was born on the 12th of November 1615. The schoolmasters of my youth were ignorant men, of scandalous lives, yet when I was very young, my father's serious discourses possessed me with a fear of sinning. When I was about fifteen, a poor day-labourer lent my father an old torn book, called *Bunny's Resolution*, in reading which, it pleased God to awaken my soul and shew me the inexpressible weight of eternal things. Yet whether sincere conversion began *now*, or *before*, or *after*, I was never able to determine; for before this I had some love to the things and people of God; and at this time I had little lively sense of the love of God in Christ.

About that time it pleased God that a poor pedlar came to the door, who had some ballads, and good books; and my father bought of him *Dr. Sibb's Bruised Reed*, which opened more the love of God to me, and gave me a livelier apprehension of the mystery of redemption. After this we had a servant that had a little piece of Mr. Perkin's Works (of *Repentance*, and *The Right Art of Living and Dying Well*, and of *The Government of the Tongue*.) The reading of which did farther confirm me: and thus (without any means but Books) was God pleased to bring me to resolve to be his.

Not long after this, I was afflicted with a violent cough and spitting of blood, &c. of two years continuance, supposed to be a deep consumption. I was now more awakened to be serious;—yet I came so short of that seriousness, which a matter of such infinite weight required, that I was many years in doubts con-

cerning my sincerity, and thought I had no spiritual life at all. I wondered at the hardness of my heart, that I could think and talk of sin and hell, of Christ and grace, of God and heaven, with no more feeling. I cried, from day to day, to God for grace against this senseless deadness; I called myself the most hard-hearted sinner that could *feel* nothing of all I knew and talked of. I was not then sensible of the incomparable excellency of *holy love* and delight in God, nor much employed in thanksgiving and praise. But all my groans were for more *contrition* and a *broken heart*, and I prayed most for *tears* and *tenderness*. And thus I complained for many years to God and man, and between the expectations of death and the doubts of my own sincerity, I was kept in more care of my salvation than my nature was easily brought to. Since then I have found this method of God was very wise, and I derived these benefits from it.

1. It made me vile and loathsome to myself. 2. It restrained the levity and vanity of youth. 3. It made the doctrine of redemption more savory to me. 4. It made the world seem as a carcass that had neither life nor loveliness in it to me. 5. It set me upon that method of my studies, which since then I have found the benefit of. It caused me to study *practical* divinity first, in the most *practical* books in a *practical* order, doing all purposely for the informing and reforming of my own soul. By which means, my *affection* was carried on with my judgment. Yet one loss I had by this method, which proved irreparable. I missed that part of learning which stood at the greatest distance from my ultimate end, and I never since could find time to get it.

I had no great skill in Languages. As for the Mathematicks, I was an utter stranger to them. But Logic and Metaphysics were my labour and delight. I never thought I understood any thing till I could *anatomize* it, and see the *parts distinctly*, and the *conjunction* of the parts as they make up the whole. *Distinction* and *Method* seemed to me of that necessity, that without them I could not be said to know; and the disputations which forsook and abused them, seemed but as incoherent dreams.

As for those doubts of my own salvation, which exercised me many years, the chief causes of them were these. 1. Because I could not distinctly trace the workings of the Spirit upon my heart in the method which Messrs. Bolton, Hooker, Rogers, and other Divines describe. 2. Because of the hardness of my heart and my want of such a lively apprehension of things spiritual, as I had about things material. 3. Because I had, after my change, committed some known sins.

The means by which God was pleased to give me some peace and comfort were, 1. Reading consolatory books. 2. Observing other men's condition. 3. God's calling me, by his Providence,

to the comforting of others. 4. It also pleased God to comfort me, by an acquaintance with some reverend and peaceable Divines,

### *His Temptations.*

Till I was ready to enter into the ministry, all my troubles had been raised by the hardness of my heart and my doubts respecting my own sincerity; but now all these began to vanish, and never much returned again to this day. And instead of them I was now assaulted with more pernicious temptations, especially to question the Truth of the Scriptures,—the Immortality of the Soul, and the Life to come. And these temptations assaulted me, not as they do the melancholy, with horrid vexing importunity; but by pretence of sober reason. And here I found my own miscarriage, and the great mercy of God. *My miscarriage* in that I had so long neglected the well settling of my foundations, while I had bestowed so much time in the superstructures. For, having taken it for an intolerable evil to question the truth of the Scriptures and the life to come, I had either taken these things for certainties upon trust, or taken up with the common reasons of them, which I had never made my own, by due consideration. And here I saw much of the *mercy of God*, in that he did not let out these terrible temptations on me in the infancy of my faith.

Tho' I was formerly wont, when any temptation came, to cast it aside, as fitter to be abhorred than considered; yet now this would not give me satisfaction; but I was fain to dig to the very foundations, and seriously to examine the Reasons of Christianity, and to give a hearing to all that could be said against it, that so my faith might be indeed my own. And at last I found that *nil falsum certum quam quod ex dubio certum*, nothing is so firmly believed, as that which hath been some time doubted of.

In the storm of temptation I questioned, awhile, whether I were indeed a Christian or an Infidel, and whether faith could consist with such doubts as I was conscious of. But my judgment closed with the reason of Dr. Jackson's determination of this case, that when faith and unbelief are in their conflict, it is the *effect* which must shew us which of them is victorious. This supported me much. And there were divers things which proved great assistances to my faith, as,

1. That the Being and Attributes of God were so clear to me, that he seemed to be mad who called them in question.

2. This God must be related to us as our *Owner, Governor, Benefactor*, and we, therefore, must be related to him as his subjects, his creatures, and dependants, which relations, as they all proceed by an undeniable reluctance from our *Creation and Nature,*

ture, so thence do those duties arise which belong to us in those relations. And no reason can be brought, to excuse a rational creature from loving his Maker, with all his heart, and soul, and might, and devoting himself and all his faculties to him from whom he received them, and making Him his ultimate End, who is his first and efficient Cause. So that *godliness* is a duty so undeniably required in the law of nature, and so discernible by reason itself, that nothing but unreasonableness can contradict it.

3. And then it seemed utterly improbable to me that this God should see us to be losers by our love and duty to him, and that our duty should be made our snare, and the more faithfully we performed it, the more miserable we should be. I saw the very possibility, and much more the probability of a life to come, would make it the duty of a reasonable creature to seek it, tho' with the loss of all below.

4. I saw, by undeniable experience, a universal enmity between the heavenly and the earthly mind, the godly and the wicked, as fulfilling the prediction, Gen. iii. 15.

5. I saw that there is no other religion in the world, which can stand in competition with Christianity.

6. I perceived that all other religions leave the people in their sensual and ungodly state.

7. That Christ did bring up all his serious and sincere disciples to real holiness and heavenly-mindedness. And that it is not likely that God will make use of a deceiver for this real and visible recovery of the nature of man.

8. And here I saw an admirable suitableness in the office and design of Christ to the ends of God and the felicity of man,—and how excellently these supernatural revelations do fall in and take their place in subserviency to natural verities; and how wonderfully faith is fitted to bring men to the love of God, when it is nothing else but the beholding of his amiable attractive love and goodness in the face of Christ, and the promises of heaven, as in a glass, till we see his glory.

9. And I had felt so much of the power of his Word and Spirit on myself, doing that which reason told me must be done, that I thought, Shall I question the love or power of my Physician, when he hath done so much for my cure, and recovered my depraved soul so much to God?

10. And as I saw these assistances to my faith, so I perceived that whatever the tempter had to say against it, was grounded upon the advantages which he took of my ignorance and my distance from the times and places of the matters recorded in the Sacred History.

All these assistances were at hand before I came to the immediate evidences of credibility in the Sacred Oracles themselves. And when I set myself to search for those, I found more in the

doctrine,

doctrine, the predictions, the miracles antecedent, concomitant, and subsequent, than ever I before took notice of, which I shall not here so far digress as to set down, having partly done it in several Treatises, as, *The Saints' Rest*, Part 2: *The Unreasonableness of Infidelity*;—*A Saint or a Brute*;—in my *Christian Directory*; and since more fully in a Treatise, called, *The Reason of the Christian Religion*; *My Life of Faith*, &c.

From this assault I was forced to take notice, That it is our *Belief of the Truth of the Word of God, and the Life to come*, which is the spring that sets all grace on work, and with which it rises or falls, flourishes or decays, is actuated or stands still. That there is more of this secret unbelief at the root of our lukewarmness and sloth, than most of us are aware of; and that our love of the world, our boldness with sin, our neglect of duty are caused hereby. I easily observed in myself, that if, at any time, Satan did more, than at other times, weaken my belief in the Scripture, and the life to come, my zeal in every religious duty abated with it, and I grew more indifferent in religion than before, and was ready to think, Why should I be singular and make myself contemptible in the world, and expose myself to sufferings for such little things, when the foundations themselves have such difficulties in them? But when faith revived, then none of the parts or concernments of religion seemed small, and then *man* seemed *nothing*, the *world* a *shadow*, and *GOD WAS ALL*.

In the beginning I doubted not of the Truth of the Scriptures, because I saw not the difficulties which might cause doubting. After that I saw them, and I doubted because I saw not that which would satisfy my mind against them. But since then, having seen both *difficulties* and *evidences*, tho' I am not so unmolested as at first, yet is my faith much stronger and better able to repel the temptations of Satan, and the sophisms of infidels, than it was before. But still it is my daily prayer, That God would increase my faith, and give my soul a clear sight of the evidences of his truth, of himself, and of an invisible world.

### *His Experience.*

I have said little of God's dealings with my soul since my younger years. I shall now give the reader so much satisfaction, as to acquaint him truly what changes God hath made upon my mind and heart, since those unriper seasons, and wherein I now differ in judgment and disposition from myself. And for a more particular account of heart occurrences, and God's operations within me, I think it somewhat unsavory to recite them, seeing God's dealings are much the same with all his servants. Nor have I any thing extraordinary to glory in, which is not common to the rest of my brethren, who have the same spirit, and are servants of the same Lord. And the true reason why I so far venture



ture on the censure of the world, as to tell them wherein the case is altered with me, is that I may take off young inexperienced Christians from being over confident in their first apprehensions, or overvaluing their first degrees of grace, or too much applauding and following unfurnished, inexperienced men,

1. The temper of my mind hath somewhat altered with the temper of my body. When I was young, I was more vigorous, affectionate and fervent in preaching, conference, and prayer than ordinarily I can be now; my stile was more extemporary and lax, but, by the advantage of *affection* and a very familiar, moving voice and utterance, my preaching then did more affect the auditory, than in many of the last years before I gave over preaching, but yet what I delivered was much more raw, and had more passages that would not bear the trial of accurate information, and my discourses had both less substance, and less judgment than of late.

2. My understanding was then more quick in its apprehension, and could more easily manage any thing that was newly presented to it; but it is since better *furnished* and acquainted with the ways of truth and error.

3. In my youth I was quickly past fundamental articles, and was running up into a multitude of controversies, and greatly delighted in metaphysical writings. But now the Creed, the Lord's Prayer, and the Ten Commandments, find me the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread. And thus it was with old Bishop Usher and many others. This, I conjecture, is the effect of mixt causes both good and bad. The bad causes may be some natural infirmity and decay, and I have also thought that ill rooting at first, and many temptations afterwards, have made it more necessary for me than many others to retire to my root, and secure my foundations. The better causes are these,

(1.) I value all things according to their use, and find, in the daily experience of my soul, that the knowledge of God, of Christ, and the Holy Spirit, the Truth of Scripture, and the Life to come, is of *more use* to me than all my curious speculations. (2.) Being nearer death and another world, I am the more regardful of those things on which my everlasting life depends. (3.) Having to do with ignorant miserable people, reason and charity command me, not to dispute with them of formalities and niceties, when the question is presently to be determined whether they are to be in heaven or hell.

4. In my younger days, I never was tempted to doubt the Truth of Christianity; but all my doubts were about my own sincerity and interest in Christ. Since then my worst assaults have been on the other side.—I know there are many who hide their temptations to infidelity, because they think it a shame to open them, or fear they may create doubts in others. But I

fear that the imperfection of most men's care of their salvation, and of their diligence and resolution in a holy life, doth come from the imperfection of their belief of Christianity, and the Life to come.

5. In my younger years my trouble for sin, was most about my *actual failings*, in *thought, word, or action*, (except *hardness of heart*.) But now I am much more troubled for *inward defects and omissions*, or my want of the vital graces in my soul. My daily trouble is now for my *ignorance of God* and weakness of my belief, and my want of greater love to God, and my strangeness to him and the life to come.

6. Heretofore I placed much of my religion in tenderness of heart, and grieving for sin and less of it in the love of God, and in studying his love and goodness, and his joyful praises, than I do now.

7. My judgment is much more for frequent and serious meditation on the heavenly blessedness, than it was in my younger days. Nothing pleased me so well as the doctrine of regeneration and the marks of sincerity, but now I had rather read, hear, or meditate, on God and heaven, than on any other subject. I was still poring either on my sins, or wants, or examining my own sincerity; but now, tho' I am greatly convinced of the need of heart acquaintance; yet I see more need that I should often look upon Christ, and God, and heaven, than upon my own heart. At home I can find distempers to trouble me, and some evidences of my peace, but it is above that I must find matter of delight, and joy, and love.

8. Heretofore I knew much less than now; and yet was not half so much acquainted with my ignorance. I little knew how imperfectly I understood those very points, whose discovery so much delighted me, nor how much might be said against them; nor how many things I was yet a stranger to. Accordingly I had then a far higher opinion of learned persons and books than I have now. Experience hath constrained me to know that reverend men are imperfect, and know but little as well as I, especially those that think themselves wisest. And the more I am acquainted with holy men that are all for heaven, and pretend not to much subtilty, the more I value and honour them.

9. At first I was greatly inclined to go with the highest in controversies, but now am much inclinable to reconciling principles. For I now see more *good* and more *evil* in all men than heretofore I did; I see that *good* men, are not so *good*, as I once thought they were, and I find that few are so bad as either their *malicious enemies* or censorious *separating professors* do imagine.

10. I less admire *gifts of utterance* and a *bare profession* of religion than I once did. For experience hath convinced me that odious crimes may consist with an high profession.

11. I am not now narrow in my principles of Church communion as I once was. I more plainly perceive that a credible profession is proof sufficient of a man's title to church admission. Yet am I more apprehensive than ever of the great use and need of ecclesiastical discipline, and what a sin it is to force the unmeet to church communion.

12. I am much more sensible how prone many young professors are to pride, self-conceitdness, and division, and so to prove fire-brands in the Church; and how much of a minister's work lieth in preventing this, and humbling, and confirming such inexperienced professors. Yet am I more sensible of the sin and mischief of using men cruelly in matters of religion, and pretending the order of the Church for acts of inhumanity.

13. My soul is much more afflicted with the thoughts of the misery of the world than heretofore. It is the most astonishing part of all God's Providence to me, that so small a part of the world hath even the profession of Christianity, and that, among professing Christians so few truly set their hearts upon heaven. No part of my prayers are so deeply serious as those for the conversion of the infidel and ungodly world:—that God's name may be sanctified, and his Kingdom come, and his Will be done on earth as it is in heaven: Nor was I ever so sensible what a plague the division of languages was, which hindereth our speaking to them for their conversion. Yet am I not so much inclined to pass sentence of damnation on all who never heard of Christ, having more reason than I knew before, to think that God's dealing with such is unknown to us.

14. I am more deeply afflicted for the disagreements of Christians than I was when a younger christian. I see that the contentions of Christian churches have wofully hindered the Kingdom of Christ. But I am farther than ever from expecting great matters of unity, splendour or prosperity to the Church on earth or a kingdom in this world, till there be a new heaven and a new earth, wherein dwelleth righteoufness.

15. I do not lay so great stress on the external modes and forms of worship as many young professors do. And I much less regard the approbation of men, and set much more lightly by contempt or applause than I did. As far as I can perceive the knowledge I have of man's nothingness, and God's transcendent greatness, (with whom it is that I have most to do,) and a sense of the brevity of human things, and of the nearness of eternity, are the principal causes of this effect.

16. I am more and more pleased with a solitary life, and tho', in a way of self-denial, I could submit to the most public life, when the service of God required it; yet I must confess it is much more pleas-

ing to myself to be retired from the world, and to have very little to do with men, and to converse with God, and conscience, and good books.

17. Though I was never much tempted to the sin of covetousness, yet my fear of dying was wont to tell me that I was not sufficiently loosened from this world. But I now find it is comparatively very easy to be loose from this world, but hard to live by faith alone. To despise earth is easy to me, but not so easy to be conversant in heaven.

18. I am much more apprehensive than I was formerly of the odiousness and danger of the sin of pride. Scarce any sin appears more odious to me. It is a wonder that it should be a *possible* sin to men that still carry about them, in soul and body, such humbling matter of remedy against it as we do.

19. I more than ever lament the unhappiness of the nobility, gentry, and great ones of the world, who live amidst such temptations to sensuality, curiosity, and wasting of their time about a multitude of little things, and whose lives are too often the transcript of the sins of Sodom; pride, fulness of bread, abundance of idleness, and want of compassion for the poor. And I more value the life of a poor labouring man, and especially of the man that hath neither poverty nor riches.

20. I am much more sensible than heretofore of the radical and universal sin of *selfishness*, and therefore have written so much against it; and of the excellency and necessity of *self-denial*, and of a public mind, and of loving our neighbour as ourselves.

21. I am more sensible that most controversies have more need of *right stating* than of *debating*.

22. I am more solicitous about my duty to God, and less so licitous about his dealings with me.

23. Tho' my works were never such as could be any temptation to me to dream of obliging God by *proper merit*, in commutative justice; yet one of the most ready, constant, undoubted evidences of my uprightness and interest in his covenant, is the consciousness of my *living devoted to him*. And I the more easily believe that my failings are pardoned, thro' my Redeemer, while I know that I serve no other master, that I know no other end in life, notwithstanding my infirmities. And this *bent* and *business* of my life, with my longing desire after perfection in the knowledge and love of God, and in a holy and heavenly life, are the two standing, constant, discernible evidences, which put me most out of doubt concerning my sincerity: and I find that *constant action* and *duty* is that which keepeth the first always in sight; and *constant wants* and *weaknesses*, and coming short of my *desires*, do make those *desires* still more troublesome, and so the more easily perceived.

Thus much concerning the alterations of my views and the state of my soul, since my younger years, I have thought proper to give the reader, instead of all those experiences, and actual motions, and affections, which, I suppose, he would rather have expected.

The principal reasons which have determined me to do this, are the following: 1. As seamen and travellers use to do after great adventures and deliverances, I do hereby satisfy my conscience in praising the blessed Author of my life. 2. Foreseeing by the attempts of Bishop M— what, Prelatists and Papists are likely to say of me, when they have none to contradict them, I take it to be my duty to be so faithful to the stock of reputation God hath given me, as to defend it at the rate of opening the truth. 3. That young Christians may be warned, by the mistakes and failings of my unriper years, to learn in patience, and to live in watchfulness, and not be fierce and proudly confident of their first conceptions; and to reverence ripe, experienced age; and to take heed of receiving for their chief guides, such as have nothing but immature and inexperienced judgments, with fervent affections, and free and confident expressions; but to learn of them that have with (holiness) study, time, and trial, looked about them as well on one side as the other, and attained to clearness and impartiality in their judgment.

[To be continued.]

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### DIVINITY.

A SERMON on the Sin of Cruelty to the Brute Creation; preached in the Abbey Church at Bath, on February 15, 1801, By the Rev. LEIGH RICHMOND, A.M.

#### GENESIS I. 26.

“ And GOD said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.”

THE holy Word of inspiration has expressly declared, that *God made man upright*: but that man is low fallen from his first estate, we have not only the testimony of Scripture, but of daily experience. Man was originally created after God in his own image, in *righteousness and true holiness*: his mind was endued with knowledge; his will was conformed to the will of God; the affections of his soul were holy and heavenly. Love to his Maker was the ruling principle of his heart: he considered Him as the

Supreme

Supreme Good, and the entire Source of his happiness. From him he received the sovereign dominion over every thing which God had created upon earth. Adam loved the creatures for God's sake, and all the beauty or utility which he found in them, led him to bless and love his God the more. But alas! tho' God made man upright, he hath sought out many inventions. The crown of righteousness is fallen from his head; the glory is departed from him. By one man's disobedience many were made sinners. The natural man no longer possesses that Spirit of holiness, wherein consisted his primitive resemblance to God: he is no longer actuated by that inward principle which formed the sacred union between him and his Creator. The affections of his heart are alienated from the life of God, and transformed into the hateful likeness of that rebellious spirit, by whose crafty temptations he was first seduced into apostacy. Mercy, loving-kindness, and benevolence, are no longer appropriate to his nature; but in their stead we behold selfishness, pride, and cruelty. Such are the humbling truths which Revelation unfolds, and hourly experience confirms: truths most unwelcome to the natural pride of man's heart, and often disputed by presumptuous cavillers; nevertheless, the foundation of God's word standeth sure and abideth for ever.

It is the blessed work of the religion of Christ to restore fallen man to the likeness of God; to give him a clean heart, and renew a right spirit within him; to elevate his affections from the things of this world, to the contemplation of a better. It is the work of the gospel to influence the will, rectify the judgment, reform the temper, root out the evil propensities, and fill him with joy and peace in believing; in a word, to convert his heart, naturally hard, implacable, and carnal, into the seat of holy love towards God, and the tenderest benevolence towards every creature that is susceptible of his kindness. In the sacred writings this happy change, which renews in fallen man the life and likeness of God, and begets in him that holiness of heart and disposition, which alone can render him acceptable in God's sight, is called a new creation. When the naturally unmerciful and perverse temper is transformed into mercy and forgiveness by the inward and spiritual power of the religion of Christ, the Christian is then said to have put off the old man, which is corrupt according to the deceitful lusts, and to have put on the new man which, after God, is created in righteousness and true holiness.

The right understanding of this fundamental doctrine of Christianity is absolutely requisite to the due comprehension and application of every practical truth whatsoever: without this be duly attended to, all our reasonings and speculations on morality are lifeless and unprofitable. In the present instance, it will enable us to form just notions of the use and abuse of that dominion

over his creatures, which God gave to man when he first formed him; it will also point out the only effectual means of alleviating the sufferings of that part of the creation, towards which man more frequently behaves as a merciless tyrant than a kind and gracious sovereign.

From the text it appears, that as soon as God made man in his image, and after his own likeness, he gave him dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. This dominion was given to Adam therefore, whilst the likeness of God shone forth in him; consequently it was a merciful dominion: it was a sovereignty designed to be exercised with every possible kindness of treatment, which the grateful and benevolent temper of man, in his state of primitive righteousness, could suggest. Hence we are enabled to deduce the right of the inferior creatures to kindness of treatment from a most satisfactory and unerring source of argument, no less than an explicit revelation of God's will coeval with the foundation of the world itself. The merciful design of God in making man the lord of the creation is perfectly manifest, for such was the holiness of man's heart, such the purity of his affections before the fall, that every creature subjected to his rule was assured of being happy. The intention of God, whose loving-kindness is over all his works, was fully accomplished by appointing man, such as he was whilst in Paradise, to be the intermediate instrument of his goodness towards them. Made in the express image of an holy and merciful God, Adam, like his Maker, was holy and merciful too.

Happy was that blessed period, when man lived but to love and serve his Creator, and was the grateful dispenser of the same comfort and peace which he himself enjoyed, to every living creature that moved upon the face of the earth! How great the reverse which we live to witness! In losing the image of God wherein he was created, man has lost all that was lovely and excellent in him: corruption and perverseness of heart appear in a multitude of forms: and in nothing does the deep-dyed depravity of the natural man more unequivocally testify its existence, than in that prevalent cruelty of disposition which from the earliest childhood is exercised towards the patient and unoffending subjects of our tyrannical government. Do you seek confirmation of this lamentable truth?—Go into the streets and lanes of the city, go into the highways and hedges, and there in the merciless conduct of your fellow-mortals towards the beasts of the field, the fowls of the air, and every creeping thing, read the true character of apostate man: there learn the necessity of that radical change of disposition which religion alone can accomplish. The almost universal prevalence of cruelty, in a greater or less degree, thro-

out the human species, where the power of divine grace has not, by rooting out the source of the evil, banished its effects, places the true nature and necessity of spiritual influences in a very important and useful light. It confirms and illustrates the scriptural doctrine that man must be effectually translated from a state of nature into a state of grace; not only for the ensuring his own future blessedness, but also for the promoting the present comfort and happiness, as well of himself as of every inferior creature *that moveth upon the face of the earth.*

The establishment of this truth immediately leads us to prove the heinousness of the guilt of wilful cruelty towards any of God's creatures; and at the same time to connect the subject of humanity to animals with that grand and essential doctrine of revealed religion, the ruin and recovery of man. For since the dominion of man over the various brutes of the creation was an express gift of God; since God himself is all merciful, and bestowed this right of government upon man when he, in conformity to the likeness of his Maker, was merciful also; it is a direct and necessary conclusion, that mercy and kind treatment is due from man to every animal, and that all wanton and needless cruelty towards them is and must ever be an abomination in the sight of God. It is a positive abuse of that sovereignty with which God has intrusted him, and proves how unworthy he is of the trust.

It is indeed most evident from the known and revealed attributes of God, that if, in his wisdom and goodness, he thought fit to create living beings endowed with feeling, sagacity, and usefulness to man; if, when he *saw that they were good, he blessed them*; if he furnished them with varied capacities of contributing to the comfort of mankind; if, in a word, he gave them a susceptibility of enjoyment in themselves, and also a power of promoting the enjoyments of man, God must have designed such beings to be happy. He therefore made man their lord and protector, in order to secure their comfort by what then was and still ought to be the strongest of obligations, that of gratitude and love to the Creator. But if man betray the confidence reposed in him, and with unfeeling wantonness or revengeful malice inflict unwarranted tortures on the unhappy objects of his control, he manifests an apostate disposition of heart, necessarily hateful to God; a disposition, which, if not subdued by the transforming efficacy of Christ's religion, will inevitably lead to his destruction. For as we fell with the first Adam, so must we rise with "the Second." Such men, whatever be their outward conduct, character, or profession in other respects, prove themselves to be under the dominion of an unholy, unregenerated temper, altogether un-conformed to the life and likeness of God, and destitute of that living principle of evangelical love which distinguishes the real from the pretended Christian, the *spiritual* from the *natural* man.



True love to God will be manifested by obedience to the **universal** law of love; it will appear in acts of tenderness towards his **creatures**; and, in proportion to their various capabilities of pain and enjoyment, will make the Christian rejoice in being the appointed instrument of lessening the one and advancing the other. The disciple of Jesus, like the planet in the heavens, faithfully reflects the light which he receives from *the Sun of Righteousness*.

On such firm ground, my brethren, stands the claim of the brute creation to benevolent usage; the grant of sovereignty was given to man in his paradisiacal state; but tho' he is fallen from thence, the original charter of mercy remains unrepealed, and the right of the creatures to a merciful dominion is still established on its primitive foundation. And as the gracious gospel of our Lord Jesus Christ renews in fallen man the effaced image of God, and *takes away the stony heart out of his flesh*; so, in exact proportion to its real influence among mankind, it will also restore to the injured animals the long lost mercies of Paradise.

Thus have we sufficiently proved what is the will of God, and consequently what the duty of man with respect to the inferior creatures: let us, however, still farther strengthen the argument, by examining into other parts of Scripture with the same design: by placing the sin of cruelty in different points of view, we may the more reasonably hope to awaken a due attention to the subject. *The righteous man regardeth the life, (i. e. the happiness) of his beast; but the tender mercies of the wicked are cruel*, Prov. xii.

10. Such is the determination of Solomon, from whose words we deduce, that the man who is under the guidance of the religious principle, will feel a lively interest in promoting the comfort of the animal which God has intrusted to his dominion: but the wicked man, who is influenced by no spiritual feeling, is so far from having any sentiment either of awe to his God, or of pity and kindness for his beast, that even his *tender mercies* are said to be *cruel*. What melancholy proofs of the natural barbarity of the human heart are we daily called to witness! Well might the apostle describe those that know not God, as being *without natural affection, implacable, unmerciful!* Rom. i. 30. Instances may, perhaps, occasionally occur, where a certain *constitutional* tenderness of feeling produces a kind of natural humanity, independent of religious influence: but this sort of humanity, tho' amiable in its appearance, is usually partial and uncertain in its effects; it wants that energy of motive and steadiness of principle, which is the living soul of Christianity.

Such exceptions prove nothing against the general rule: wherever the religion of the gospel has not taken root in the heart, we see positive proofs of an unfeeling temper; it may appear in various degrees, and be exercised towards different objects accord-

ing to circumstances; but still it is a fact, alike notorious and melancholy, that creation groans beneath the cruelties of its tyrant, Man. Then shall we not *open our mouth for the dumb, in the cause of all such as are appointed to destruction?* Prov. xxxi. 8. Think not that we labour in a trifling cause, when mercy is our theme, and cruelty the subject of our reprobation. Cruelty to animals and cruelty to man are more nearly allied than many may be willing to allow: where the one exists in the heart, the other is never wholly absent: the disposition is the same in kind, tho' different in application: in pleading therefore the cause of one, we shall in a still more eminent degree urge the importance of the other. But even admitting, for an instant, that a kind and merciful conduct towards our brethren *were* compatible with a cruel, un pitying temper to the inferior creatures, yet we have plainly shewn from divine authority that we must never suffer these to be injured and tormented with impunity. Seriously contemplate their various excellencies, and the obligations which we owe them for the multiplied comforts and conveniences of life; and then shudder at the sight of so much ingratitude to the Author of them all, as we see hourly exemplified in the merciless abuse of his creatures.

Hearken to the language made use of by God himself, in describing that most useful and injured animal the horse; can we suppose that God looks with indifference on a creature concerning whom he thus spake to Job? *Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: He goeth on to meet the armed men. He mocketh at fear and is not affrighted; neither turneth he back from the sword. The quiver rattlath against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting,* Job xxxix. And yet to what a tyrannical dominion, to what a more than brutal system of cruelty is this most noble and serviceable animal continually made subject? Is he made strong?—do we not daily behold his strength exhausted with fatigue, his body lashed, goaded, and tortured by every art that unfeeling man can invent? What multitudes of these creatures are untimely worn out and decayed thro' the constant excess of cruel treatment they receive, in order that political and domestic intelligence may be conveyed to us with more than necessary speed, or that our journeys from place to place may be performed with a needless and inhuman degree of swiftness! Full often is the laborious animal denied the food which nature re-

quires to support his health and strength, and yet compelled to exert every nerve in his accustomed service, and unmercifully beaten if his strength fail. In vain does compassion plead in his behalf; his tyrant is alike deaf to the claims of mercy and gratitude: his writhings, convulsions, and agonies are unheeded; he often sinks under the oppression, and perishes without pity. Others are made the tools of avarice and greedy sport; not unfrequently they are forced by whips and goads to unnatural exertions beyond their strength; nay, often destroyed by the tortures which they undergo for not being able to perform impossibilities; and all this to glut the gambling appetites of individuals whose hearts are eagerly alive to the spirit of mammon, but dead to the calls of humanity. When the poor animal, injured and more than half worn out in the service of such masters, is no longer able to administer to their profit or pleasure, he is discarded and consigned to the possession of some still more merciless task-master, (such is the reward of his past services and sufferings!) where, under an accumulated weight of miserable exertion and thankless labour, he drags out the remainder of his unhappy days. How often is the horse subjected to shameful torture thro' the ungovernable violence of evil-tempered riders, the deliberate cruelties of downright malice, the hasty paroxysms of anger, and the many nameless passions which disgrace both the higher and lower orders of society! To what end has God supplied the horse with ability to promote our interest, convenience, and pleasure? Wherefore has he given him docility of temper and willing obedience of disposition, if such be the return for his labours, such the gratitude he receives?

These things ought not so to be; for we live in a Christian country, we call ourselves Christians, followers of a merciful Master, and disciples of a benevolent religion. But how few *that name the name of Christ, depart from iniquity!* If such dispositions to cruelty and unthankfulness prevail amongst us, who shall say that *the same mind is in us which was in Christ Jesus?* Is it not ample proof how many hearts are still in their natural state, still uninfluenced by grace, still alienated from the life of God? If such be the hateful sovereignty we maintain over God's creatures, shall not the very beasts of the field *rise up in judgment with this generation and condemn it?*

What Christian heart has not sometimes glowed with indignation at beholding the undeserved sorrows of the patient ass? Of all the humble ministers to our convenience, this poor animal seems to be the most universally devoted to hardship, hunger, and abuse. Altho' the whole of his existence is spent in contributing to the profit of his owner, tho' unable to utter a single complaint, or prefer an accusation for the injuries he receives, yet oppression,

and neglect, and scourges, and buffetings, and reproaches, and imprecations, and famine, are the sad wages of his servitude. There are few to pity, and none to help. The barbarous treatment of this inoffensive creature places the natural temper of apostate man in a peculiarly hateful light, as there are some circumstances which to the religious mind ought especially to endear it to remembrance. Can we suppose that God did not design to inculcate a lesson of mercy toward the brute creation, when he opened the mouth of the ass, and she said to the passionate Balaam, *What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? Was I ever wont to do so unto thee? And he said, Nay. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive, Num. xxii.* Since the wrongs of this injured animal once found an advocate in an angel of the Lord, it cannot be a subject unworthy of a Christian preacher to enforce: happy would it be, if the once inspired eloquence of Balaam's ass might effectually plead the cause and lessen the sufferings of her hapless race thro' all succeeding generations! But again, behold a greater than the angel is here: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," Zech. ix. 9. Surely this so highly honoured animal is rendered holy above all others to Christian recollection: a sacred association is for ever inseparably formed between the patient unoffending ass, and the image of the meek and humble Jesus entering the gates of Jerusalem amidst the loud hosannas of the multitude. Let us ever cherish such holy connections in our thoughts, and learn to unite the principle of grateful mercy to the beast, with the devout affection which we ought always to bear towards Him, who brought salvation to Israel, *lowly, and riding upon an ass.* I fear, my brethren, that the treatment which this insulted creature receives at our hands, is a sad but too faithful emblem of our prevailing carelessness and contempt towards a despised and rejected Saviour.

The present season of the year\* unwillingly forces to our recollection scenes the most horribly disgusting; scenes which have

\* Shrove-tide.

been more frequently exhibited in times past, than, I trust, now they are; yet still, to the disgrace of humanity and the Christian name, they do exist and provoke the language of the most just indignation. When does human nature appear in a character more hateful, more truly diabolical, more distantly removed from the likeness of God, than when man abuses his dominion over the fowls and the beasts (which once God pronounced so good after their kind) by putting them wilfully to torture and racking pains, for the express and avowed purpose of delighting himself with the sight of their struggles and agonies. Birds and beasts of the more savage and ferocious natures are brought to mutual combat, in order that the tyrants of the creation may glut their merciless appetites with (to them) the gratifying spectacle of mangled limbs, convulsed nerves, bleeding carcases, and dying groans of struggling animals. \* *Surely the land is full of bloody crimes, and the city is full of violence.*

But even these abominations are not sufficient: a still more odious scene of cruelty too often has been obtruded on our notice at this season likewise. Behold a crowd of demons in human shape eagerly exulting in the outrageous pleasure of watching a poor devoted bird (and that one of the noblest of the feathered tribe) gradually perishing under the blows and wounds, which their own unrelenting hands have occasioned, by hurling staves and stones at his defenceless body. What shall we say of the native hardness of man's heart, when we see a multitude of our fellow-mortals, men, women, children, all tumultuously rejoicing at such a sight as this? when the piercing screams of the tortured bird are only overpowered by the mingled oaths, imprecations, and wild expressions of brutal joy which are uttered from every side in such abundance, that the very vault of heaven and the depths of hell seem to re-echo the execrable sound. † *Lord! what is man, that thou art mindful of him; and the son of man that thou visitest him?*

It is such things as these, which teach us what man is by nature, and what religion is designed to make him. They shew us what each of us might be, did not the restraining grace of God withhold us from the evil. *Blessed are the merciful, for they shall obtain mercy,* is at once the substance and reward of Christian

\* Some years ago the newspapers used to be filled with regular advertisements of public cock-fightings: but there is reason to hope that that infamous and disgraceful diversion is not now so frequently practised as formerly: nevertheless, many are still to be found who practise and countenance an amusement only calculated for demons or savages. For some remarks on the barbarous subject of Bull-baiting and Bear-baiting, the reader is referred to the Appendix at the end of this discourse.

† This description will not be thought too highly coloured by any feeling Christian, who ever witnessed the practice, (unfit to be named in a Christian land) of throwing at Cocks.

morality ; but until the religion of the Gospel has done its work on the soul of man, until, in the apostle's language, *Christ be formed in his heart by faith*, he knows not the nature, meaning, and spiritual tendency of the doctrine. Happy are those, who, whilst they meditate on the cruelties with which human nature abounds, shall be taught the true value of that heavenly influence, by which the innate hardness, implacability, and blood-thirstiness of our hearts are transformed into *love, joy, peace, long-suffering, gentleness, and goodness!*

( To be concluded in our next. )

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The TRUTH of GOD DEFENDED.

ON DEVOTION. FROM DR. PALEY.

THE first Christians, as far as can be gathered from their History in the Acts of the Apostles and the Epistles, as well as from the subsequent accounts that are left of them, took great delight in exercises of devotion. These seemed to form, indeed, the principal satisfaction of their lives in this world: *Continuing daily with one accord in the temple, and breaking bread, that is, celebrating the holy communion, from house to house, they eat their meat with gladness and singleness of heart, praising God.*

In this spirit Christians set out, finding the greatest gratification, they were capable of, in acts and exercises of devotion. A great deal of what is said in the New Testament by St. Paul, in particular, about *rejoicing in the Lord, rejoicing in the Holy Ghost, rejoicing in hope, rejoicing in consolation, rejoicing in themselves, as sorrowful, yet always rejoicing*, refers to the pleasure and the high and spiritual comfort, which they found in religious exercises.

Much, I fear, of this spirit is fled. There is a coldness in our devotions, which argues a decay of religion among us.

Is it true that men, in these days, perform religious exercises as frequently as they ought? or, as those did, who have gone before us in the Christian course? That is one question to be asked; but there is also another question of still greater importance, viz. Do they find in these performances that gratification which the first and best disciples of the religion found? Which they ought to find, and which they would find, did they possess the taste and relish, concerning which we are discoursing, and which, if they do not possess, they want one great proof of their hearts being right toward God?

If the spirit of prayer, as it is sometimes called, if the taste and relish for devotion, if a devotional frame of mind be within us, it will shew itself in the turn and cast of our meditations, in the warmth, and earnestness, and frequency of our secret appli-

cations to God in prayer; in the *deep, unfeigned, heart-piercing, heart-sinking* sorrow of our confessions and our penitence; in the *sincerity* of our *gratitude* and of our *praise*; in our admiration of the divine bounty to his creatures; in our sense of particular mercies to ourselves.

*We shall pray much in secret.* We shall address ourselves to God of our own accord, in our walks, our closet, our bed. *Form*, in these addresses, will be nothing. Every thing will come from the *heart*. We shall feed the flame of devotion by continually returning to the subject. No man who is endued with the taste and relish we speak of will have God long out of his mind.

Under one view or other, God cannot be long out of a devout mind. "*Neither was God in all his thoughts*" is a true description of a complete dereliction of religious principle; but it can, by no possibility, be the case with the man, who has the *spirit* of devotion, or *any portion* of that spirit within him.

But it is not in our private religion alone, that the effect and benefit of this principle is perceived. The true taste and relish, we so much dwell upon, will bring a man to the public worship of God; and what is more, will bring him in such a frame of mind, as to enable him to join in it with effect as to his own soul; with effect as to every object, both public and private, intended by public worship.

The spirit of devotion removes from the worship of God the perception of tediousness, and with that also every disposition to censure or cavil at particular phrases, or expressions used in public worship.

All such faults, even if they be real, and such observations upon them, are absorbed by the immense importance of the business, in which we are engaged.

Quickness in discovering blemishes of this sort, is not the gift of a pious mind; still less either levity, or acrimony in speaking of them.

Moreover, the spirit of devotion reconciles us to *repetitions*. In other subjects repetition soon becomes tiresome and offensive. In devotion it is different. *Deep, earnest, heart-felt* devotion naturally vents itself in repetition. Observe a person racked by excruciating bodily pain; or a person suddenly struck with the news of some dreadful calamity; or a person labouring under some cutting anguish of soul; and you will always find him breaking out into ejaculations, imploring from God support, mercy, and relief, over and over again uttering the same prayer in the same words.

Nothing he finds suit so well the extremity of his sufferings, the urgency of his wants, as a continued recurrence to the same cries, and the same call for the divine aid. Our Lord himself, in his last agony affords a high example of what we are saying. Thrice he besought his heavenly Father; and thrice he used the same words; repetition, therefore, is not only tolerable

in devotion, but it is natural; it is even dictated by a sense of suffering and an acuteness of feeling.

It is coldness of affection, which requires to be enticed and gratified by continual novelty of idea, or expression, or action.

To conclude, a spirit of devotion is one of the greatest blessings; and, by consequence, the want of it, one of the greatest misfortunes, which a Christian can experience.

When it is present, it gives life to every act of worship, we perform; it makes every such act interesting and comfortable to ourselves. It is felt in our most retired moments, in our beds, our closets, our rides, our walks. It is stirred within us, when we are assembled with our children and servants in family prayer. It leads us to Church, to the congregation of our fellow-Christians there assembled; it accompanies us in our joint offices of religion, in an especial manner; and it returns us to our homes, holier, happier, and better; and lastly, what greatly enhances its value to every anxious Christian, it affords to himself a proof that his heart is right with God.



*Review of Genuine Methodism Acquitted, and Spurious Methodism Condemned, by the Author of the REMARKS: In Six Letters, addressed to Mr. J. Cooke, in Answer to his Vindication of his Sermons, ironically entitled, Methodism Condemned by Methodist Preachers.*

**I**N the Preface to this Work, the Author makes himself alone responsible for its contents. It was highly proper for him to do this, as his opponent had considered his Remarks in the light of a Vindication authorized by the Conference. For this assumption we know that there did not exist the slightest ground. Nor is Mr. Hare incorrect in saying, "The Methodist Preachers have too much concern for the cause in which they are engaged, to make any one man its guardian, and too much respect for their own character, to make themselves responsible for his writings." In these sentiments they will unanimously concur, tho' not at the expence of refusing their approbation to any publication of any individual of their own body, which they conceive to be calculated for general usefulness.

The work before us is a professed Answer to that stiled, "Methodism Condemned by Methodist Preachers." In the first Letter, the author proves with considerable shrewdness and strength of argument, that the contents of the book written by his opponent do not justify its title; and that genuine Methodism, so far from having been condemned, has been supported by Methodist Preachers. He tells us that Mr. Wesley had an Edition of his first four Volumes of Sermons printed in 1787; and justly adds, that he



“was too judicious and conscientious to have done this, if he had not still approved the doctrines which they contain.” The two letters, on which the Author of “Methodism Condemned,” lays so much stress, and on which he attempts to build a novel system, at the expence of renouncing genuine Methodism, Mr. H. considers to be improperly, nay absurdly, produced, to prove that Mr. Wesley had recanted the sentiments which he afterwards published and decidedly approved. This reasoning is perfectly conclusive: for, should it be admitted that the letters in question contain some opinions which do not perfectly coincide with those contained in the first four Volumes of Sermons, Mr. Wesley’s subsequent republication of these, ought, in all reason, (come what may of those letters) to be considered as decisive evidence of his fully approving the doctrines they contain. He knows little of the difficulties to be surmounted in writing well, who is either surprised or offended on finding, in the works of the best original authors, a few phrases which seem to clash with the sentiments for which they avowedly contend. From such marks of fallibility the best and most judicious writers are not wholly exempt. As the utmost limit of truth borders upon error, in the heat of composition, the most learned, pious, and able writers may inadvertently cross the narrow line which separates the former from the latter. But who, possessed of the sense, judgment, and candor, necessary to decide on works of merit, would ever think of collecting an author’s sentiments from such inadvertencies as are the natural and necessary effect of not writing from infallible inspiration? The Methodists justly venerate the character and writings of their learned and pious Founder; but with all their veneration for him, they receive that excellent, consistent, and divine system of truth, which he maintained, not on his authority, but on that of the sacred Scriptures.

In the second Letter, Mr. H. combats the following proposition maintained by his opponent, “The faith which precedes, and produces repentance, is justifying faith.” That this sentiment is unmethodistic and unscriptural, our author fully proves by several pertinent quotations from Scripture, and the works of Messrs. Wesley and Fletcher. This new doctrine, that *justifying faith*, the faith which *works by love*, and *purifies the heart*, precedes repentance, will certainly be rejected by such as are under the influence of the “spirit of bondage:” for they neither *will* nor *can* believe themselves justified, while they are conscious of being under guilt. Nor will the doctrine in question be less unacceptable to those who are walking “in the fear of God, and comforts of the Holy Ghost.” No cold, didactic reasoning will be able to persuade such, that when they cried from the depth of their distress, “Who shall deliver me?” their bondage arose  
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from merely an error in judgment; and that the happiness, consequent on their deliverance, was the effect of relinquishing that error. They will remember, that the unspeakable joy which they felt, on being delivered from a worse than Egyptian bondage, was not the effect of reasoning. They *believed* with the heart unto righteousness; and then could adopt the following lines as their own experience.

Exults our rising soul,  
Disburthen'd of her load,  
And swells unutterably full  
Of glory and of God.

The grand evils of the sentiments ably combatted in this Letter, are, that they tend to lull into carnal security those who begin to awake from the sleep of sin, and to calm the fears of fallen professors, from whom the glory of the divine Presence has departed. For who, experimentally acquainted with God, does not know the unwillingness of sinners to be deprived of every self-righteous plea, every broken reed on which they are wont to lean, and every refuge of lies in which they have been accustomed to place their confidence? Let them be told, that repentance, which implies sorrow for sin, and a hatred to it, is produced by justifying faith, and many of them will, before they are half awakened, prophesy smooth things to themselves, and, sluggard-like, say in their hearts, "A little more sleep, a little more slumber, a little more folding of the hands to sleep." And let those who *once* rejoiced evermore, prayed without ceasing, and in every thing gave thanks, but who, by indulging dispositions contrary to holiness, "have pierced themselves thro' with many sorrows," be told, that the distress of mind and sense of guilt they feel are very compatible with their being still "accepted in the Beloved;" and many of them, instead of repenting and doing their first works, will take courage, and, without a spark of the love of God in their hearts, make a profession of vital religion, and believe themselves still the genuine children of God. Men who "wander from the way of understanding" are great adepts in the science of self-deception. Several of them, living in strife, and indulging the malignant passions by whispering and backbiting, still make a *low* and *confused* profession of true godliness. But should they come systematically to reconcile a sense of guilt, and the misery consequent on that sense, to a meetness for the divine inheritance, it will be found difficult, if not impossible, to rouse them from their lethargy. Surely it is no recommendation of a doctrine, to say, that it has a natural tendency to stop the progress of conviction for sin, and to enable those who "have forsaken the fountain of living waters," to cry, "Peace and safety."

We find, in the third Letter, some very close and conclusive reasoning on the doctrine of Justification; and many quotations aptly introduced from the latter Volumes of Mr. Wesley's Sermons. To those who have imbibed the unfounded opinion; that Mr. Wesley's latter writings contradict his former, we particularly recommend a careful perusal of this part of the work before us.

The fourth Letter contains, with a considerable share of sound argument, some striking quotations from Mr. Fletcher, on the doctrine of Assurance, and that of the Divine Dispensations.

From the fifth Letter, we select the following quotations taken from the first Volume of Mr. Wesley's Sermons. "The testimony of the Spirit, is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God." "Let none rest in any supposed fruit of the Spirit, without the witness. There may be foretastes of joy, of peace, of love,—before the Spirit of God witnesses with our spirits that we have redemption in the blood of Jesus, even the forgiveness of sins. But it is by no means advisable to rest here; it is at the peril of our souls if we do."

Our approbation of the grand truths contained in this Letter, cannot prevent our noticing a mistake into which the author has fallen on the subject of the Witness of the Spirit. The passage to which we advert is, "The Spirit of God may witness to our spirits, that God adopts us as his children, *before* we are born again, and that we *may be* born again." That the witness of the Spirit accompanies the new-birth, is strictly scriptural: because he that believeth is born of God, and hath the witness in himself. But to say, that the Spirit of God may witness to our spirits, that God adopts us as his children, *before* we are born again, and that we *may be* born again," is not, we apprehend, to speak scripturally. The Spirit's testimony (Rom. viii. 16) is to a fact *already* existing, and not in order that it *may* exist. The candor and good sense of our author, will, we are confident, lead him to admit the justness of these remarks; and confess, that while he pleads the cause of truth, he is, in common with others, liable to mistake.

In the sixth and last Letter, Mr. Hare vindicates that decision of the Conference by which his opponent was expelled the Methodist Connexion. And we think every impartial reader will allow that this was an easy task. The Conference could do nothing less, while they remained true to their own principles. We would willingly hope that this publication will terminate the controversy: for tho' it is very pleasing to be assured, from the fullest discussion, that the doctrines maintained by the Methodist Preachers are the unsophisticated doctrines of the gospel, yet we know that in administering, as well as in receiving divine truth, there is "a more excellent way" than that of controversy. Methodism has

been often fiercely attacked, and successfully defended; nor need its warmest and best friends entertain any apprehensions for its safety, while the great body of those who are set up for its defence continue to adorn their profession, and maintain inviolate the doctrines and discipline essential to its economy.

June 9, 1807.

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The METHODISTS are not CALVINISTS.

THE Rev. E. Pearson of Rempstone, Nottinghamshire, who has lately made himself known by several publications in opposition to his brethren, the Evangelical Clergy, asserts that the Methodists are Calvinists. Few men, however, could have written on any religious subject, with less knowledge of religion, or less acquaintance with religious characters than Mr. Pearson professes. If he had been wise, he would have read before he wrote. Mr. Pearson asserts that the received notion that the followers of Mr. Wesley are *Arminians*, is a fallacy;\* and he also asserts that "Mr. Wesley must have separated from the Church, not as an Arminian, but as a Calvinist;"† and he farther asserts that Mr. Wesley's followers "*would freely enough*" subscribe to the fifth of the Lambeth Articles, which as quoted below, the reader will find teaches that a true, justifying faith, is not extinguished, and vanisheth not away in the elect, either finally or totally. ‡

This sufficiently proves that Mr. Pearson knows not what he says, nor whereof he affirms. Every man of common information on religious subjects knows, that Mr. Wesley constantly wrote and preached against the two most dangerous doctrines of Calvinism, Unconditional Election and Reprobation, and that he as constantly asserted that the righteous man may turn away from his righteousness, and that if he do not continue to fear God and keep his commandments, he will make shipwreck of faith, and fall away unto eternal perdition.

We hope that Mr. Pearson will read one or two of the numerous publications of Mr. Wesley and Mr. Fletcher against Calvinism, before he venture to say one word more on the religious opinions of the Methodists. The Methodists are no more Calvinists than Mr. Pearson is a Jew or a Mahometan. They believe no such doctrine as is contained in the fifth Lambeth Article; || and altho'

\* Pearson's Second Letter to Overton, page 90. † Ibid. 85. ‡ Ibid. 58. 84.

|| In the reign of Queen Elizabeth, the doctrines of Calvinism, which had been brought from Geneva by the English refugees, caused great animosity in the University of Cambridge, and several Divines were sent from Cambridge to Archbishop Whitgift at Lambeth, to consider of the best means of restoring peace to the University.

After some discussion, the Divines who met at Lambeth, drew up the nine Articles called

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altho' a Clergyman of the Church of England may subscribe to Articles of faith which he does not believe, the Methodists will do no such thing. Mr. Pearson is the most improper man possible to assert what the Methodists would subscribe "*freely enough,*" as he seems to know little more of the Methodists than the man who asserted that all their religion consisted in wearing long *whiskers*.

The Methodists are Arminians, and have always been called such by Calvinists. They do not believe in one of the doctrines which are peculiarly Calvinistic;—those persons being judges who know the Methodists, and who know what Calvinism is. The Magazine for which we are now writing these observations, is called the *Arminian Magazine*, and that title was first given it, because as the title-page of the first Volume, published in January 1778, makes manifest, it consisted of Extracts and Original Treatises ON GENERAL REDEMPTION.

Several persons, who have lately written against the Methodists, have shewn a lamentable want of veracity, or great wilful ignorance in their assertions, for which they ought to be sharply rebuked; and when Mr. Pearson represents the Methodists as Calvinists, he gives us nothing but downright misrepresentation, in opposition  
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called the *Lambeth Articles*, which are highly Calvinistic. Whether Archbishop Whitgift really believed them, seems very doubtful. The Queen, however, was highly enraged at Whitgift and the Clergy, who met with him, and threatened to order them all to be prosecuted. Whitgift excused himself by saying that it was not intended that these Articles should be standing rules of the Church; but merely propositions to be sent to Cambridge for quieting the unhappy differences in the University. The Queen commanded the Archbishop to recal and suppress these Articles with all expedition, and it was very difficult to obtain a copy of them for some time afterwards. Vide Collier's Ecclesiastical History.

The Fifth Article is in these words, *Vera, viva et justificans fides et Spiritus Dei justificantis non extinguitur, non excidit, non evanescit in Electis aut finaliter aut totaliter.* "A true, living and justifying Faith, and the Spirit of God justifying is not extinguished, nor doth it fall or vanish away in the elect, either finally or totally." This Article Mr. Pearson says, the Methodists would subscribe *freely enough!*

But Mr. Pearson says, that the Methodists would freely enough subscribe the Sixth Lambeth Article also. The words of the Sixth Article are, *Homo vere fidei, i. e. Fide justificante præditus, certus est Plerophoria Fidei de remissione peccatorum suorum et salute sempiterna sua per Christum.* "A truly faithful man, that is, one possessed of justifying faith, is certain with the full assurance of Faith, of the remission of his sins, and of his everlasting salvation by Christ:" certain of everlasting salvation, *If he continue in the faith, and bring forth fruit unto holiness to the end.* With this addition to the Article, the Methodists would subscribe it, but not otherwise.

Mr. Pearson has a great dislike to *Assurance*, as tho' nothing like it was to be expected in religion, and all was to remain in uncertainty concerning the most important blessings in the world, the forgiveness of sin, and the salvation of the sinner from the dominion of sin. The persons who drew up the Lambeth Articles, altho' many of them were most rigid Calvinists, were better acquainted with the New Testament than Mr. Pearson, and when they used the expression, *Plerophoria Fidei*, they knew where to find the words, *Let us draw near with a true heart, ὡς πληροφωρία σιγῆς, in full assurance of faith.* Heb. x. 22.

to the most notorious fact,—and we can only express our astonishment at his temerity and want of information.

We will not pretend to say how many of the Evangelical Clergy are Calvinists, but we know that many of the most excellent and laborious men among them, are wise enough to say little on the subject, either in their preaching or conversation.

We will take no further notice of Mr. Pearson's pamphlet than just to make a few observations on a passage in it, which appears to us to be directly hostile to liberty of conscience, and the exercise of the understanding in matters of religion.

Mr. Pearson says that "Many of the common people taking upon themselves to judge what is true doctrine, and what is not, consider it a sufficient excuse for frequenting a Conventicle, that they hear there what is good." † Who will say that the *common people* ought not to judge *what is true doctrine, and what is not?* Who are commanded to search the Scriptures? Undoubtedly the *common people* as well as other people. And for what purpose are they to search the Scriptures, unless it be that they may understand what the will of God is, and understand what is true doctrine, and what is false. Mr. Pearson said at his ordination "that he was persuaded that the Holy Scriptures contained sufficiently all doctrine required of necessity for eternal salvation thro' faith in Jesus Christ," § and surely he would not prevent the common people from searching the Holy Scriptures, in order that they may judge what that doctrine is which is required of necessity for eternal salvation. It is the privilege of every Englishman to think and judge for himself in matters of religion, and it is a privilege to which he has a rational and scriptural right. "*Sentire quæ velit, quæ sentiat dicere licet.*" || The people at Rempstone are commanded to *take heed what they hear*; and they will take upon themselves to judge whether Mr. Pearson preach true doctrine or false to them, and it is quite right that they should do so, as their eternal salvation depends on their knowledge of true doctrine. We know many thousands of common people who are well able to judge whether the doctrines which they hear at the Church, are consistent with the Scriptures, and with the Articles of the Church, and whether the conduct of the preacher be such as becometh the gospel of Christ. Of this right of judging we know that the common people are very tenacious, and we know that no person on earth has a right to deprive them of it. If the Clergyman at the Church be ignorant of the doctrines

† Page 77.

§ Ordering of Priests.

|| "He may think what he will, and speak what he thinks." This licence must be understood not to extend to any thing that is immoral, or contrary to good government.

trines of the Church, and immoral in his conduct, we dare not say that the common people ought to shut their ears and their eyes, and ought not to judge for themselves of what they hear and of what they see. We fear that false teachers may have crept into the Church, who preach false doctrines, which lead to false practice; and we know that false doctrines and false practice lead to everlasting death.

The eternal salvation of the soul is of infinite importance, and if the way of salvation by Jesus Christ, be not plainly and fully preached to the common people in the Church, they will frequent the Conventicle in spite of all that can be done. If all the clergy of the Church of England, preached the doctrines of the Church of England, which are the doctrines of the Reformation and of the Scriptures, and were really, "Messengers, watchmen, and stewards of the Lord, seeking for Christ's children who are in the midst of this naughty world, that they may be saved thro' Christ for ever,"\* there would be very few Conventicles in the land, and the common people, and all other people in thousands of parishes, would have reason to bless God for his rich mercy in sending them such ministers.

\* The words of the Bishop in the Ordering of Priests.

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### THE WORD OF GOD ILLUSTRATED.

(Continued from page 450.)

**T**HE following remarks on Job xix. 23, 24, extracted from Harmer's Observations, we doubt not will be acceptable to most of our Readers. The passage referred to, according to our Translation is, "O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever." The sense of these words, according to the celebrated Schultens, and Dr. Grey's Notes extracted from him, is this, "Who will write my words! Who will record them in a book! Let them be engraven on some sepulchral stone, with an iron pen, and with lead, so as to last for ever!" The word rock, which our translators have made use of, seems to me to be more just than that used by Schultens. It is certain the original word signifies a rock, in other places of the Book of Job, and never there, nor any where else, in the Scriptures, that I am aware of, doth it signify a small sepulchral stone, or monumental pillar. Nor can the using this term appear strange, if we consider the extreme antiquity of the book of Job; since it is easy to imagine, that the first inscriptions on stone were engraved on some places of the rocks which were accidentally smoothed and made pretty even. And, in fact, we find some that

that are very ancient, engraved on the natural rock, and what is remarkable, in Arabia, where it is supposed Job lived. This is one of the most curious observations in that account of the Prefetto of Ægypt, which was published by the late Bishop of Clogher; and is, in my apprehension, an exquisite confirmation of our Translation, tho' there is reason to think, neither the Writer, nor the Editor of that Journal, thought of this passage.

The Prefetto, speaking in his journal of his disengaging himself at length from the mountains of Faran, says, they came at length, "to a large plain, surrounded, however, with high hills, at the foot of which we reposed ourselves in our tents, at about half an hour after ten. These hills are called *Gebel el Mckatab*, that is, the *Written Mountains*; for, as soon as we had parted from the mountains of Faran, we passed by several others for an hour together, engraved with ancient unknown characters, which were cut into the hard marble rock, so high, as to be in many places at twelve or fourteen feet distance from the ground: and tho' we had in our company persons who were acquainted with the *Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrican, German, and Bohemian* languages, yet none of them had any knowledge of these characters; which have nevertheless been cut into the hard rock with the greatest industry, in a place where there is neither water, nor any thing to be gotten to eat.

"It is probable, therefore, these unknown characters contain some very secret mysteries, and that they were engraved either by the Chaldeans, or some other persons long before the coming of Christ."

The mention of the English, the Illyrican, the German, and the Bohemian languages, might, at least, have been spared out of this enumeration of particulars. It could not be imagined the inscriptions were in any of those languages; it would have been sufficient to have remarked, they were in none of the characters now in use in the East, or in any of those in which ancient inscriptions before known are found written in those countries.

The curious Bishop of Clogher, who most laudably made very generous proposals to the Antiquarian Society, to engage them to try to decypher those inscriptions, was ready to imagine they are the *ancient Hebrew characters*, which the Israelites, (having learned to write at the time of giving the law,) diverted themselves with engraving in those mountains, during their abode in the Wilderness.

The making out, upon what occasion these letters were engraven, might probably be very entertaining to some of the in-

quisitive;



quisitive; I very much question, however, whether we can naturally suppose, this laborious way of writing was practised for diversion. The Prefetto says, they were an hour in passing by these mountains, by which, however, I do not imagine he designs to insinuate, that this whole length of rock is engraven, but only that every now and then there is an inscription, and that from the first which they observed, to the last, was an hour's journey, or three miles; but cutting the letters of these inscriptions into the hard marble, and sometimes at twelve or fourteen feet from the ground, which is the Prefetto's account, could not surely be mere diversion.

When, on the contrary, I consider the nature of the place, there being neither water, nor any thing to be gotten to eat; and compare it with the account Maillet gives us of the great burying place of the Egyptians, which is called the Plain of Mummies, and which, according to him, is a dry sandy circular plain, no less than four leagues over; and when I recollect the account that Maundrell gives of figures and inscriptions, which, like these, are engraven on tables plained in the natural rock, and at some height above the road, which he found near the river Lycus, which figures, he tells us, seemed to resemble mummies, and related, as he imagined, to some sepulchres thereabouts: I should be ready to suppose this must be some very ancient burying-place.

But be this as it will, it is certain there are in Arabia several inscriptions in the natural rock; that this way of writing is very durable, for these engravings have, it seems, outlived the knowledge of the characters made use of; the practice was, for the same reason, very ancient, as well as durable; and if these letters are not so ancient as the days of Moses, which the Bishop of Clogher supposes, yet these inscriptions might very well be the continuation of a practice in use in the days of Job, and may, therefore, be thought to be referred to in these words of his, "O that they were graven—in the rock—for ever!"

[To be continued.]

The WORKS of GOD DISPLAYED.

OF THE CAUSES OF EARTHQUAKES.

(Continued from page 452.)

**I**NQUIRING into the causes of Earthquakes, in our two last Numbers, we laid before our Readers three hypotheses, and observed, that if a particular solution of the various phenomena be required, every one of them will be found deficient. To shew that this observation was not made without reason, let it be inquired, 1. If, according to Dr. Stukeley's hypothesis, the electric matter be lodged only on the surface of the earth, or but at a

Small depth below, how are we to account for those violent effects which often take place in the bowels of the earth? In the earthquake at Lisbon, a large quay sunk to an unfathomable depth. We are certain that the cause of the earthquake must have been below this depth, however great it was, and have opened the earth for an immense way downwards. At the same time a hill in Barbary clave asunder, and the two halves of it fell different ways. This shews, that the cause of the earthquake operated not on the surface of the hill, but on the solid foundation and contents of it; nor can it be explained by any superficial action whatever. From what the miners at Eyam-bridge in Derbyshire observed, it is also evident, that the shock was felt at the depth of 396 feet below the surface of the ground more than at the surface itself; and consequently there is all the reason in the world to think that the cause lay at a depth vastly greater.

Again, tho' the earthquake at London was supposed to begin with a black cloud and shower; yet in that of 1755, the effects of which were incomparably greater, the air was calm and serene, almost in every place, where it was felt. It doth not appear that there is at any time a considerable difference between the electricity of the atmosphere, and that of the earth, or indeed that there can be so. For if the earth is electrified more, and the atmosphere less, there are innumerable points on the surface of the earth, which must be imperceptibly drawing off the superfluous electric matter into the air. The vapours also, with which the atmosphere abounds, would always be ready in the same service; and thus thunder and lightning might, indeed, sometimes be produced, but not earthquakes. But, lastly, Neither the air nor the earth does always shew any remarkable signs of electricity before earthquakes happen. For, the summer before the earthquake at Manchester in 1777, there had scarce been any thunder, lightning, or other signs of electricity in the atmosphere, and vegetation had been extremely backward; and according to the best accounts, the weather continued remarkably fine. For these reasons, Dr. Stukeley's hypothesis seems not to be satisfactory.

That of Signior Beccaria is not, indeed, liable to the above-mentioned objections; but seems highly improbable on another account. The atmosphere is known to be a substance through which the electric matter makes its way with the utmost difficulty. It is a vastly worse conductor than water or moist earth. If, therefore, the equilibrium of this fluid be lost in the bowels of the earth, it is impossible to give a reason why it should not rather go to the places where it is wanted thro' the earth itself, than thro' the atmosphere. Besides, if this were the case, the shock of an earthquake could only be felt at those places where the electric fluid issued from the earth, and where it entered. All the intermediate

mediate places ought to be free from any shock, and to be sensible only of a violent concussion in the atmosphere; but of this we have no example in any history of earthquakes whatever. Dr. Priestley's hypothesis is liable to the same objections with that of Dr. Stukeley; for any superficial operation will never account for those effects above-mentioned, which take place at great depths below the surface.

*(To be concluded in our next.)*

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The PROVIDENCE of GOD ASSERTED.

*To the Editor.*

Dear Sir,

THE following circumstance happened at a place where we regularly preach; an account of which I received from a person of undoubted veracity, who was an eye and ear-witness of the facts herein recorded. Should you think it calculated to illustrate the Providence of God, it is at your service for insertion in your justly esteemed Miscellany.

*Belper, August 5, 1807.*

W. DIXON.

Awful End of a PERSECUTOR.

THE subject of these remarks resided in a village in this circuit. During a great part of his life, he was an inveterate enemy to all righteousness. The Methodists were the particular objects of his displeasure. Abusive language, horrid oaths and imprecations were generally used by him, when speaking either to or of them. The adjoining house to that in which he lived, was occupied by a religious family. When they, together with their neighbours, were engaged in the sacred employment of prayer and praise to the Most High, he was so enraged against them, as to go to the windows, and threaten to break them if they did not desist; using such abusive language, as gave the good people of the house reason to believe it unsafe to continue their religious exercises. At the place where he lived, a Chapel had lately been erected by the Methodists, which very highly offended him, and gave fresh cause for manifesting his hatred to them. He had various contrivances to perplex and trouble the people who were the objects of his hatred. But while he was imagining mischief, forming wicked designs, and "breathing out threatenings" against the followers of Jesus, the Lord put his hook in his jaws, and by an awful Providence proclaimed, "Hitherto shalt thou go but no further." One day, while driving his team past that of his neighbour's, they got entangled; and he was run over by one of the wheels. The hurt he then received occasioned his death.

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He was taken home, languished a few days in the most exquisite sufferings of a rapid mortification, then closed a wicked life, by a painful death, being a mass of corrupted matter, and a spectacle too shocking to approach! Verily there is a God who judgeth in the earth! How impressivè are the words of the wise man! "Frowardness is in his heart, he deviseth mischief continually; but soweth discord. Therefore, shall his calamity come suddenly; suddenly shall he be broken without remedy," Prov. vi. 14, 15. Hear this, and tremble, ye stout-hearted sinners, that are far from righteousness; lay down your arms of rebellion, and turn to the Lord, lest "he tear you in pieces, and there be none to deliver."

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To the EDITOR.

Dear Sir,

I AM uncertain whether the following short Narrative more illustrates the *Providence* or the *Grace* of God. If you judge it worthy of a place in your instructive Miscellany, you may lay it before your Readers in what department of your Work you please.

I am, &c.

THOMAS BARTHOLOMEW.

JOHN BROOK, who was born at Batley, near Birstal, was, from a child, of a mild disposition. When about ten years of age, he was put apprentice to the business of a Clothier, and, during his apprenticeship, was frequently under serious impressions. After he had learned his business he settled in Pudsey, and for industry in business, and frugality in the management of his temporal affairs, he had very few equals in his neighbourhood. As soon as his children could walk, he took them with him on the Lord's-days to the house of God, which he constantly attended, and good impressions were made on the mind of one of them when only 13 years of age.

Mr. Brook's first wife dying of a consumption, while she lay dead in the house, he was greatly affected with his situation, being left with six children, and the eldest only eleven years of age. And he had, withal, such a sense of his state, as a lost sinner, that he was seized with fear and trembling, so that he was scarcely able to stand. At that time these words were applied to his mind, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you," Matt. vi. 33. He then covenanted with God to seek him with all his heart, and what is very remarkable, before his wife's corpse was taken to the grave he was made a partaker of God's forgiving love. He

soon joined the society in Pudsey, and generally went on his way rejoicing in the God of his salvation. God also so blessed his industry, that he provided sufficiently for his six children, continuing a widower for six years. Whatever he was engaged in when the time came to attend the means of grace, he laid all aside that he might meet with God, and have communion with him: and thus he continued to the day of his death. In the year 1782, he removed from Pudsey to Carnington, where there was then no Society. But the Lord soon raised up some to fear and love him, and meet with each other. In the year 1786, he was made the leader of a Class there, and truly, as a shepherd, he tenderly watched over the little flock committed to his care, and whenever any of his neighbours manifested a concern to flee from the wrath to come, he was ready to direct them in the right way: and in seasons of affliction, when any wished him to visit them, he was not backward to engage in that labour of love.

In the year 1801, he gave up his business to his youngest son, and from that time enjoyed more intimate communion with God than before, his mind being almost wholly taken up with divine things. Though now advanced in years, yet being more at liberty from worldly affairs, he attended the means of grace more than ever. And was a man so full of faith and love that he became quite a pattern to believers. The last winter while going up a ladder, it gave way, and he was so hurt by a fall that he was confined to his house for a season: but was very happy in his soul, and when he was able to meet among his friends again, evidently shewed that he had gained more of the mind of Christ.

On the morning of the day on which he died, one of his sons who met in class with him, overtook him on the road, as he was going to the meeting, and asked him how he was? His answer was, "but poorly," and he complained of inward pain. In the afternoon he attended a Love-feast at Birstal, with a son, who had come from another village, called Farsley, to see him. This was the first time the old man had seen him, since the son's conversion, which was occasioned by a dream he had fourteen weeks before, in which dream he thought he saw his father die. This son spoke concerning his experience in the Love-feast, and when it was over returned to Carnington with his father. At six that evening, in the prayer-meeting, the Father exhorted and prayed for the last time. The son from Farsley and another went with him from the place of meeting to his house. He got his supper, and soon after complained of being sick, and having a pain in his stomach. One of the sons said, (three being present) "I believe my father will die suddenly in some of these attacks." "Yes," answered the son from Farsley, "by my dream he will not live long." The other said, "What didst thou dream?" He said,

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“I dreamed I saw my father die,” &c. While he was repeating the words, the good old man bowed his head, and gave up the ghost.

N. B. This dream, which the son had at Farley so alarmed him, that he got out of bed, and called on God as soon as he awoke. And from that time he had no rest, till he was made a partaker of God's pardoning love, which was about a fortnight after his dream. Several things occurred to render it very inconvenient for him to see his father at the time here specified, yet, as if thro' a supernatural influence on his mind, he broke thro' them all, and thus his dream was verified respecting his father's death. For “God speaketh in a dream in a vision of the night, when deep sleep falleth upon men.”

T. B.

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The GRACE of GOD MANIFESTED,

In an Account of Mr. WILLIAM WHEELER.

To the EDITOR.

Dear Sir,

HAVING engaged to preach a funeral sermon for Mr. William Wheeler, who had been a member of the Methodist Society in Gloucester for near twenty years, and for some time a Leader and Trustee, I drew up the following short account of God's merciful dealings with him, and read it at the close of the sermon to a large and attentive congregation. If you think that it may be useful to any of your numerous readers, you will please to give it a place in your excellent publication, and in so doing you will much oblige the Friends of the deceased, and your's most sincerely,

J. M. BYRON.

Mr. WILLIAM WHEELER was born in Gloucester on the 23d of March 1762. His parents were members of the Established Church; but, according to his own account, he lived for near 24 years, not only without God in the world, but actuated by an uncommon degree of enmity against all who appeared to love and serve him, and this he was not ashamed to make manifest on all occasions.

Strange as it may appear, it was his hatred to the cause and people of God that induced him first to go and hear the preaching of his word. And this was the very evening on which it pleased God to meet him in mercy and not in judgment. A neighbour of his, who attended the preaching in Gloucester, had frequently invited him to go and hear for himself; but he constantly refused. Still, however, our friend continued to solicit him, until, at last, Mr. Wheeler consented to accompany his neighbour to the chapel.

but with an intention of taking him to a public house after the meeting was over, in hopes of making him intoxicated, that he might have wherewith to reproach the Methodists. Such was the spirit in which he went to the house of God!

The first thing that arrested his attention was the appearance of the Preacher. He said he had never seen a countenance so heavenly before. The first hymn that was sung was, "Come, ye that love the Lord, and let your joys be known," &c. While the congregation were singing this hymn, he felt a conviction that he was in a lost and undone state, and that for the first time in his life; inasmuch that he was truly sensible he neither knew, feared, or loved God, as the hymn expressed: nor had it ever entered into his thoughts that it was either his duty or privilege so to do. During the time of prayer, he was violently agitated, and under the sermon was more and more convinced of his sins and rebellion against God! But here again the enemy of mankind strove to counteract the gracious designs of God, by tempting him to think that a person, who was in the Society and well knew his manner of life, had informed the preacher concerning him. Several times during the service he rose from his seat to call on the preacher to name the author of the information he had received, but something prevented his speaking out. As soon as the meeting was ended, he followed the preacher home to his lodgings, that he might be satisfied who it was that had made so free with his character, being determined, at the same time, to be avenged on the informer. When he entered the apartment where Mr. M. was, who had been preaching, he felt an uncommon awe rest upon him. And, unable to speak a word on the subject intended, he only made an awkward apology for intruding, and withdrew, fully convinced that what he felt came from God, and not from the knowledge or information of any human being.

He now began to use the means of grace with all diligence, and to forsake his sins and sinful companions. Every one that spoke of the mercy and love of God to the lost race, was to him very precious. But he longed for the return of that preacher under whose ministry he was awakened. Gloucester circuit was then what is called a six week's Circuit. So that each preacher could only visit it once in that time. The long-wished for period arrived and Mr. M. preached again. Mr. W. now found much encouragement to hope in the Lord. But he had such a sight and sense of his past sins, of mercies abused, and time mispent; that the remembrance of these things was indeed grievous, and the burden thereof intolerable to be borne.

It was published that there would be preaching again at five o'clock the next morning. Behold! the man that had only six weeks before hated and despised the pious, now longs to meet

them in acts of devotion! He that went to a place of worship, in the spirit in which Satan went among the sons of God, to accuse them, now longs more for the favour of the Lord than for the morning. And he only wished for the morning that he might wait upon God. He arose long before it was light that he might call upon, and invite his neighbours to go with him, and hear the man that had told him all things that ever he did. He called on the same friend that had invited him before: and while he was at his door, a light seemed suddenly to shine around him, so that all the place was enlightened, a circumstance which he never forgot to his dying day. He went to the house of God with great expectation, and that morning experienced a sense of the forgiveness of all his sins. And that this was not mere imagination or a spark of his own kindling is evident by the blessed fruits that followed. He declared to me on his death-bed that he never lost a sense of the blessing which he received that morning, although it was near twenty years before his death.

Having found the knowledge of salvation among the Methodists, he judged it to be both a duty and privilege to unite himself to their society. He considered Christian fellowship as a mean ordained of God for the end of gaining grace and increasing therein, and in this fellowship he continued to his death, meeting itatedly with his brethren, till confined by the illness that ended in his dissolution. His zeal for the glory of God and the salvation of his fellow-mortals, was evident to the last. Neither would he serve God with that which cost him nothing. He laboured to do good to all, but especially to the household of faith. He lead a class, and, for some years past, was a Trustee of the Chapel, and every labour of love that it was in his power to perform, he cheerfully put his hand to.

Shortly after my coming to Gloucester, Mr. Wheeler appeared to have symptoms of a consumption upon him, with a severe cough, which prevented him from being so active in the outward duties of religion, as he had been. Yet I used to admire his attention to the work of God, the support of the gospel, and every thing that related to the prosperity of Zion. Indeed, to the last, his conduct manifested that he would rather be a door-keeper in the house of God, than dwell in the tents of wickedness.

In the first part of his confinement, his thoughts were much occupied about the settling of his temporal concerns; but as the affliction increased, and eternity appeared in view, all that was earthy or of this world, fled away as chaff before the wind, or darkness before the rising sun. April 30, (being the Wednesday before his death) in conversation with me, he observed, "I have had a happy night, and a blessed day in communion with my

God.



God. Oh! the great, the precious promises that I have had applied to my mind, since I have been on this bed! I find God to be a covenant-keeping God, and a precious Saviour, and he will take me to glory!" In the morning of this day he broke out in a rapture of prayer, and altho' exceeding weak, he continued to pray for some time with great fervour. A Lady present being a stranger to all prayer of this kind, asked how she might procure the prayer, for she said she never heard such a prayer in her life. Our dear friend answered, "We do not confine ourselves to forms in prayer: we seek the Spirit of the Lord to help our infirmities, and the Lord gives it to us. It was by the assistance of his blessed Spirit that I prayed in your hearing."

It is not possible for me to relate more than a small part of the good and profitable sayings which our friend uttered in the few last days of his affliction. On Sunday night before his death, he sung and prayed almost all the night, altho' he was so exceeding weak that he could scarce speak above his breath. On Monday morning he awoke a friend by singing aloud, "My Jesus to know, and feel his blood flow," &c. Thro' the whole of this day, he exhorted all that came near him to live to God, and to live under a sense of his existence and presence. To his sister, Mrs. H. he said, "Live to God, rely on the promises of Jesus: he is faithful: he has promised salvation, and there is salvation for you: I feel a full salvation." The morning before his dissolution, he said to a friend, "I shall be in glory this night," and then broke out in prayer, saying, "O most great and gracious Lord, Governor of the Universe, in thy hand is all power—" here his voice failed. He continued praying, however, but his words could not be understood.

At ten o'clock at night I visited our dear friend for the last time. I spent some time in silent prayer, and found God to be very present and gracious. Here I saw a Christian triumphing over this present world with all its hopes and fears, over Satan and all his temptations, and over nature in ruins: a poor emaciated body worn to a mere skeleton by a long, a severe consumption! In a word, his triumph was complete over death and hell, and his confidence and assurance of heaven strong thro' the Lord, and the power of his might. His taking his last and long farewell of an aged father, an amiable and pious wife, and her four children, and several other friends, was a most affecting scene! While he could speak, he talked to them of the goodness of God in redemption; and exhorted them respectively to live to God, and be kind to each other.

When his speech failed, still retaining reason, which he did to the last, he looked at us with a pleasant and expressive countenance, and lifting up his dying arm, as if to grasp the prize, he en-

deavoured to make us sensible of the heavenly prospect he had before him. "See! See!" said he, in broken accents, pointing with his hand. He then continued for some time, in a kind of prayer, or rather converse with the invisible Fountain of Life and Being. And the last words that he uttered so as to be at all understood, were, "I am coming: I am coming." Thus, with a composed dignity and superiority to death and the grave, his redeemed spirit took its flight from this state of sin and sorrow to that blessed world where there is fulness of joy and pleasures for evermore, May the 7th, 1806, aged 44, and near twenty years born of God thro' grace. The text I made choice of for his funeral sermon was then the language of my heart, and is now my prayer, "Let me die the death of the righteous, and let my latter end be like his."

J. M. BRON.

Gloucester, June 5, 1806.

### MISCELLANEOUS.

*To the Editor of the Methodist Magazine.*

Dear Sir,

**A**MONG the multitude of periodical publications, which are now issued into the world, I have chiefly confined myself to the reading of two, viz. the Methodist and the Evangelical Magazines. These two Miscellanies I have regularly perused, and that with some degree of attention, from their first commencement. In the latter, as well as in the former, I have met with many things which have both pleased and edified me. But I have frequently been not a little struck to observe a great want of more accurate information, or of candor and ingenuousness, in some of the accounts given therein of the opening of places of worship, and the ordaining of ministers to officiate therein. You lately noticed a very erroneous account, which appeared in that Magazine, respecting the small number of gospel ministers in the provinces of Connaught and Munster, in Ireland, and the scarcity of Bibles even in Protestant families, &c. With respect to this last particular, permit me to observe that, whatever may be the case with regard to *Papists*, among whom I have no acquaintance, I will venture to say there is not one Protestant family in Ireland in fifty, perhaps I might say not one in an hundred, without a Bible. I am glad to find that the notice which you took of these matters has produced a sort of recantation of that unfair representation of the state of things in Ireland. But, Sir, I wish to call your attention to several other mistakes of a similar kind. For instance, in the Magazine for January 1801, we meet with the following information, "On Wednesday, September 17,

1800,

520 Remarks on some Articles in the EVANGELICAL MAGAZINE.

1800, the Rev. Samuel Bradley, late student at Rotherham Academy, was set apart to the Pastoral Office of the Independant Church at Doncaster." After the usual, and, I think, uninteresting detail respecting who *read the appropriate Scriptures*, who *prayed the ordination prayer*, who *addressed the congregation*, &c. &c. &c. We receive this gracious information. "The extraordinary circumstances of the unexpected rise and progress of this infant cause rendered it peculiarly interesting. Doncaster and its neighbourhood were not favoured with evangelical preaching before the year 1798." Now, Sir, the Methodists, as you well know, have had a chapel in Doncaster near forty years. And if preaching *Christ crucified*, and *made of God unto us Wisdom, Righteousness, Sanctification, and Redemption* be evangelical preaching, such preaching has been in Doncaster above forty years.

In the Number of the same Magazine for July 1802, page 291, a similar circumstance is insinuated respecting a Chapel opened at Garforth, seven miles from Leeds. "About two years ago," it is said, "Mr. J. of Hammerton, obtained leave to preach at an house in this village. The gospel was favourably received."—observe, Sir, as if it had never been preached there before—"which induced the conductors of the Itinerancy, lately instituted at Leeds, to attach it to their circuit. The number of hearers increasing, the prospect soon became so flattering, as to suggest the expediency of erecting a place of worship." Here again the Methodists have preached, and have had a Society, or, to give it the more honourable, and, with some, more fashionable appellation, a *Church*, for above thirty years. The fact here was, some of the members of the Methodist Society and congregation, became irregular in their conduct. The scriptural way pointed out to them by their own preachers was too narrow for them, and they were glad to embrace a system which appeared to offer them a greater latitude of conduct. But I am pretty certain no great honour, as yet, has been done to the new chapel.

Again, in the Magazine for March 1794, page 118, we have this intelligence. "The town of Ashton, in Lancashire, had been long destitute of gospel light, eminently the seat of prejudice and enmity; it pleased the all-wise and gracious Head of the Church to dispose the minds of some neighbouring ministers to seek a place where they might preach alternately for a time, by way of proving the spirits of the people, and the designs of providence. After several fruitless attempts, a commodious room was provided: and on the 1st of August, the Rev. N. B. of Delph, and the Rev. T. K. of Manchester, preached; and since this period, the place has been attended beyond expectation." Now the Methodists have had a chapel and a considerable society for near thirty years in the small town of Ashton. Time was when the  
enmity

enmity against the truth rose very high in Ashton, and when the Methodist preachers preached at that place almost at the peril of their lives; but at the time referred to above, there was quietness enough, and several respectable families had received the truth. So that here again those gentlemen had entered into the labours of such as had gone before them.

I will only add one instance more. In the Supplement to the Magazine for 1805, page 615, we read, "October 23, the Rev. Mr. Alexander was ordained pastor of the Independent Church, lately formed, at Prescot, Lancashire. It may excite the gratitude and prayers of our readers in the behalf of this little Christian Society, when we inform them that we can discover no traces of the period when the gospel was preached in its purity in this town, till within these very few years past." If the above description of the purity of the gospel be just, it has been preached in Prescot about forty years, and the Methodists occupied the very place, in which the Independents now preach, many years, till it became too small, and then they built a new chapel in which they have preached the pure gospel for more than two seven years, and lent them the use of it for the ordination of Mr. Alexander. Now, Sir, what are we to think of such accounts? I have read the Methodist Magazine from its beginning; but if I had found so many wrong representations during those 28 years, as I have noted in the Evangelical, its credit would have been greatly shaken with me. The particulars which I have here stated, I know to be true, and how many other instances of misrepresentation of a similar kind there may be, I cannot tell.

Now, what can be the reason why such erroneous accounts are permitted to appear in that publication? Is it for want of better information? This need not be the case. Doncaster is but twelve miles from Rotherham, where the Independents have a large interest; Ashton is but eight miles from Manchester; Garforth is but seven miles from Leeds, and Prescot only eight from Liverpool. From all the above capital places their information might have been accurate. Is it advancing the cause of the Redeemer to attempt sowing contention amongst a people already gathered out of the ungodly world? I observe, that it is stated in this same Magazine, that Missionaries are sent into Cornwall. Now, I apprehend, for more than twenty or thirty years past, there is not a town in Cornwall nor scarcely a village in which there is not a Society of Methodists. Is it not likely, then, that these Missionaries are about to enter into other men's labours, to build on other men's foundation, and avail themselves of things made ready to their hands? There is, indeed, yet ample scope for missionary labours even in England, without any one's interfering with the labours of such as have borne the burden and heat of the day. Let each

party do its best, not to rend or divide people already united in Christian fellowship, nor to defame others, or hinder their usefulness, but in calling poor sinners out of darkness into marvellous light, and from the power of Satan unto God.

I am, Sir, your affectionate Servant,

*Amans Veritatis.*

Liverpool, March 17, 1807.

OBITUARY.

(Continued from page 474.)

SEPT. 16, 1806, died SARAH BATTINSON, late of Colne in the county of Lancaster. She was awakened when she was about nineteen years of age, under the ministry of the late venerable and pious Mr. Pawson at Orton, near Barnoldswick in Lancashire, whilst he was preaching from Isaiah xlix. 9, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, shew yourselves," &c. She soon after obtained peace with God, and joined the Methodist society; but suffered much from a family, with whom she then lived as a servant, in consequence of her union with, and firm attachment to the Methodists, particularly on account of her rigidly adhering to the doctrines of the gospel as taught by them, respecting General Redemption. But she was enabled, by the grace of God, to continue firm to her profession, and to abide where she had been called; and however reproached and persecuted, she found it her duty and interest to go quietly on her way, letting her light shine before men. Thus she was enabled to live down, that flood of calumny and opposition she was called to pass through, so that her enemies, and the enemies of the cross of Christ, were constrained

to acknowledge that the grace of God had possession of her heart, and influenced her life and conduct. At the age of forty-four, she married Adam Battinson, a man who truly feared God, and whose religious principles coincided with her own. They lived together near twenty years in harmony and love, and in possession of the faith and hope of the gospel:

Her affliction was long and painful. She had lost the use of her eyesight near twelve months previous to her death, and for the last two or three months, she was chiefly confined to her bed. During this long and tedious affliction, she found her mind variously exercised; but, in general, was kept in peace, her will being resigned to God, and her hope full of immortality. She felt exceedingly the loss of her husband, as it pleased God to take him to himself in the beginning of her illness, (a short account of him is published in the Magazine for March 1807.) I had the satisfaction and advantage of visiting her several times, and of witnessing her unshaken confidence in God, perfect resignation and full assurance of hope.

Z. TAFT.

October 12, 1806, died at Longing near Barnoldswick, in the county of Lancaster, in the 63d year of his age, JAMES WATSON,

**SON**, a pious good man, who had been an ornament to his profession, and a steady follower of the Lord Jesus Christ, for upwards of thirty years, during which time he was a member of the Methodist society, and always esteemed it an high honour and privilege so to be. Would to God that all our brethren beheld it in the same light! They would then eagerly seize every opportunity of meeting with their fellow-sufferers, on this side the grave, to hear of their trials, conflicts and conquests, expecting, in a short time, to associate with them in another and better world. Brother Watson's attendance on the means of grace, was steady and constant, and in him the grace of God discovered itself in those suitable tempers, and in that conversation and deportment, which become the dignity and purity of the Christian character. He was much esteemed and rendered useful in an official capacity, in the exercise of those talents and graces with which God had endowed him, particularly as a helper in the class, in which he met, & in public prayer-meetings. During the last six years of his life, his depth of piety and closer walk with God were more manifest. And as he expressed stronger confidence in God, and an increasing love to him, his zeal for his cause, and for the salvation of his fellow-creatures were greater in proportion. Tho' his affliction was only of a few days and very severe, yet as he had lived, he died in peace with God and all mankind.

Z. TAFT.

October 8, 1806, died at Inverness, DONALD M'DONALD,  
 3 W 2

aged eighty-six years and eleven months. He had been a steady and upright member in the Methodist society, about thirty years. Before his conversion to God, and when very young, he was remarkably moral in the whole of his deportment: and continued to maintain an unblemished character thro' life. He had a deep sense of the intrinsic evil of sin, before he became acquainted with the Methodists, but it was by attending the ministry of their preachers in Aberdeen, that he was first convinced of the absolute necessity of a change of heart, in order that he might be truly happy here, & hereafter. Removing with his family from Aberdeen, to this place, he and his wife, (who had been a member of the Society about six months before they left Aberdeen) were among the first persons, who were joined in society here, when a society was first formed by Mr. D. Mc Allum. Having obtained that peace and comfort which his soul had long intensely desired, he was never known, afterwards, to doubt of his acceptance with God, murmur at any of his dispensations, or be unhappy, to the moment of his death! He was diligent in attending all the means of grace, until, thro' the infirmities of old age, and the want of hearing, he was deprived of that pleasure, being no longer able to hear the word, or join with his people in the praises of God. The affliction which terminated in his death, was at the beginning very severe, being an inflammation in his lungs. But his patience was invincible, his resignation entire, his confidence unshaken, his hope full of immortality, and his soul inexpressibly happy in God, until death

death put a period to his peaceful, loving, and happy life.

He continued to retain his reason and speech to the last, and frequently repeated the well known lines,

“I'll praise my Maker while I've breath,” &c.

He exhorted all who visited him in his affliction to live to God, and prepare for eternity, and having cheerfully done and patiently suffered the will of God below, he bid adieu to this vale of tears, that he might enter into that rest and glory, which God hath prepared for them that love him.

J. MEEK.

#### MISSIONARY INTELLIGENCE.

**I**N our last Number we published two important Letters from Liverpool, Nova-Scotia, and in our Number for July one from the City of St. John, New-Brunswick, giving an account of a great revival of the work of God in those places. It appears by a Letter from Mr. Black, dated, Halifax, Nova-Scotia, May 16, that a similar revival had taken place in most other parts of their District. “The awakening and reformation at Liverpool,” says he, “extends to neighbouring places, and all along the shore westward, for above 100 miles, and amongst people of different denominations: and it still continues.” Mr. James Mann writes from Barrington, March 30, “The Lord is carrying on a blessed work in this place: A good number are under awakenings, and several have found peace with God. We had a blessed time yesterday both at the ordinance of

baptism and also at the sacred Supper of the Lord. I baptized nine adults. Several others are about joining us.”

Speaking of Halifax, Mr. Black observes, “Our congregations are larger than ever, and deeply attentive. We have lately followed several of our pious Christian friends to their graves, who have left behind them the most comforting testimonies of an overcoming faith, by which the horrors of the gloomy grave were dispersed. And, in triumphant hope, they have entered the joy of their Lord. One of these, Mrs. Eliz. Leiger, had been about fifteen years an ornament to the society, conducting herself at home and abroad as a woman professing godliness. She was, indeed, a pattern of meekness, patience, diligence, and prudence. Like Enoch, she *walked with God*. And before her departure, and in general, for many years, like him she enjoyed the *testimony* of her divine Master that she *pleased him*. I shall only add further, upwards of two hundred members have been added to our number in the late revivals. And we are longing and praying that the same work may be carried thro' all the Circuits.”

W. BLACK.

#### NEVIS: WEST-INDIES.

Extract of a Letter from THOMAS ISHAM, to the Missionary Committee.

Dear Brethren,

Nevis, May 1, 1807.

**I**T is thirteen years, this day, since I arrived in the West-Indies, and, glory be to God, I have experienced

experienced him to be such an one as his word declares him to be. And, thro' his blessing, I expect my feeble endeavours to promote his glory, and the good of my fellow-creatures, have not been in vain. On the 17th instant, I shall have been in this island two years, and thanks be to God that I have experienced his love, and the friendship of the people, in general, in and out of society. This is a pleasant circuit to labour in. We have peace and love in our Zion, large congregations to hear the word of eternal life, a healthy situation and a comfortable dwelling place. On several accounts I am very partial to this place; and my dear wife, three children and myself enjoy a good degree of health. Thanks be to God for all his mercies! My dear spouse joins me in love to you all, and we pray that the Almighty may impart to each of you and yours, all that is calculated to make you happy & useful in life, victorious in death, and glorious in eternity.

I am, &c. THOMAS ISHAM.

We add to the above, that the principal inhabitants in this Island treat the Preachers with respect, and several persons of repute are in the society, which consists of between 13 and 14 hundred members. It is divided into Classes, (as the Societies are in other parts of the Methodist connexion) which are met weekly, and watched over by twenty Leaders. They have also one Local Preacher, who preaches and exhorts occasionally, besides the two Missionaries who steadily labour in the word and doctrine; and two Stewards who manage the tem-

poral concerns of the Society. They have one chapel in town and one in the country, which are both attended by large congregations. Their mode of proceeding is as follows. On Sunday mornings the preacher at each chapel makes use of the Form of Prayer, abridged by Mr. Wesley, from the Common Prayer-Book of the Church of England. He then preaches and afterwards attends several classes. At four o'clock in the afternoon the Preacher in town preaches again, and then meets the Bands, when the people speak freely of their experience in the grace of God.

The Preacher in the country rides from the chapel to a distant town where he preaches in the evening and afterwards meets a class. Every morning in the week they have public service in the chapel in town; on Monday nights, a Prayer-meeting and an Exhortation from one of the Preachers; on Wednesday-nights public preaching, after which the Stewards and Leaders are met. On Thursday nights several classes are met in the chapel, and on Friday nights they have public catechising, accompanied with an Exposition of the Scriptures, and an Exhortation. The Missionaries alternately visit different estates on Thursday, Friday, and Saturday, and once a month they administer the sacrament, in the chapel in Town, after the afternoon service,

#### IRELAND.

Extract of a Letter from Mr. ANDREW TAYLOR, to the Rev. Dr. COKE.

(Continued from page 383.)

THE day we spent at Kilarney, two souls were brought to God,



God, and the whole of the congregation seemed to be engaged in fervent prayer for mercy. In Castle-Island we preached to a very respectable congregation in a fine large room in the Barrack. While we were singing the hymn, I perceived a lady laughing. This caused me to stop, and speak a little on the necessity of staying our minds on the Lord, which, I think, had the desired effect. At the time of preaching I perceived this same lady, covering her face with her hat, and during prayer, she was constrained to cry aloud to God for mercy. An officer also was in great distress, but did not cry out as the poor lady did. It was truly affecting to see the whole of this gay congregation engaged in solemn prayer to God. While we were in Aughadown, a considerable number were converted to God, and the society was increased. In Bandon also we have an increase of number, and some conversions, and one papist, seems to have for ever done with popery, having joined our society, and being now engaged in earnestly seeking the Lord. The priests in this place have their people in complete subjection. Tho' there are none of them who are afraid to break the laws of God, yet, to a man, they are afraid of breaking, in the smallest degree, the commands of their priests. This is the only place we go to in which the people pass by instead of stopping to hear us at the time of preaching, which shews the diligence of their teachers, and the influence they have over them,

When we came to the town again, we heard that these gentlemen had taken great liberty in speaking to their flocks concerning us, representing us as the false prophets which our Lord said should come. "And will you listen to these deceivers," said they, "who speak against our holy Church, and against purgatory? You all know you want a purgatory. What would become of you if you had not a purgatory?" Therefore, hearing this, when we went to the street, and began to preach, we endeavoured to draw the line between popery and protestantism, and pointed the people to Jesus, the Lamb of God, which taketh away the sin of the world. And while brother Graham was preaching, one woman was deeply affected, and began to cry earnestly for mercy. The next day, being the sabbath, we had a blessed season in preaching abroad, and then published for service in the House, which was too small for the congregation that attended. After this day the priests became quite alarmed, and one of them, a Jesuit, signified in different parts of the town that the next time we came to the street, he would come, and silence us by his arguments!!! Brother Graham was now ill, and I had intended leaving the town: but several friends coming to inform me of the Jesuit's intention, I was induced to remain until the following Sunday, lest the public should think that I was afraid to encounter a Popish priest. The hour came, and we went to the place.

place: Brother Graham, though unwell, went with me, and preached from, "Take heed unto thyself, and unto thy doctrine," &c. which was an excellent introduction to what I had to say. I spoke for a considerable time, and the God of truth assisted me to declare his truth, before a vast crowd, which came from all parts of the town and from different parts of the country, to hear the Priest and the Methodist Preacher dispute. The Jesuit, however, it seems, thought better of it, & so declined coming: in consequence of which, I was suffered to explain my text, I hope to the satisfaction of the people who heard me. Since that time, neither the priests nor their people, as far as we know, have said any thing about us.

We were three times in Cork. The first time, we had a blessed opportunity in preaching, which, I have reason to think, will not soon be forgotten. The next was still better, because we had more people; but the mob strove to disturb us. Some stones, and other things were thrown, which, however, did not injure us in any degree. And notwithstanding there was a little noise, thousands heard with great attention, and since that day, some respectable people in Cork, who never attended our chapel before, have become very constant hearers of the word.

(To be concluded in the next.)

## LONDON.

WE are sorry that want of room has so long prevented us from informing our Readers, that a Society for the suppression of Vice was established

some months ago in the parishes of St. Leonard, Shoreditch, and St. Luke, Middlesex, "for the purpose of giving effect to the laws made for the protection of religion and morality, when friendly admonition has failed of success." The particular objects, to which the members of the society have directed their attention, are the profanation of the Lord's-day, by carrying on of trades, working at ordinary callings, vending goods, &c.; false weights and measures; riotous and disorderly houses; lewdness, drunkenness, and profane swearing.

This society is under the direction of a President, a Treasurer, a Secretary, and a Committee of thirty, chosen in equal numbers from the two parishes; to whom are added the Vicar of St. Leonard, and the Rector of St. Luke's, for the time being.

The Funds of this Society are raised by annual subscriptions, donations, bequests, and public sermons; and are partly employed in rewarding peace officers, who are found to be vigilant and active in the discharge of their duty; and partly in printing and circulating abstracts of the laws made for their guidance, and such penal statutes as the lower orders are liable to violate from their want of information.

The Society, at its first establishment, issued a temperate and judicious Address to the Inhabitants of those parishes, explaining the nature of the institution, and calling on them to aid its design. And they have hitherto, we believe, conducted all their measures with the greatest moderation, and in strict conformity to the laws of the land, knowing that it is always more desirable to prevent crimes than to punish them.

We should greatly rejoice to see associations of a similar nature, formed in every parish of the United Kingdom; and, are fully persuaded that if formed and conducted with prudence, moderation, and steadiness, they would meet with ample support from all such as have the interests of morality and true religion at heart.

POETRY.

The following little POEM, sent us by a Friend in May last, deserved a much earlier insertion in our Miscellany, and should certainly have appeared sooner, had not some other Pieces, altho', perhaps, not all of equal merit, had a prior claim upon us, as having been much longer in our possession.

— Umbra gerit civili tempora quercu.

**L**o, where the Son of Chatham sleeps,  
In solemn pomp Britannia weeps,  
To unblench'd honour true;  
And lo, she bids her banner wave  
And wreathes to crown her NELSON'S grave  
The laurel mix'd with yew.  
'Tis meet she should: With patriot might  
In counsel one, and one in fight,  
His glorious cause achiev'd.—  
But will she slight a living fon,  
Whose virtue hath a conquest won,  
Nobler than valour gain'd, or wisdom e'er conceiv'd?

What tho' to swell his trophied pride  
From Spain or Nile's Egyptian side  
No navies sweep along;  
Nor Gallia shrink appall'd to hear  
Burfing the iron gates of war  
The thunder of his tongue?  
Touch'd by that tongue, of murky hue  
The fiend Oppression starts to view,  
And owns Ithurial's spear—  
Shout, Afric, as the monster flies;  
And see to glad thy longing eyes,  
Bright Faith, and golden Hope, and  
Peace, and Love appear!

Nor thou, Britannia, scorn the strain,  
That hails thee, wash'd from crimson stain,  
More vigorous and more fair.  
Far less the praise, the triumph less,  
Mankind to injure than to bless,  
To ravage than to spare.  
Shame and destruction, like a flood,  
O'erwhelm a city built in blood,  
And stabilised upon wrong;  
But Justice is the purest gem  
That decks a royal diadem,  
As Uriel's visage bright, as Michael's  
buckler strong.

Warm in his Country's cause, a bard  
Remote from cities thus declar'd  
The dictates of his soul:  
When straight a voice, more sweet  
and clear  
Than Alpine honey, on his ear  
In heavenly accents stole.  
"O Mortal, slander may assail  
"The Christian Patriot's course, and  
veil  
"Tho' not obscure his fame;  
"But holiest feelings rule above,  
"And bending at the throne of love  
"Celestial Spirits, smile on WILBER-  
FORCE'S Name."



PILGRIM'S FAREWELL to the WORLD.

**F**AREWELL, poor World, I must be gone,  
Thou hast no home. no rest for me:  
I'll take my staff, and travel on,  
Till I a better world shall see.  
Why art thou loth, my heart? Ah!  
why  
Dost thou recoil within my breast?  
Grieve not, but say, "Farewell," and  
fly  
Unto the Ark, thy heav'nly rest.

I come, my Lord, a pilgrim's pace,  
Weary and weak I slowly move:  
Longing, but cannot reach the place,  
The welcome place of rest above.  
I come, my Lord, the floods arise,  
These troubled seas foam nought but  
mire,  
My soul from sin and sorrow flies,  
To heaven I languishing aspire.  
"Stay, stay," said Earth: "Ah! whither  
hast thou?  
Here's a fair world, what wouldst thou  
have?"  
Fair world! Ah! no, thy beauty's past;  
An heavenly Canaan, Lord, I crave.

Thus Pilgrims, in Time's elder day,  
Weary of earth, sigh'd after home:  
They're gone before, I must not stay,  
Till I with them to Zion come.

Put on, my soul, put on with speed:  
'Tho' long the way, the end is sweet;  
Once more, poor world, farewell indeed!  
In leaving thee, my Lord I meet.

SERENA.

Printed at the Conference-Office, North-  
Green, Warship-Street, G. Story, Agent.





MR. EDWARD TOWLER.

*Aged 40.*

THE  
**METHODIST MAGAZINE,**

For DECEMBER, 1807.

*BIOGRAPHY.*

An Extract from the Life of the Rev. RICHARD BAXTER.

[ *Continued from page 490.* ]

*His applying himself to the Ministry.*

FROM the age of twenty-one till near twenty-three, my weakness was so great, that I expected not to live above a year, and my own soul being under serious apprehensions of the matters of another world, I was exceedingly desirous to communicate those apprehensions to such ignorant, presumptuous, and careless sinners as the world abounds with. But I was in great perplexity between my encouragements and discouragements. I was conscious of my personal insufficiency, for want of that measure of learning and experience, which so great and high a work required.

I knew that the want of academical honours and degrees was like to make me contemptible with the most, and consequently to hinder my best endeavours. But yet expecting to be so quickly in another world, the great concernments of miserable souls did prevail with me, against all these impediments, and being conscious of a strong desire of men's conversion and salvation, and of some competent, persuading faculty of expression, which fervent affections might help to actuate, I resolved that if one or two souls only might be won to God, it would easily recompence all the dishonours which, for want of titles, I might undergo from men.

And indeed I had such clear convictions of the madness of presumptuous sinners, and the unquestionable reasons which should induce men to a holy life, and of the unspeakable greatness of the work, which in this hasty inch of time, we have all to do, that I thought the man who could be ungodly, if he did but

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hear of these things, was fitter for *Bedlam* than for the reputation of a rational man; and I was so foolish as to think, that I had so much to say for a godly life, that men would scarce be able to withstand it, not considering what a blind and senseless rock the heart of an obdurate sinner is. And that old Adam is too strong for young Melancthon, (as was said.) But these apprehensions determined my choice.

I was ordained by the Bishop of Worcester, and had a licence to teach School, for which being examined, I subscribed. Whilst I continued at Kidderminster, it pleased God to give me much encouragement, by the success of my weak but hearty endeavours. When I first entered upon my labours in the ministry, I took special notice of every one that was humbled, reformed, or converted. But when I had laboured long, it pleased God that the converts were so many, that I could not afford time for such particular observations about every one of them, lest I should omit some greater work, but was fain to leave that to their compassionate neighbours, and take notice myself of families and considerable numbers that came in and grew up, I scarce knew how.

All this forementioned time of my ministry was passed under much weakness, which was so great, as to make me live and preach in continual expectation of death, supposing still I had not long to live. And this I found to be an invaluable mercy thro' all my life, for, 1. It greatly weakened temptation. 2. It kept me in great contempt of the world. 3. It taught me highly to esteem time; so that, if any of it passed away in idleness or unprofitableness, it was a pain and burden to my mind. And I must say to the praise of my most wise Conductor, that *time* hath still appeared to me much more precious than gold or any earthly gain, and its *minutes* have not been despised, nor have I been much tempted to any of those sins, which go under the name of *pastimes*, since I understood my work. 4. It made me study and preach *things necessary*, and a little stirred up my sluggish heart, to speak to sinners, with some compassion, as a dying man to dying men.

I shall next record, to the praise of my Redeemer, the comfortable employment and successes which he vouchsafed during my abode at Kidderminster, under all the weaknesses of body I suffered.

### 1. My Employment.

I preached before the wars twice each Lord's-day, but after the wars but once, and once every Thursday, besides occasional sermons. Every Thursday evening my neighbours, that were most desirous and had opportunity, met at my house, and there

one of them repeated the sermon; and afterwards they proposed what doubts any of them had about the sermon, or any case of conscience, and I resolved their doubts. And last of all I caused sometimes one, sometimes another to pray, (to exercise them) and sometimes I prayed with them myself, which, (besides singing a Psalm) was all they did. Once a week also, some of the younger sorts, who were not fit to pray in so great an assembly, met with a few more privately, where they spent three hours in prayer together. And every Saturday night they met at some of their houses to repeat the sermon of the last Lord's-day, and to pray and prepare themselves for the following day. Add to this that once in a few weeks we had a day of humiliation on one occasion or another.

Every religious woman that was safely delivered, instead of the old feasting and gossiping, if they were able, kept a day of thanksgiving with their neighbours, praising God, singing Psalms, and soberly eating together.

Two days every week my assistant and myself took fourteen families for private catechising and conference. He going thro' the Parish, and the inhabitants of the town coming to me. I at first heard them recite the *words*. 2. Examined them about the *sense*. 3. Urged them, with all possible engaging reason and vehemency, to answerable affection and practice. If any of them thro' ignorance or bashfulness were at a loss, I forbore to press them for further answers, but made them hearers, and either examined others, or turned all into instruction and exhortation. But this I have opened more fully in my *Reformed Pastor*. I spent about an hour with a family, and admitted no others to be present, lest bashfulness should make it burdensome, or any should talk of the weakness of others. So that all the afternoons on Mondays and Tuesdays I spent in this manner, (for it was many years before I did attempt it.) And my assistant spent the morning of the same days in the same employment. Before that I only catechised them in the Church, and conferred, now and then, with one occasionally.

Besides all this I was forced five or six years, by the people's necessities, to practise physic. A common (general) pleurisy happening one year, and no physician being near, I was forced to give them advice in order to save their lives; and I could not afterwards avoid the importunity of the town and country round about. And because I never once took a penny of any one, I was crowded with patients, so that almost twenty would be at my door at once; and tho', by more success than I expected so long, God encouraged me to proceed; yet, at last, I could endure it no longer, partly because it hindered my other studies, and partly because the very fear of doing harm, made it an intolerable burden to me. So that



after some years Practice I procured a godly diligent Physician to come and live in the town, and bound myself by promise to practise no more, unless in consultation with him.

But all these my labours (except my private conferences with the families) even preaching and preparing for it, were but my recreations, and, as it were, the work of my spare hours. For my Writings were my chief daily labour, which yet went on slowly, as I never had an amanuensis for so much as one hour, and especially because my weakness took up so much of my time. And all the pains that my infirmities brought upon me, were not half so grievous an affliction to me, as the loss of time they occasioned.

I could not bear (thro' the weakness of my stomach) to rise before seven in the morning, and afterwards much later, and some infirmities I laboured under, made it above an hour before I could be drest. An hour I must of necessity have to walk before dinner, and another before supper; and after supper I could seldom study: All which, besides times of family duty, and prayer, and eating, &c. left me but little time to study, which hath been the greatest personal affliction of my life.

Besides all these, every first Wednesday of the month was our monthly meeting for parish discipline, and every first Thursday was the ministers' meeting for discipline and disputation. And in those disputations it fell to my lot, to be almost constant Moderator, and for every such day, (usually) I prepared a written determination. All which I mention as my mercies and delights, and not as my burden. And every Thursday beside, I had the company of divers godly ministers at my house after the Lecture, with whom I spent the afternoon in the truest recreation, till my neighbours came to meet for their exercise of repetition and prayer.

For ever blessed be the God of my mercies, that brought me from the grave, and gave me, after wars and sicknesses, fourteen years liberty in such sweet employments! And that in times of usurpation, I had all this mercy and happy freedom, when under our rightful King and Governour, I and many hundreds more are silenced and laid by, as broken vessels, and suspected and vilified as scarce to be tolerated to live privately and quietly in the land!

This, indeed, was wonderful, that God should make days of licentious disorder, under a usurper, so great a mercy to me, and many thousands more, who under the lawful governours, whom we desired, and in the days when order is said to be restored, some of us sit in obicurity and unprofitable silence, and some lie in prisons, and all of us are accounted as the scum, sweepings, and offscourings of the earth.

I have spoken of my sweet and profitable labour, let me, to the praise of my gracious Lord, mention some of my success, which I will not suppress, tho' some will impute my speaking of it to pride. For it is the sacrifice of thanksgiving, which I owe to my gracious God, and which I will not deny him for fear of being censured as proud, lest I prove myself proud indeed, while I cannot undergo the imputation of pride in the performance of duty, in thus rendering thanks for such undeserved mercies.

My public preaching met with an attentive and diligent auditory. Having broke over the brunt of the opposition of the rabble before the wars, I found them afterwards tractable and unprejudiced.

Before ever I entered into the ministry, God blessed my private conversation to the conversion of some, who remain firm and eminent in holiness to this day. Then, and in the beginning of my ministry, I was wont to number such as jewels; but afterwards I could not keep any account of them.

The congregation usually filled the Church, so that we had to build five galleries after my coming to it, altho' it was very capacious, and the most commodious I had ever seen. Our private meetings were also numerous. On the Lord's-day there was no disorder to be seen in the streets, but one might hear a hundred families singing psalms and repeating sermons in passing through them. In a word, when I came hither first, there was about one family in a street that worshipped God, and called upon his Name, and when I came away, there were some streets in which there were not two families that did not; and that did not, by professing serious godliness, give us reason to hope well of them. And with respect to those families which were the worst, such as inns and alehouses, usually *some persons* in each house seemed to be religious.

Tho' our administration of the Lord's-Supper was so ordered as to displease many, and the far greater part kept themselves away; yet we had 600 communicants, of whom there were not twelve that I had not good hopes of, as to their sincerity: and those few that did not consent to our communion, and yet lived scandalously, were afterwards excommunicated.

When I set upon personal conference with each family, and catechising them, there were very few families in all the town that refused to come; and those few were beggars, who were so ignorant that they were ashamed it should be known. Few families went from me without some tears, or apparently serious promises of a godly life. Some of the poor men competently understood the Body of Divinity, and were able to judge in difficult controversies. Some of them were so able in prayer that very few ministers did equal them, in order and fulness, apt expressions and holy oratory, with fervency. Abundance of them were able to

pray very acceptably with their families, or with others. And yet the temper of their minds, and the innocency of their lives, was much more laudable than their parts. And the professors of serious godliness, in general, were of very humble minds and carriage; of meek and quiet behaviour unto others, and of blameless innocency in their conversation.

And God was pleased also to give me abundant encouragement in the Lectures which I preached abroad in other places, as at Worcester, &c. but especially at Dudley and Shiffnal, at the former of which (being the first place that ever I preached in) the poor nailers and other labourers would not only crowd the Church, and render it as full as ever I saw any Church in London, but also hang upon the windows and the leads without.

And, in my poor endeavours with my brethren in the ministry, my labours were not lost. Our disputations proved not unprofitable. Our meetings were never contentious, but always comfortable. We took great delight in the company of each other; so that the remembrance of those days is pleasant both to me and them. When discouragements had long kept me from proposing a way of Church discipline, which all might agree in, that we might neither have Churches ungoverned, nor fall into divisions among ourselves; at my first mentioning of it, I found a readier consent than I could expect, and all things went on without any great obstruction. And when I attempted to bring them all to the work of catechising and instructing every family by itself, I found a ready consent in most, and performance in many. So that I must here, to the praise of my dear Redeemer, set up this pillar of remembrance, even to his praise who hath employed me so many years in so comfortable work, with such encouraging success! O what am I, a worthless worm, not only wanting academical honours, but much of that furniture which is needful to so high a work, that God should thus abundantly encourage me, when the reverend instructors of my youth, did labour fifty years together in one place, and could scarcely say they had converted one or two of their parishioners! And the greater was this mercy, because I was naturally of a discouraged spirit; so that if I had preached one year, and seen no fruit, I should hardly have forborn running away like Jonah, but should have thought that God called me not to that place. Yea, the mercy was yet greater in that it was of farther public benefit. For some Independants and Anabaptists, that had before conceited that parish churches were the great obstruction of all true order and discipline, and that it was impossible to bring them to any good consistency, did quite change their minds, when they saw what was done at Kidderminster, and began now to think it was much the fault of the parish ministers, that parishes are not in a better case; and that

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it is a better work thus to reform parishes than to gather churches out of them without great necessity.

The zeal and knowledge of this poor people provoked many in other parts of the land. For though I have now been absent from them about six years, and they have been assaulted with pulpit calumnies and slanders, with threatnings and imprisonments, with enticing words, and seducing reasonings, they yet stand fast, and keep their integrity; many of them are gone to God, some are now removed, and some now in prison, and most still at home, but none, that I hear of, are fallen off, or have forsaken their uprightness.

Having related my comfortable successes in this place, I shall next mention by what, and how many advantages this much was effected, under that grace, which worketh by various means. This I do for the sake of those that would have other men's experience to assist them in managing sinful and ignorant parishes.

1. One advantage was, that I came to a people that never had had an awakening ministry before, for if they had been hardened under a powerful ministry, I should have expected less.

2. It was another advantage that I was in the vigour of my spirits, and had naturally a familiar moving voice, (which is a great matter with the common people,) and being in a state of bodily weakness, as a dying man, my soul was the more easily brought to seriousness, and to preach as a dying man to dying men. For drowsy formality and customariness do but stupify the hearers and rock them asleep. It must be serious preaching, which must make men serious in hearing and obeying it.

3. The bitterest enemies of godliness, belonging the town, had been cut off in the armies.

4. Cromwell's success removed many hindrances to the spread of true godliness. It had hereby *countenance* and *reputation* as well as *liberty*. Whereas before, if it did not appear in all the fetters and formalities of the times, it was the way to shame and ruin, as to temporal matters. Hearing sermons abroad, when there were none at home, fasting, praying together, the strict observation of the Lord's-day, and such like things, went under the dangerous name of Puritanism, as well as opposing bishops and ceremonies.

5. Another advantage was the acceptance of my person, which Bishop Morley and Dean Warmstry dissuaded them from in vain. Had they taken me to be ignorant, erroneous, self-seeking, or such like, I could have expected but small success.

6. The *zeal* and *diligence* of the godly people of the place, who thirsted for the salvation of their neighbours, and were ready in almost all companies to reprove, convince, and exhort men according to their needs, contributed much to my success.

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Those people that had none in their families that could pray, or repeat sermons, went to their next neighbour's house who could do it, and joined with them; so that some houses in each street, were filled with them that could do nothing or little in their own.

7. The holy, humble, blameless lives of the professors put to silence the ignorance of foolish men, and many were won by their good conversation.

8. Our unity and concord were great advantages to us, and our freedom from those sects and heresies with which many other places were infected. We were all of one mind, and mouth, and way. There was not a Separatist, Anabaptist, Antinomian, &c. in the whole town! We were all as one. Nay, so modest were the ablest of the people, that they never were inclined to make ostentation of their parts, and thought it was better to bestow their labour, in digesting what they heard, than in preaching themselves.

9. Our private meetings were a great help to the propagating of godliness. For thereby truths that had slipped away were recalled, and the seriousness of the people was much increased, their knowledge improved, the younger sort learned to pray by hearing others, and hereby I had opportunity to know their cases. For, if any were touched and awakened in public, I presently saw them drop into our private meetings. Hereby idle meetings and waste of time were prevented. And so far were we from being by this in danger of schism, or divisions, that it was the principal means to prevent it. For here I was usually present with them answering their doubts, and silencing their objections, and moderating them in all. And we had no meetings in opposition to the public meetings, but all in subordination to them, and under my oversight and guidance, which proved every way profitable.

10. Another thing which advantaged us, was some public disputes with gainfayers, which very much confirmed the people.

11. The great honesty and diligence of my assistants also contributed to our success. Mr. Richard Sergeant had no extraordinary learning nor taking utterance: but he became a solid preacher, and of great prudence in practical cases, so that I have known few go beyond him; and none at all, do I know that excelled him in meekness, humility, self-denial, and diligence. No child ever seemed more humble. No interest of his own, either of estate or reputation did ever stop him in his duty. He refused no labour when I requested him to travel over the parish, (a circuit of near twenty miles) from house to house to catechize and instruct each family, he never seemed unwilling. I never heard man or woman in all that town or parish that ever said, "This fault he did,—this word he spake amiss against me,—this wrong he did me." This admirable blamelessness of life much furthered our work.

12. Another advantage was the presence and countenance of honest Justices of the Peace, who were ready to use their authority to suppress sin and promote goodness. But now the world is changed.

13. Another help to my success was the small relief which my low estate enabled me to afford the Poor. Tho' the place was reckoned at near £200. per annum, yet there came but to me about £90. and sometimes only £80. per annum. Besides which I had sometimes 60 or £80. a year of the Bookfellers for my books, which little dispersed among them, much reconciled them to the doctrine I taught. I took the aptest of their children from school, and sent divers of them to the Universities; where for 8 or £10. a year, by the help of my friends, I maintained them. And this truth I will speak to the encouragement of the charitable, that what little money I have now by me, I got it all (I scarce know how) in that time I gave most. Since I have had less opportunity of giving, I have had less increase.

14. Another furtherance of my work was the Tracts which I wrote, and gave among them. Some small books I gave each family, and to every family that was poor, and had not a Bible, I gave one. For I had found the benefit of reading to be so great myself, that I could not but think it would be profitable to others.

15. It was a great advantage to me, that my neighbours were of such a trade as allowed them time enough to read and talk of holy things. For the town of Kidderminster liveth upon weaving stuffs; and as they stand in their loom, they can set a book before them, or edify one another, whereas, ploughmen, and many others, are so wearied and continually employed, either in the labours, or the cares of their callings, that it is a great impediment to their salvation.

16. I found my single life left me great vacancy and liberty for the labours of my calling.

17. God made use of my Practice of Physic among them, as a very great advantage to my ministry. Sometimes I could see before me, in the Church, a very considerable part of the congregation whose lives God had made me a mean of saving. And my doing it for nothing so obliged them, that they readily heard me.

18. It was a great advantage to me, that there were few at last that were bad, but some of their own relations were converted. Many children did God work upon at 14, or 15, or 16 years of age. And this did marvellously reconcile the minds of the parents and elder sort to godliness. They that would not hear me, would hear their own children. They that before could

have talked against godliness, would not hear it spoken against when it was their children's case. Many that would not be brought to it themselves were proud that they had understanding religious children. And we had some old persons among us of near eighty years of age, who, I hope, are now in heaven, and whose children, being converted, were the chief means of overcoming their prejudices, and old customs, and conceits.

19. God made great use of sickness to do good to many. For tho' sick-bed promises are usually soon forgotten; yet it was otherwise with many among us. As soon as they were recovered, they first came to our private meetings, and so kept in a learning state, till farther fruits of piety appeared.

20. I found that our *disowning* the iniquities of the *times*, did tend to the good of many; for, altho' we had judged the Parliament's war to be lawful and necessary; yet, as soon as ever we saw Cromwell's army enter into a rebellion against the King, we openly disowned them, and on all just occasions, expressed our abhorrence of their hypocrisy, perjury, and rebellion.

21. Another of my great advantages was, the true worth and unanimity of the honest ministers of the country round about us, who peaceably associated with us. Their preaching was powerful and sober; their spirits peaceable and meek: Disowning the treasons and iniquities of the times, as well as we, they were wholly addicted to the winning of souls, were self-denying and of most blameless lives; evil-spoken of by no sober men, but greatly beloved by their own people, and all that knew them; adhering to no faction; neither Episcopal, Presbyterian, nor Independent, as to parties; but desiring union with, and loving that which was good in all.

22. Another great help to my success was the fore-described work of personal conference with every family apart, and catechizing and instructing them. For that which was spoken personally, and required answers, awakened their attention, and was more easily applied than public preaching, and seemed to have much more influence upon them.

23. The exercise of Church discipline was no small furtherance of the people's good. For I found plainly that without it I could not have kept the religious sort from separations and divisions. There is something, generally, in the disposition of such as fear God, which inclineth them to separate themselves from open ungodly sinners: and if they had not seen me do something reasonable for a regular separation of the notorious obstinate sinners from the rest, they would have withdrawn themselves, and it would not have been in my power, with bare words, to satisfy them when they saw we had liberty to do what we would in this matter.

24. Another cause of my success was, the suiting my doctrine to the main end of preaching, yet so as to suit their dispositions and diseases. The thing which I laboured with the greatest importunity was to impress upon their minds the great fundamental truths of Christianity, contained in their baptismal covenant, even a right knowledge and belief of, and subjection and love to God, the Father, Son, and Holy Ghost; and love to all men, and concord with the Church, and with one another. And I did so daily inculcate these subjects, that they were matter of their daily reflections and discourses; and indeed their religion. Yet I usually included some subject in each of my sermons, which they had not known before; and this I did, that they might be kept humble, and still perceive their ignorance, and be willing to keep in a learning state. For when preachers tell their people no more than they know, and do not shew that they excel them in knowledge, the people will be tempted to turn preachers themselves, and think that they have learnt all that the minister can teach them, and are as wise as he, and will be apt to contemn their teacher, and wrangle with all his doctrines, and set their wits against him, and hear him as censurers and not as disciples, to their own undoing, and to the disturbance of the Church, and they will easily draw disciples after them: So that the bare authority of the Clergy will not serve without ministerial abilities. I did this also to increase their knowledge, and to make religion pleasant to them, by a daily addition to their former light.

25. Another help to my success was, that my people were not rich. There were among them very few Beggars, because their common trade of Stuff Weaving, found work for all, men, women, and children, that were able; and there were none of the tradesmen very rich, seeing their trade was poor, that would but just find them food and raiment. The magistrates of the town were few of them worth forty pounds a year, and most not half so much. Three or four of the richest and most thriving masters of the trade got about five or six hundred pounds in about twenty years, and sometimes lost one hundred of it at once by a bad debt. The generality of the masters, lived but a little better than the journeymen, only they laboured not so hard. Usually the rich are proud and obstinate, and will not endure the reproofs and sound doctrine of their ministers. But when they are indeed religious, they may do more good than others.

26. Another thing which helped me, was my not meddling with tythes or worldly businests, whereby I had my whole time (except what sickness deprived me of) for my duty, and my mind more free from entanglements than it would otherwise have been; and also I avoided offending the people, and contending in law-suits with them. And I found also that nature itself, being conscious



of the baseness of an earthly disposition, doth think basely of those whom it discerneth to be earthly; and is forced to reverence those whose converse is supposed to be most with God and heaven.

Three or four of my neighbours managed all those kinds of business, of whom I never took account, and if any one denied paying their tythes, if they were poor, I ordered them to be forgiven. But if they were able, I ordered the tythes to be fought by the magistrate, with the damages, and that both my part and the damages should be given the Poor. For I resolved to have none of that myself which was recovered by Law, and yet I could not tolerate the sacrilege and fraud of covetous men. But when they knew that this was the rule I went by, none of them would do the poor so great a kindness as to deny the payment of the tythes, that were able.

27. It much furthered my success that I stayed still in this one place, (near two years before the wars, and above fourteen years after,) for he that removeth oft from place to place, may sow good seed in many places, but is not like to see much fruit in any, unless some skilful hand shall follow him to water it. It was a great advantage to me, to have almost all the religious people of the place of my own instructing and informing, and that I stayed to see them grown up to some confirmedness and maturity.

28. Lastly, Our successes were enlarged beyond our own congregations, by the Lectures kept up round about.

[To be concluded in the Appendix.]

## DIVINITY.

### SERMON on GENESIS I. 26.

[Continued from page 501.]

**I**T would be an endless undertaking, to enumerate the tortures which the brute creation unnecessarily suffers thro' the avarice, cruelty, and guilty heedlessness of mankind: or, rather, in one word, through their want of Christianity: for Christianity does not deserve its name, except the true lively faith be within, and the fruits of the Spirit of holiness outwardly appear. Love, (or as it is frequently termed in our Translation of the New Testament, Charity) is the most valuable of the fruits of that Spirit: it is its very nature and essence to have respect to the whole law and revealed will of God as the rule of life to the true believer. Now a merciful dominion over the living works of creation has been proved to be a manifest part of that will; consequently, no

one in whose heart *the love of God is truly shed abroad*, Rom. v. 5, can be guilty of any known and wilful act of needless cruelty. It is acknowledged, indeed, that by the fall of man, suffering and misery are become, in various degrees, the natural and unavoidable portion of every living creature *that moveth upon the face of the earth*. *By one man sin entered into the world, and death by sin*. We ought therefore to regard every animal as a fellow-sufferer with ourselves, thro' the offence of Adam; and learn, from *what they undergo*, the humbling lesson of our own fallen condition. Hence, so far from wantonly adding to the pains of the animal race, ought we not to strive our utmost to alleviate those sufferings which they never would have inherited, but thro' man's apostacy? Man is the fallen lord of a fallen creation; the very *ground was cursed for his sake*; but, blessed be the God of our salvation, the means of our recovery are before us, and the more anxious we are to have the life and likeness of God restored to our own souls by virtue of their union with Christ, so likewise shall we proportionably endeavour to restore, as nearly as the present state of imperfection will permit, the primitive reign of mercy and benevolence over the manifold subjects of our sway.

God, it is true, gave to Noah the grant of animal food, from which grant alone we derive any right to put animals to death for that purpose: in this manner the goodness of God has provided for the health, strength, and subsistence of man in his present condition. But it must be a gross perversion of God's gracious design, and altogether contradictory to that fundamental principle which it is the business of Scripture and this discourse to urge, when any wanton cruelty is exercised in the mode of depriving animals of life. Since it is from Scripture only that we can prove our right to take away animal life at all, in order to supply our necessary food; so ought we to avail ourselves of that privilege in such a manner only as Scripture warrants: whatsoever we do inconsistently with this rule, is sin. But this law of mercy is violated in a variety of ways, and millions of God's creatures are barbarously tortured, sometimes thro' unfeeling carelessness, but much oftener thro' the deliberate barbarities which are daily employed to procure unnatural delicacies for the tables of the luxurious and the rich. \* And here let it be remarked, that in this

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\* "A man of a humane disposition will not easily taste of a dish, in which cruelty has been mingled. It is true, he did not inflict the torture, his feelings would not have permitted him: but it was, perhaps, inflicted on his account, or if not, he ought at least to shew his disapprobation of the cruel art, by strictly abstaining from the meats it has infected.

Most men, I suppose, esteem it a duty which they owe to God, to beg his blessing upon the food of which, thro' his bounty, they are about to partake. But how absolutely impious is it to beg his blessing upon a table which is furnished out in part by the abuse of his bounty, and the torture of his creatures! For my own

as well as in every other species of sin, all partake in the guilt who knowingly allow the cruelty to be committed; nay, it will be laid to our charge among the sins of *omission*, if we neglect to prevent the perpetration of every inhuman act to the very utmost of our influence and authority. No sovereign can be acquitted from the charge of an abused administration of his power, who, thro' an indolent indifference to his duty, neglects the execution of the laws. Many of you, therefore, had need to beware lest, in this respect, you justly incur the imputation of cruelty, when, perhaps, in several other instances you revolt at and censure the conduct of those who are guilty. We are all sovereigns over the brute creation, and shall one day be summoned to give an account of the dominion which we have exercised.

It would be a vain attempt even to mention the numerous instances of barbarity which are unceasingly taking place amongst us; still more so to treat them with the reprobation which they deserve. Sometimes pastime and sport are made the excuse, and wretched animals are doomed to racks, and tortures, and needless death, in order that the tyrant man may be gratified with the bloody recreation. Sometimes a false plea of necessity is urged; some declare their unconsciousness of the evil complained of; whilst not a few plead for the unlimited indulgence of their wanton and luxurious appetites in open defiance of all scruple and humanity: one laughs and mocks when the subject of his cruelties is seriously addressed to him: another more calmly, but not less unfeelingly argues on the difficulty and probable inutility of any attempts to promote a general alleviation of the sufferings of the brute creatures: and thus, under a multiplicity of excuses the evil is perpetuated, and cruelty reigns triumphant in ten thousand hideous forms. It is a painful conclusion to which these reflections immediately lead us; that the true principle of the Gospel, comparatively speaking, is so little known, so little felt: in the prevalence of cruelty towards the animal race, we are compelled to acknowledge the lamentable deficiency of Christian faith, hope, and charity. For where these graces are infused into the heart, mercy without distinction of object, must exist likewise: but where the disposition is unmerciful, the spirit of divine love has found no admission. †

Thus

part, I could not join in such a grace, and far from expecting a blessing, should be more apt to dread a curse, upon such a table." See an interesting and elegant Essay on Humanity to Animals, by Thomas Young, A. M. Fellow of Trinity College, Cambridge, a name, the recollection of which has, in the breast of the Author, long been sacred to Friendship and Humanity.

† "Should the Christian disciple find, that after having attended to the lessons of the Gospel of peace and love in the Church, his disposition still possesses its natural propensity; instead of loving-kindness, gentleness, and forgiveness, should he find the passions of hatred, cruelty, and revenge, ruling in his breast, should

Thus, we have seen that God made man in his own image, after his own likeness, and in that state gave him the dominion over every animal that *moveth upon the face of the earth*. So long as he retained that holy resemblance, every living thing under his control was happy; but when the image of God was defaced, man became cruel and iron-hearted in his natural temper of mind. Now the Scriptures of God declare that *grace and truth came by Jesus Christ*, to enable those that *were dead in trespasses and sins*, to *put off the old man with his deeds*, and *put on the new man, which is renewed in knowledge after the image of him that created him*.—Here, then, we discover the only effectual remedy against all the evil of which we so loudly complain. Experience proves how little human reason and ability alone can do to effect the amendment and reformation of human wickedness: perhaps, in no instance is it more unavailing than in its endeavours to convert cruelty into tenderness, and make the relentless heart to become the mansion of mercy and loving-kindness. The utmost that mere reason can do, is to produce a fair outside; and few, comparatively speaking, are even *so far* reformed by it. It is the grace of God only thro' a lively faith in the blessed Redeemer, that can work the great and essential change. If you behold any one addicted to deeds of cruelty, do not rest your hope of softening the adamant breast by the mere efficacy of human reasonings on the subject: they may indeed convince the head; but never can transform the heart. The heart is the primary seat of all evil: and till the heart of the natural man be subdued by the powerful influence of divine truth, no real or permanent good can be produced. Rivers of living water will not issue forth from the rock in the wilderness, except the hand of Moses be guided and strengthened by the power of Jehovah. We may, indeed, occasionally be deceived by the outward appearance of virtue, where the heart *is* still in a corrupt and irreligious state; for such is the excellency of the Gospel of Christ, that many, who do not inwardly acknowledge its saving power, are glad to shine in some of its borrowed colours, altho' they disown the luminary from which they are derived. But *real holiness is absolutely requisite to a state of acceptance with God; without this no man shall see the Lord. Be ye not therefore deceived, for God is not mocked*. Compared with the genuine *fruits of the Spirit*, the effects of outward reformation merely on a human basis, and unaided by the grace of God, do but resemble the specious exterior of a waxen image;

his affections, instead of being exalted, spiritual, and pure, be earthly, sensual, and corrupt; he may depend upon it, that, so far as he is concerned, Christianity has done no good. Whatever his profession may be, his condition most certainly is that of the natural unregenerate man; who neither knoweth God, nor the things which belong to his everlasting peace." Sermon on Cruelty to Dumb Animals, by the Rev. C. Daubeny, Author of "The Guide to the Church."

both, for a while may elude the eye, but bring them to the fiery ordeal of Truth, and they melt at his presence, and cannot abide in the day of his coming. Begin, therefore, with your children, in their very earliest infancy, and as you dedicated them to God in their baptism, so forget not that the privileges of that holy sacrament will prove altogether unavailing, if they be not taught, thro' the influence of the Holy Spirit, to subdue their natural corruptions and strong inclinations to evil. Cruelty is, for the most part, one of the earliest testimonies which they exhibit of a fallen nature: indeed, I know of no circumstance which more positively establishes the truth of that doctrine, than the general propensity of children to torture animals, and view with unfeeling curiosity and satisfaction the pangs which they create. \* Thus early do we begin to abuse our sovereignty over the brute creation! Such, alas! is "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam! So very far is man gone from original righteousness, and is of his own nature inclined to evil!" How often must the Christian parent's heart have occasion to bleed at beholding the delight, the merciless delight which his child, if left to the indulgence of his own natural impulses, so frequently takes in tormenting an harmless animal! O! restrain the propensity while yet it is young; *train up your child in the way he should go*, and by the grace of God, *when he is old, he shall not depart from it*. Not only endeavour to excite an inward humanity of feeling towards the brute creatures, but accustom them to consider the design and original foundation of that dominion which, under God, we hold over them. Carry back their ideas to Paradise of old, and by shewing them in how blessed a state things once were, excite in their hearts an early devotional anxiety for the realization of the Paradise that is to come. Teach them, on scriptural grounds, the heinous tendency of a cruel temper, and how great is the loveli-

\* "With watchfulness he (the father) discountenances all those acts of petulant barbarity, which children are so apt to exercise on the reptile creation. He will allow no court of inquisition to be erected within his house; no, not upon the most despicable, or even noxious animals. The very nuisances that are endured with life, he thinks should be dispatched, not with a lingering butchery, but with a merciful expedition. To rend in pieces a poor fly, and feast their eyes with the mangled limbs, shivering and convulsed in the pangs of death: to impale a wretched insect on the needle or bodkin: And what is still more shocking, to take pleasure in hearing its passionate moan, and seeing its agonizing struggles; such practices he absolutely forbids, as insufferable violations of Nature's Law: Such as tend to extinguish the soft emotions of pity, and inure the mind to a habit of inhumanity. He often informs his children, that every living creature is sensible of pain; that none can be abused in this cruel manner, without suffering very exquisite misery. To turn their torments into pastime, and make sport with their anguish, is a rigour more than tyrannical, worse than brutal; is the very reverse of that benign Providence, whose tender mercies are over all his works." Rev. James Hervey on the Religious Education of Daughters.

ness of mercy and compassion. Let this be your mean of leading them to that most important, but most neglected knowledge, *the knowledge of themselves*. Teach them, that as in Adam they fell, so Christ died in order to restore the likeness of God in the souls of such as should truly believe in him. Thus may you establish a right faith in their hearts, even that *faith which worketh by love*. Labour to convince them, that every proof they exhibit of a cruel disposition proves that they are estranged from God, and cannot be in a state of acceptance with him; and hence take occasion to warn them of the awful and unspeakable danger of remaining in a wilful alienation from the life and love of God. This mode of instruction will place the importance of our present subject in a very high point of view; for by commencing with the lower species of humanity, you may gradually ascend to the highest summit of Christian benevolence. If by striving on the principles of the gospel to root out the unfeeling temper of *the natural man* towards the brutes, you at the same time enforce the necessity and point out the means of raising up the holy affections of *the spiritual man*: whilst you are pleading the rights of the animal creation, you will also promote the best interests of Christianity in the hearts of your children.

The design and immediate tendency of all religious instruction should be to lead the soul to *the excellency of the knowledge of Christ Jesus*, and to produce in us *the same mind which was in him*. Continually, therefore, enforce upon their young understandings the lessons of mercy which Christ gave to his disciples. Represent to them that he who once so benevolently took the little children in his arms and blessed them, wills that children should, like himself, be full of tender mercies, and loving-kindness. Shew them, from the word of God, that cruelty and Christianity are principles separated from each other by a gulph as wide as that by which the rich man and Lazarus were kept asunder; a gulph, which if they do not leap over whilst they are on this side the grave, they shall not be able to pass hereafter. Daily point out to them the mercies of God in the creation of his works; call to their attention the comforts and conveniences which they derive from the manifold exertions of the beasts of the field and the fowls of the air; and from thence teach them *to praise the Lord for his goodness, and declare the wonders which he doeth for the children of men*. You may remind them that "in respect of creation, the beasts of the field are our fellows; \* consequently, their sufferings

\* "God," said a venerable Bishop, "is above man, the creatures under him, he is set in the midst. Let he should be proud that he hath infinite creatures under him, that Ours is infinite degrees above him: I do therefore owe awe unto God; mercy unto the inferior creatures; knowing, that they are my fellows, in respect of creation; whereas, there is no proportion betwixt me and my Maker."

serings have a natural and just claim to *fellow feeling* on our part. If, indeed, the distinguishing mercy of God hath endowed us with superior attainments and nobler prospects than theirs, let the value of these things appear in the clemency we exercise towards a race of beings, which tho' inferior in condition, yet like ourselves are formed from the dust of the earth. Thus may you effectually convince them that the brute animals were born to be the humble dependants on our goodness, not the devoted slaves of our tyranny. You will have fulfilled a most blessed part of your children's education, if, by grounding a benevolence of disposition on the precepts of the Gospel, you have introduced them to the saving knowledge of that Redeemer, who is MERCY; and of that God who is LOVE. So the very brutes, whose cause we are pleading, and who like ourselves have long felt the sad consequences of a Paradise lost, shall, in the restoration of the dominion of mercy and benevolence, find a living testimony that even in this world a Portion of paradise is regained.

If any thing be yet wanting to fix in their tender minds the wished-for impression, exhibit to their just indignation, from living examples, the unchristian and ferocious tempers which those persons acquire who delight in deeds of cruelty to animals, and in amusements founded on barbarity and bloodshed: then, by way of contrast, let your young ones behold that pattern of all that was amiable and affectionate which Christ exemplified in himself. In a word, let the end and aim of all your admonitions be that love, tenderness, gratitude, pity, compassion, and kindness constitute the very soul of evangelical virtue; and that as God, for Christ's sake, hath loved them, so they in return must love him and all the creatures for his sake.

If these principles were as widely diffused, as Christian anxiety and benevolence must ever wish them to be, how different a world should we inhabit! If we all sought thus to be renewed in the likeness of God in true holiness and virtue, then should the earth and all the inhabitants thereof abundantly rejoice; mercy and truth *would have again met together, and righteousness and peace have kissed each other.*

May these contemplations teach us to watch and pray for that Spirit of love which is the bond of all virtues, without which *whosoever liveth, is dead in the sight of God!* May we thence not only learn in every fellow Christian to behold a brother, but also to descend among the lower orders of creation, and in the exercise of kindness towards them, may love be made perfect. As well for their sakes as our own, may we so meditate on the blessed state of man, whilst he remained in the garden of Eden, as to make us look forward with an holy and increasing anxiety towards *the times of the restitution of all things.* Whilst the dark

places of the earth are full of the habitations of cruelty, so that creation sighs and bleeds under the oppression of blood-thirsty men, the Christian loves to anticipate and, as much as in him lies, even to realize something of that happy period foretold by the prophets of old time, when the Lord's "people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxii. ii. xxxv. "Then the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi. Such was the happy spirit that reigned in Paradise of old; and such, in a far more exalted degree will be the glories of that day, when the kingdoms of the world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

#### *Cruelties practised on Brute Animals.*

THE Author, thinking it might farther promote the design and wishes of the Instructor of the foregoing Lecture, has added a few extracts and remarks on cruelties practised upon animals, in the hope that some, into whose hands this tract shall fall, may be thereby more strongly impressed with a sense of the sinfulness of many habits and recreations too commonly tolerated amongst us. It is a certain fact, that this subject is by no means generally viewed in that light, which in the present state of civilization and religion, we have a right to expect. Cruelty to dumb animals, tho' avowedly disgusting to all persons of feeling, and as such not unfrequently censured, yet thro' the neglect of considering it in a truly scriptural manner, and thereby establishing an abiding principle of action, is for the most part treated too much as a matter of indifference. Hence few, notwithstanding the abhorrence with which they may turn from particularly gross instances of inhumanity in others, are themselves free from the guilt of much unnecessary and thoughtless, nay, often wilful cruelty towards some or other part of the brute creation. But, having once proved from



the Word of God, that every wanton abuse of the living creatures is sin, let no one who reverences the Scriptures presume to screen his offence by saying that the sin is little. Can there be such a thing as a LITTLE sin? when that sin is committed in defiance of the Most High and Great GOD, *the HOLY ONE that inhabiteth Eternity?* Can any wilful sin be LITTLE in the sight of Him *that hateth all iniquity, and chargeth his very angels with folly?*

The public attention was excited a few years ago by the introduction of a bill into Parliament, for the purpose of suppressing the abominable practice of Bull-baiting. The benevolent Promoter of the measure had the thanks and good-wishes of every individual who had any concern either for the morals of the lower classes, or the comfort and happiness of the brute creation. But, strange to relate, the eloquence of a very able and ingenious Speaker was powerfully exerted in opposition to this simple and unexceptionable proposal of humanity; and I am grieved to add, that eloquence so successfully prevailed that the bill was rejected. Much was then said, and has been elsewhere said and written on the impropriety of curtailing or interfering with the recreations of the lower orders of the people. It is truly astonishing that there should ever be any difference of opinion on such a subject amongst the wise and good. Whenever it becomes apparent that the tendency of any public amusement or recreation is to excite or cherish the worst and most dangerous passions of the mind; to corrupt those that are quiet and sober-minded; to encourage irregularities of conduct or desire; to harden the heart against the feelings of humanity, and under the pernicious plea of innocent pastime, to assemble crowds together and promote the practice or love of riot and disorder: such meetings and recreations, under whatever name they may pass, are odious stains on the national character, and fatal hindrances to the rise and progress of religion either among the higher or lower classes of the community. Recreations should be really proved to be harmless in a conscientious and christian point of view, before any CONSCIENTIOUS CHRISTIAN ought to sanction and approve them. What opinion, then, are we to form of those amusements, whose very foundation is laid in barbarity and bloodshed? and where mobs are collected together to riot and feast in the unrestrained indulgence of a cruel appetite? Such practices are much better calculated for training up men to be partakers in the bloody rites of Moloch, than to be disciples of a merciful and benevolent Saviour. They ought, therefore, in every place, and in every variety of appearance they may assume, to be discouraged and suppressed as nurseries of vice, corruption, and impiety. As some specimen of the effects likely to be derived to the disposition and morals of the people from the rejection of the

the above-named bill, let the following circumstance, which occurred on the 5th of November 1800, at Bury St. Edmund's, be contemplated with the horror and indignation which it so abundantly deserves. "While a mob of Christian Savages were indulging themselves in the inhuman amusement of baiting a bull, the poor animal (which was, by nature, perfectly gentle, but which had been privately baited in the morning and goaded with sharp instruments, in order to render him furious enough for public exhibition) altho' tied down with ropes, in his agony and rage, (baited as he was by dogs, and gored by brutes in the shape of men) burst from his fetters, to the great terror of his tormentors, and the no small danger of the peaceable inhabitants of the place. After this, the poor beast was doomed to be a victim of still greater barbarity, of fresh tortures inflicted: he was entangled again with ropes, and horrible, monstrous to relate! his hoofs were cut off and he again baited, while he had to defend himself on his mangled bleeding stumps!"

As a proof that cruel sports are still in fashion, not only amongst the lower, but some of the higher classes, it was mentioned a few years ago in a newspaper, that a certain nobleman had just established a bear-garden in the vicinity of the metropolis, with a view to revive the almost exploded inhumanity of baiting bears: and as a refinement on the ancient system, in order to render the poor animals more defenceless against their antagonists, the teeth of the bears were all drawn out! Are we to hail those as men and brothers, nay, as fellow-Christians, who can take delight in such spectacles as these? It has been the endeavour of the foregoing discourse to prove, that wanton cruelty towards brute animals is incompatible with real Christianity; the inference is obvious; those whose cruel, implacable, and unmerciful dispositions seek their recreation in beholding the pangs and sufferings of contending animals, *are not Christians*. "The truly religious man," says the Rev. Mr. Daubeny, "cannot fail to be a strictly moral man: nor is it possible, that any real disciple of the meek and compassionate Jesus, can be unpossessed of a merciful disposition. He may deceive himself indeed, as too many are accustomed to do; by fancying that by his admission into the Church of Christ, and by his attendance on its services, he becomes, of course, what the religion of the gospel was designed to make him. But Christians, like trees, are to be known by their fruits. Should that natural stock, which has been grafted into Christ, for the purpose of its being enabled to bring forth good fruit, continue to yield that sour and refuse produce which belongs only to its wild and uncultivated state, the graft, we may depend upon it, has taken no effect." "Should he find in himself an inclination to be cruel, implacable, unmerciful, he has not studied in the school of Christ,

but

but in that of the world; and, therefore, with the world he must expect to perish." (Sermon on Cruelty to Dumb Animals.)

Nothing is more common, nor more disgusting to humanity, than the accounts of wagers laid on forced and violent exertions of horses and other animals; let the following instance taken lately from a newspaper, stand for an example. "Some brutes in human shape, at Harlowbush fair, engaged a poney, about twelve hands high, to run an hundred miles in twelve hours. The little animal went sixty miles in six hours, but at the eightieth mile, it broke its heart, and fell down dead."

As a very singular instance of refined ingenuity in the principle as well as practice of cruelty, the following new method of destroying field mice, is copied from a modern publication, where it is recommended in consequence of several successful experiments: "Catch, by means of traps or any other method, ten or a dozen field mice alive, and confine them in a box without food: they will be driven by hunger to destroy and devour each other; the single conqueror and survivor of the rest will, by this means, have acquired an unnatural and ravenous thirst after the blood of his own species, and if turned out into the fields, from which he was taken, will go into their holes, and destroy both young and old, in order to satiate his newly acquired appetite." God forbid that any such unnatural loathsome inventions should be added to the overgrown stock of cruelty already existing among us!

The many cruel practices exercised towards animals intended for food, ought not to pass unnoticed. The unfeeling barbarities of butchers and drovers in their treatment of different kinds of beasts designed for slaughter, are dreadful to be conceived. The slaying of eels alive, when a single blow, properly given, will instantly kill them, is a well-known instance of deliberate cruelty. Much needless torture is practised in depriving shell-fish of life, as oysters, crabs, and lobsters. That exquisite refinement of epicurism and barbarity, the crimping of fish alive, cannot be reprobated in too strong language. Many other cases might be mentioned, and if every reader would try to make a catalogue of all the instances of unnecessary and wanton cruelty in killing animals for the purposes of food, which he recollects to have seen or heard of, it would probably tend much to excite his indignation and soften his heart.

The inhuman methods which are necessarily employed in order to teach various beasts and birds to perform unnatural and strange feats of sagacity and agility by way of public exhibition, ought to weigh with every man of feeling sufficiently to prevent his encouragement of any such useless and unwarrantable fights. This is surely one of the most wanton abuses of our dominion over the animal race. The same may be said of every mutilation of the

ears

ears and tails of horses, under the absurd and indefensible plea of improving their outward appearance.

The inhabitants of the city of Bath have no need to be reminded of the scenes of barbarity which are daily exhibited towards those wretched droves of horses and asses which carry coals about their streets, and are made the victims of so much brutal treatment from their unfeeling drivers. It is a pity that in a place so justly famed for its charities of the higher order, something cannot be done to remedy the sufferings of these poor creatures likewise.

Too much cannot be said on this subject to all those, whether parents or instructors, who have the care of children; they should watch them very narrowly to prevent their treating insects, birds, or any other animals, with the smallest degree of inhumanity: they should be taught from the first to make the feelings of the creatures their own, and every possible mean be employed to interest their earliest affections in the cause of tenderness and mercy on scriptural grounds. To boys in particular, that fundamental source of future cruelty of temper, the robbing birds of their nests for amusement, should be represented in its own true and hateful colours. It was very emphatically said by a Writer of the last century but one; "The cruel parent that would encourage his child to deprive a poor bird of her young brood, right well deserveth to have his own nest robbed, and to become childless." For many other instances of cruelty to animals, judiciously selected and feelingly commented upon, the reader may consult "Young's Essay on Humanity."

In order to place the sin of wilful cruelty to animals, and the baneful tendency of an attachment to cruel sports and diversions in an impressive and solemn point of view, I will conclude this black catalogue of barbarities with the relation of a circumstance which took place on April 4, 1789; it has already appeared several times in print, and I find, upon actual enquiry, that the fact is indisputably true. It may serve instead of whole volumes written against cock-fighting, and all other such unjustifiable and inhuman practices.—"A. Esq. was a young man of large fortune, and in the splendor of his carriages and horses equalled by few country gentlemen. His table was marked for hospitality; and his behaviour courteous and polished. But Mr. A. had a strong partiality for the diversion of Cock-fighting; and had a favourite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting, that some gentlemen, who were present, attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that

interposed to save the cock: but, in the midst of his *passionate* exclamations and threats, most awful to relate, he fell down dead upon the spot!"

"Doubtless there is a God that judgeth the earth." O! the "let me die the death of the righteous, and let my last end be like unto his," P<sup>s</sup>al. lviii. Numb. xxiii.

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The TRUTH of GOD DEFENDED,

REVIEW of "A Dialogue between a Churchman and a Methodist, &c. By ROBERT GRAY, D. D. Prebendary of Durham."

**I**N this dialogue Dr. Gray places the Churchman and the Methodist in direct opposition to each other, without knowing that the Methodists believe all the essential doctrines of the Church of England, and that many of them are the best Churchmen in the nation.

In many parts of the dialogue Dr. Gray makes his Methodist talk as ignorantly as himself; but when he makes him say in the first page, "I don't go to Church to hear the gospel preached," we fear that the fictitious Methodist says something like the real truth, as it is possible that he might go to some of our Churches without hearing much of the gospel, except from the reading-desk.

But in proof that the Doctor's Methodist is as ignorant as the Doctor himself, we will add the following short quotation from the Dialogue. Dr. Gray's Methodist says, Dial. p. 51, "I have been led to believe that the title to life, which has been conferred on the elect, cannot be forfeited, and that they cannot fall from grace." In answer to this, we say, that no person in England has been led by the Methodists to believe any such doctrine. The poorest and most unlearned Methodist, who works for his daily bread in the Coal Mines in the County of Durham, will inform Dr. Gray, that the Methodists teach a doctrine which is in direct opposition to that which his Methodist says he has been led to believe. Before the Doctor writes another dialogue, we hope that, for the sake of his own character, he will enter into a dialogue with some person who may give him some information on the subject on which he is about to write,

It is unreasonable, however, that we should expect the Doctor's Methodist to possess more knowledge than the Doctor who created him, or to bear any other likeness than that of the Doctor himself, and therefore we may say with great truth,

Hæc a te non multum abludit imago. Hor. Sat,  
This image bears no ill resemblance of thee,

The

The Doctor is, in short, the Methodist, and the Methodist is the Doctor, as far as any religious knowledge is manifested in this Dialogue.

Of the Doctor's knowledge of the Scriptures we will give the following specimen.

St. Paul states to the Jews, Dr. Gray informs us, "that they were not justified by the law, *meaning by the law, THE JEWISH DISPENSATION.*" We suppose that when the Doctor wrote this, he had some confused remembrance of the Epistle to the Romans, chapter iii. 20. But whoever reads the third chapter of the Epistle to the Romans, will find that it contains a most afflicting account of the guilt and corruption of both Jews and Gentiles, from which the Apostle concludes that "by the DEEDS of the law there shall no flesh be justified in his (God's) sight: for by the law is the knowledge of sin," Rom. iii. 20. *No flesh*, or no man whatever, shall be justified by the deeds or works of the moral law, to which only the Apostle refers in that chapter, and from which law is the knowledge of sin. The Apostle then states that a man is justified freely by the grace of God, "thro' the redemption that is in Jesus Christ."

Mr. Stephenson, in his dedication, prefixed to the Sermons of Dr. Paley, which have been distributed at Bishop-wearmouth, says that Dr. Gray "has evinced extensive research" in defence of the doctrines of revelation. We wish, however, that Dr. Gray had evinced a little more extensive research in the Epistle to the Romans. "By the law," by the JEWISH DISPENSATION, Doctor Gray would say, "is the knowledge of sin," Rom. iii. 20. And when the Apostle says in the same chapter, "Do we then make void the law thro' faith? God forbid: yea, we establish the law," Is it the same as if he had said, "Do we make void the JEWISH DISPENSATION thro' faith? God forbid: yea, we establish the JEWISH DISPENSATION? It is impossible that Dr. Gray, or any man of "extensive research," or of no research, can believe any such thing.

We hope that Dr. Gray will read the Article of the Church, *Of the Justification of Man*, which he subscribed. Dr. Paley, who understood the Apostle's language much better than Dr. Gray, says, "Our Apostle had no sooner laid down the doctrine that a 'man is justified by faith without the deeds of the law,' than he checks himself, as it were, by subjoining this proviso: 'Do we then make void the law thro' faith? God forbid: yea, we establish the law.' Whatever he meant by his assertion concerning faith; he takes care to let them know he did not mean this, to make void the law, or to dispense with obedi-

"ence."\* Dr. Gray, to be consistent with himself, must have said, he takes care to let them know he did not mean this, "to make void the JEWISH DISPENSATION, or to dispense with obedience to it."

In the Sermons of Dr. Paley, from which we have quoted the above paragraph, are many excellent passages, which prove that the Doctor had received an increase of divine light before his death. It would, however, have given us great pleasure to have seen more consistency of evangelical truth in those sermons, and a more explicit rejection of the doctrines of Socinianism, to which some persons suspected Dr. Paley to have a great partiality, notwithstanding his many excellent publications in defence of Christianity.

In the beginning of the Dialogues, Dr. Gray makes the Methodist say, "I am sure that they (the Methodist Preachers) *have got the Word*;" and then the Doctor comments upon the Methodist's language in his own way. We do not know that the phrase, *have got the word*, is in use among the Methodists, and we believe that the Doctor has invented it. However, it is a little nearer to scriptural phraseology than he suspected. In the days of Jeremiah there were persons who pretended to be teachers, although they were ignorant of the truth and power of God's word. They were not sent or taught of God, and therefore they "had not God's word;" they knew it not, and spake lies to the people instead of it. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. xxiii. 28, 29. Such is the power of the preaching of the man who *hath God's word*, and who speaks it faithfully. "Behold, I am against the prophets, saith the Lord, that steal my words, every one from his neighbour," Jer. xxiii. 30. Prophets or preachers, who have no knowledge of divine truth or grace, except what they steal from their neighbours, have reason to fear God's displeasure. There were persons in ancient times who were in the habit of stealing or copying their sermons from the works of their neighbours, and we know that the practice has not yet ceased.

The Doctor has a great dislike to extemporary prayer; altho', we hope, that he is glad to hear that people in any way worthily lament their transgressions, and cry to God for the forgiveness of them. If, in making use of forms of prayer, the Doctor pray with the spirit and with the understanding, we will not object to his forms; and in praising "the noble work of our Liturgy," we heartily join with him. We believe with him, that it is seldom

\* Paley's Sermons, page 201.

the studied prayers of any individual are equal to the Liturgy. This brings to our recollection the late Dr. Beattie's conversation with the King. "His Majesty," says Dr. B. "asked what I thought of my new acquaintance Lord Dartmouth? I said, there was something in his air and manner, which, I thought, not only agreeable but enchanting, and that he seemed to me to be one of the best of men; a sentiment in which both their Majesties heartily joined. 'They say, that Lord Dartmouth is an enthusiast,' said the King, 'but surely he says nothing on the subject of religion, but what every Christian may and ought to say.' When I told the King that the Scots' clergy sometimes prayed a quarter, or even half an hour at a time, he asked whether that did not lead them into repetitions? I said it often did. 'That,' said he, 'I do not like in prayers; and excellent as our liturgy is, I think it somewhat faulty in that respect.' Your Majesty knows, said I, that three services are joined in one in the ordinary Church-service, which is one cause of those repetitions. 'True,' he replied, 'and that circumstance also makes the Service too long.' From this he took occasion to speak of the composition of the Church-liturgy, on which he very justly bestowed the highest commendation. 'Observe,' his Majesty said, 'how flat those occasional prayers are, that are now composed, in comparison with the old ones.' \*

Notwithstanding what Doctor Gray says against "unprepared effusions," which, we have no doubt, are, in numberless instances, the effusions of awakened sinners, pricked in their hearts on account of sin, we fear that the Doctor's Methodist speaks the truth when he says, "The clergy have not so much zeal as our preachers." We know that the clergy have an excellent form of godliness in the Church-service; but while they have the form of godliness, we cannot but lament that some of them shew very little of the power of godliness in their ministrations, or in their lives. Zeal, however, says the Doctor, is productive of much injury unless it be according to knowledge, "which, *I take it*, that of your teachers is not." Now, *we take it*, (to use the Doctor's vulgarity) that the Doctor is writing on a subject of which he has no knowledge, and that, therefore, he is a very incompetent judge whether the zeal of the Methodist preachers is according to knowledge or not.

That Doctor Gray knows not the doctrines of the Methodists, or wilfully misrepresents them, is most certain; otherwise, he would not speak of the Methodists as he does, or of "their notions of an impossibility of falling from grace, and of a salvation already finished to the elect; their *fancies* of justification by faith without

† Sir William Forbes's Life of Dr. Beattie, page 271.



moral obedience," &c. These are, in truth, all the Doctor's *OWN* *fancies*, and such *fancies* as, we hope, will never enter into the minds of the Methodists.

To answer all the fictions concerning the Methodists, and the hacknied misrepresentations of religious truth contained in this Dialogue, would exhibit the author's accuracy, and his knowledge of divinity, in no very favourable point of view. We cannot, indeed, conjecture what Dr. Gray's divinity is, so confused and indefinite are all the attempts, in this pamphlet, at any thing like proposition or system. We conclude, that the Doctor intends to hold some opinions abhorrent from Methodism, altho' it is evident that he is far enough from knowing what Methodism is.

When the Doctor speaks of the Gentiles (page 2) he says, that "they were admitted (He does not tell us to what) not from regard to their own boasted virtues." In the next page he informs us that "an admission to the privileges of the gospel," blots out the hand-writing of ordinances which was against us. The divinity of the Apostle Paul is, however, much preferable to that of Dr. Gray. The Apostle says, "You being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Col. ii. 13, 14. The Atonement of Christ on the cross, and not that vague and uncertain something which Dr. Gray calls "an admission to the privileges of the gospel," blots out the hand-writing of ordinances that was against us. The Doctor then draws the following inference from his own doctrine. "So that there is no condemnation to those which are in Christ Jesus, by no means *dispenses* us (He means *frees* us) from the observance of those conditions to which the promise of eternal life is attached." Our readers, we are persuaded, will have no objection to this conclusion as far as it is intelligible to them, as we hope they wish to walk in all God's commandments blameless.

We were about to proceed in our remarks on this ignorant and ill-written performance, when we recollected the Poet's advice, and laid aside our pen.

"Dart not on folly an indignant eye:  
Whoe'er discharg'd artillery on a fly?"

## The WORD of GOD ILLUSTRATED.

## REMARKS ON JOB XIX. 23, 24.

**H**OWEVER happy our Translators have been in using the word *rock* in the 24th verse, as observed in our last Number, it is certain they have been very far from being so in the 23d, as to the word *printed*: it was absurd to employ a term that expresses what was invented but three hundred years ago; and especially as it doth not, even by an improper expression, convey the idea of Job, which was the perpetuating his words, as is apparent from the 24th verse—*records* to which Job refers, being *written*, not *printed* among us.

These written Arabian mountains very agreeably illustrate these words in part, and perhaps but in part; for it doth not appear from the accounts of the Prefetto with what view *lead* is mentioned here, “Graven with an iron pen and lead.” Grey supposes the letters being hollowed in the rock with the iron pen or chissel, were filled up with melted lead; in order to be more legible; but it doth not appear that any of these inscriptions are so filled up. Indeed, tho’ some of them are engraven, most of those Dr. Pococke observed near Mount Sinai, were not cut, but stained, making the granite of a lighter colour, which stain he had an opportunity of being satisfied, sunk some depth into the stone; whether this was done with *lead*, let the curious determine. The Septuagint do not explain this at all, though the painting of granite rocks was very common anciently in Egypt, and those paintings (stainings, or mere incrustations, as Norden took them to be,) extremely durable. But if Job referred to the writing with these durable staining materials on the rocks, the Septuagint did not understand him to do so, they seem rather to have supposed he meant the recording things by engraving accounts of them on plates of lead. “Who will cause my words to be written, “to be put in a book that shall last for ever; with an iron pen “and lead, (i. e. upon lead,) or to be engraven on the rocks?” Which cutting letters on lead marks out an ancient method, indeed, of perpetuating the memory of things; but is very different from that which Dr. Pococke saw had anciently obtained in Arabia, the country of Job, and to which, therefore, his words may possibly refer.

There is a distinction made in the above passage of the book of Job, relating to the *writing* of words, and *writing them in a book*, that I never saw remarked, tho’ it seems to me a very clear account may be given of it. There is a way of writing in the East, which is designed to fix words on the memory, but the

writing

writing is not designed to continue. The children in *Barbary*, that are sent to school, make no use of paper, *Dr. Shaw* tells us, but each boy writes on a smooth thin board, slightly daubed over with whitening, which may be wiped off, or renewed at pleasure; \* and it seems they learn to read, to write, and to get their lessons by heart, all at the same time: "O that my words then," says *Job*, "might not be, like many of those of the miserable, immediately lost in inattention or forgetfulness, but that they were written in order to be fixed in memory!" There are few, *Shaw* says, that retain what they have learned in their youth, doubtless things were often wiped out of the memory of the *Arabs* in the days of *Job*, as well as out of their writing-tables, as it now often happens in *Barbary*: *Job*, therefore, goes on, and saith, O that they were written in a book; from whence they should not be blotted out. So in conformity to this, *Moses* speaks of writing things for a memorial in a book. But books were liable to injuries; therefore, *Jeremiah* commanded, that the book that contained the purchase he made of some lands in *Judea*, just before the captivity, should be put into an earthen vessel, that it might continue many days, *Jer. xxxii. 12, 14*: and for this reason also *Job* wishes his words might be even *groven in a rock*, the most lasting way of all, and much more effectual to perpetuate them than a book. Thus the distinction betwixt *writing*, and *writing in a book*, becomes perfectly sensible, and the gradation appears in its beauty, which is lost in our translation: where the word printed is introduced, which, besides its impropriety, conveys no idea of the meaning of *Job*, records that are designed to last long not being distinguished from less durable papers by being printed.

\* *Dr. Poccoke* represents the *Coptis*, who are used by the great men of *Egypt* for keeping their accounts, &c. as making use of a sort of paste-board for that purpose, from which the writing is wiped off from time to time with a wet sponge, the pieces of paste-board being used as slates. *Peter della Valle* observed a more artificial way still of writing short-lived memorandums in *India*, where he beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement was full, they put the writing out; and, if need were, strewed new sand, from a little heap they had before them wherewith to write farther. One would be tempted to think the Prophet *Jeremiah* had this way of writing in view, when he says of them that depart from God, "they shall be written in the earth," chap. xvii. 13. Certainly it means in general, soon to be blotted out and forgotten, as is apparent from *Psal. lxxix. 28. Ezek. xliii. 9.*

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The WORKS of GOD DISPLAYED,  
OF EARTHQUAKES.

[ Concluded from page 512. ]

UPON the whole, it seems very evident that all Earthquakes do not proceed from one and the same cause: but that dif-

ferent causes, at different times, and in different places, produce these generally tremendous and destructive effects. 1. The earth itself may be the occasion of its own shaking, when the root or basis of some large mass being worn away, that mass sinks by its own weight, and causes a concussion of all the neighbouring parts. 2. Subterraneous waters wash away the foundations of hills, and eat far under the earth: By these means many earthquakes have been occasioned, and whole cities swallowed up. This seems to have been the cause of the great earthquake at Port-Royal, and of that which swallowed up Lima. 3. Air pent up in the bowels of the earth, if it be at any time rarefied and expanded, by any inflammable substance taking fire, will struggle for vent with incredible force, and thereby both shake and tear the earth. Hereby, not only the arch which covers it, but the whole body of the incumbent earth, is shaken. In this case, the deeper the cavern is, and the larger the quantity of matter which takes fire, the more powerfully will the air be expanded, and the more extensive, and the more violent will be the earthquake. If the cavern be near the surface of the earth, the rarefied air, with the fire which caused its rarefaction, often gets vent and issues out, while the lower parts being eaten away, the ground sinks in, and swallows up houses or cities. 4. A more common cause still of earthquakes is sulphur, or such like inflammable matter, taking fire in the cavities of the earth, and bursting thro' whatever opposes. For there are scarce any countries that are much subject to earthquakes, which have not some burning mountain. And whenever any earthquake happens, this is constantly in flames. Indeed, were it not that these vents thus discharge the fire, it would make far greater havock than it does; probably it would make the whole country, for a vast space round, quite uninhabitable. Yea, so beneficial are these, that we do not want instances of countries frequently annoyed by earthquakes, which, upon the breaking out of a volcano, have been wholly delivered from them.

Perhaps, what causes most earthquakes of this kind is the *Pyrites*, or iron-stone, which will take fire of itself. The earth, we know, abounds in cavities, which are at certain times full of inflammable vapours. This the damps in mines shew, which being fired, do every thing as in an earthquake, only in a less degree. And the *Pyrites* only, of all known minerals, yields this inflammable vapour. Nor is any mineral or ore whatever, sulphureous, but what is more or less mixed with the *Pyrites*. But probably the *Pyrites* of the burning mountains, is more sulphureous than ours. It is likewise in far greater quantities in all the countries round the Mediterranean than in England, a plain reason

reason why earthquakes are so much more frequent and more violent there.

It is probable, however, that the most general cause of Earthquakes is Electricity. One argument in proof of which, brought by an ingenious writer, is, that the impressions which they make on land and water, to the greatest distance, is instantaneous. Now this, he argues, can only be effected by electricity. In some earthquakes the concussion has been felt thro' a space of many hundred miles in length and breadth; at the same instant. Now, what could throw such a tract of land, into such an agitation in a moment? No natural power seems equal to this, but that of electricity, which alone acknowledges no bounds, neither any sensible transition of time.

The little damage done by many Earthquakes, is another argument, for their being occasioned, by a simple vibration of the earth thro' an electric shock. This vibration on the water, meeting with the solid bottoms of ships, occasions that thump which is felt by them. That this shakes millions of ordinary houses, and yet not one of them falls, is a farther proof, that it is not a convulsion in the bowels of the earth, but an uniform vibration, like what we occasion in a glass, by rubbing our finger on the edge; which yet may be brought to such a pitch, as to break the glass in pieces, by an electric repulsion of its parts.

Another circumstance, which M. Dolomieu mentions, is a sufficient proof of electricity being concerned; and that is the presentiment which animals have of its approach. "The presentiment of animals (says he) at the approach of earthquakes, is a singular phenomenon, and which cannot fail to surprise us so much the more, as we know not by what organs it is communicated to them. Every species of animals experiences it, especially dogs, geese, and poultry. The howlings of the dogs in the streets of Messina were so loud, that orders were issued to kill them." Now we know that many animals have a presentiment of a change of weather; which may happen either from a change of the density of the atmosphere, or from some alteration in its electricity: but steam pent up in the bowels of the earth could affect no animal until it began to exert its effects. Sir William Hamilton, likewise, informs us, that geese seemed more affected by this cause when in the water, than out of it, which may easily be explained upon electrical principles, but not at all, at least not without the most extravagant suppositions, by steam pent up in caverns nobody knows where.

There can be little doubt, therefore, but many earthquakes are owing to Electricity: but many are also owing to other causes. The grand fault is, therefore, the ascribing them all to any one cause exclusive of the rest: whereas, some are owing to each of these

these causes : and some to several of them acting conjointly. But still it must not be forgotten that all are constantly under the direction or control of the great and first Cause of all, the original Maker, and continual Upholder of the whole frame of nature, who, as the righteous Governor of moral agents makes use of these dreadful engines of his power, as he does of pestilence, the sword, or famine, to chastise offending cities or nations for their sins, that he may bring them to repentance and reformation.

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## The PROVIDENCE of GOD ASSERTED.

**I**N a Sermon of the late Rev. John Wesley, on 1 Cor. x. 13, we meet with the following Anecdote, which is related in illustration of the way in which God sometimes delivers his people out of temptation by removing the occasion of it. "Elizabeth Chadsey, then living in London, was advised to administer to her husband, who was supposed to leave much substance behind him. But when a full inquiry into his circumstances was made, it appeared that this supposition was utterly destitute of foundation : and that he not only left nothing at all behind him, but also was very considerably in debt. It was not long after his burial, that a person came to her house, and said, "Mrs. Chadsey, you are much indebted to your landlord, and he has sent me to demand the rent that is due to him." She answered, "Sir, I have not so much money in the world : indeed, I have none at all !" "But," said he, "have you nothing that will fetch money?" She replied, "Sir, you see all that I have. I have nothing in the house, but these six children." "Then," said he, "I must execute my writ, and carry you to Newgate. But it is a hard case. I will leave you here till to-morrow, and will go and try, if I cannot persuade your landlord to give you time. He returned the next morning and said, "I have done all I can ; I have used all the arguments I could think of, but your landlord is not to be moved. He vows, if I do not carry you to prison without delay, I shall go thither myself." She answered, "You have done your part. The will of the Lord be done !" He said, "I will venture to make one trial more, and will come again in the morning." He came in the morning, and said, "Mrs. Chadsey, God has undertaken your cause. None can give you any trouble now ; for your landlord died last night. But he has left no will : and no one knows who is heir to the estate."

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The PROVIDENCE and GRACE of GOD Manifested,

In the Preservation, Deliverances, Conversion, and happy Death of WILLIAM HEAP, a Soldier in the 11th Regiment of Light Dragoons.

WILLIAM HEAP, the subject of the following Memoir, was born at Colne in the county of Lancaster, on the 17th day of February 1764, of creditable parents. He enlisted into his Majesty's service when very young, viz. into the 11th Regiment of Light Dragoons, and was eighteen years in actual service, and twice abroad during that time. He was with the Duke of York in all, or the greatest part of his engagements with the French army in Holland and Flanders, particularly at the following places, where large and bloody engagements took place, at Catte, in the province of Languedoc, and at Cambray in the Netherlands, also at the siege of Valenciennes, which continued eight weeks; also at a battle upon Brada plains in the province of Bravant; also at a bloody engagement at Lowvain and Tornee, and at Dunkirk in Flanders; besides many others and a multitude of skirmishes which he was not able to recollect when this account was taken from him.

Tho' he was exposed to such imminent danger, and multitudes fell on the right hand and on the left; it does not appear that he ever was wounded; many times, however, he may be said to have escaped with the skin of his teeth. At one time he had his horse shot dead under him; but with great presence of mind, he seized another which he discovered to be bereaved of its rider, leaped upon the back of him and was preserved. At another time he was sent by an officer to reconnoitre at a distance from the camp. After he had rode about for some time near a wood, there rushed out of the wood, a French officer upon horseback above six feet high, who instantly accosted Heap, saying, "Nicks prisoner." Heap replied, "No prisoner." They immediately prepared themselves for a combat with sword in hand, and continued fighting for about twenty minutes, when Heap began to be dreadfully alarmed, feeling his strength was almost exhausted, particularly in the arm in which he wielded his sword. But, he happened to glance at the head of the French officer's horse, and that moment struck it upon the face; the horse immediately turned itself about. Heap then eagerly seized his pistol, and shot the French officer. The horse he took along with him into his own regiment, which was soon cured of the wound which Heap had given it upon the face with his sword, and became serviceable to the English army. The

French

French officer had a gold watch and other implements of considerable worth about him : but Heap was too much alarmed with the dangerous contest he had been engaged in, to have the boldness to dismount in order to procure a small booty in plundering his antagonist, not knowing but another might come up, and take away his life whilst he was so doing.

He likewise mentioned another circumstance, which occurred whilst he was in the Netherlands, and in which the hand of Providence seemed conspicuous. He, with the rest of his companions, came to a hall, and finding it deserted by its owners ; they agreed to take up their night's lodging therein. Accordingly, they spread out their hammocks, and made preparation for lying down promiscuously. But tho' they had been so much fatigued with the labours and toils of the day, yet not one of them could fall asleep. They all seemed uneasy, and judging that something particular must be the cause of this uneasiness, they immediately concluded they would quit the house, which they had hardly done when the whole fabric was blown up.

Having, in repeated actions, convinced his superiors of his loyalty, bravery, and assiduity in the service of his sovereign, he was promoted to the office of a sergeant, and in that capacity for the space of ten years was much esteemed in the regiment both by the officers and common soldiers, and would, no doubt, have been further promoted, if he had had but a little education, but alas ! he was so destitute thereof as neither to be able to read nor write.

He was discharged in the year 1802 for bad eyesight and rheumatic pains, which very much incapacitated him for service. A small pension, however, was allowed him, which he enjoyed to the time of his death.

When he had received his discharge, he was sent to England with the care of twelve sick men from Rain hospital in Holland, to convey them to York-hospital at Chelsea. He lost one of these on the way, but conducted the other eleven safe to the place of destination.

It appears, from his own confession, that he was very wicked during the time he was in the army, and abandoned himself to the commission of many crimes ; but he was not permitted to do this without being sometimes made keenly sensible of remorse of conscience, and he had at times some degree of the fear of God before his eyes, especially before he went into an engagement ; and invariably prayed, *first*, for himself, and secondly for his comrades ; but it appears he was a perfect stranger to the true spirit of prayer, for as soon as the engagement was over, he lost all sense of God, of religion, and of divine things.

It pleased God, however, to bring him safe to Burnley, which



is only six miles distant from his native place; but notwithstanding the multitude of dangers he had escaped, and the providential deliverances he had experienced, he had no disposition as yet to love and serve God; only feeling, at times, some slight conviction for sin. But beginning occasionally to attend the ministry of the Methodist preachers at Burnley, his convictions soon increased, insomuch that his life became a burden to himself, almost intolerable to be borne. For he began to see that if he died in the state he was in, hell would be his portion, and he much feared that the measure of his iniquity was already filled up. He attempted to pray to God for mercy, but whenever he did so, his sins stared him in the face, and he was persuaded that he never could obtain mercy till he had put away the evil of his doings.

In this state of mind he took an opportunity of unbosoming his mind to his mother; but she, not being much acquainted with, or fully understanding his case, advised him to speak to some of the Methodists.

The Lord, in the course of his providence, directed him to one of our pious leaders, T. W. whose salutary advice and prayers were rendered a great blessing to him.

There being no doubt on his mind now, respecting the line of conduct it was necessary he should pursue in order to find peace, he unbosomed his mind to an unhappy woman who had been his companion in sin, and a separation was agreed upon between them, and immediately took place. Still, however, his burden of sin and guilt remained, and even increased, insomuch that had it not been for fear of hell, which he saw would be his portion, if he died in that state, he would have chosen strangling rather than life.

As he was returning home from work one Saturday evening through Burnley streets, being in an agony of distress for his soul, he could not refrain from kneeling down in the streets no less than three times, to beg for mercy. How true is that old adage, "A praying heart will find a praying place." When the arrows of the Almighty stick fast in the soul, when the commandment comes home, when the condemned criminal looks up, and beholds an angry God above him, behind him a mispent life, and before him a burning hell, he is glad to fall upon his knees in any place, and the cry of his heart is, "Lord, save, or I perish."

Some time afterwards when our friends became acquainted with this man's distress concerning his soul, they invited him to accompany them to a Love-feast held near Pendlehill. This was the first meeting of that kind he had ever been at, and he was much instructed and encouraged by hearing others relate their experience in divine things, and how they had obtained pardon and deliverance. He found that his state, tho' extremely distressing, was not altogether singular, nor desperate. Hope began to spring up in

his soul, and he received a degree of consolation, but still he was not fully satisfied that God had pardoned his sins. The Holy Spirit did not witness with his spirit that he was born of God. This blessing, however, our deceased brother obtained, some time after, at Manchester in Bridgewater-street chapel, while the sacrament of the Lord's Supper was administered. He returned to Burnley, happy in the enjoyment of God, and in the possession of the pearl of great price. He was now ready to say with the Psalmist, "Come unto me, all ye that fear the Lord, and I will tell you what he hath done for my soul." He could now take delight in the public and private means of grace, and ever after esteemed it a privilege to be united with the people thro' whom, under God, he had received such great benefit.

From the time of his conversion he set God always before him, and took care that whatever he did should be done with an eye to his glory. With this end in view he looked out for a suitable companion, a woman of piety, who had imbibed the same principles with himself, keeping in mind that apostolic injunction, "Be not unequally yoked with unbelievers." And he found to the day of his death the advantages resulting from making the Word of God his rule in this particular. Providence directed him to a proper person, to whom he was honourably married, and they lived in the greatest harmony and love, till separated by his death.

During his last illness, which continued several months, he invariably maintained his confidence in the mercy of God, and expressed on all occasions, in the strongest language, that sense of gratitude he felt to God for his great mercy, in preserving him in such imminent dangers notwithstanding his abominable wickedness. And above all his heart swelled with gratitude to God, that he was so gracious as to bring him again to his native country, and there to awaken and convert his soul among his relations and friends to whom he could bear a dying testimony concerning God's willingness to save the vilest of sinners. For some time before his departure his affliction was very severe, but no murmuring or complaining word was ever heard to proceed from his lips. He knew he was going to Jesus, and that his sufferings were light when compared with those of the damned, which he had merited by his crimes, or when compared to the joys of heaven, which he was going to possess thro' the all-atoning merits of Jesus Christ.

About a week or ten days before his death, finding himself very unable to perform family prayer, which he invariably attended to, he urged his partner to perform this task, during his inability, and particularly requested she would attend to it after his decease, for her own benefit, and that of some young persons, who, for the present, lodged under their roof. The day before his death, being sabbath-day, he said to a friend, "You are going to meet the saints to-day, I shall be with them to-morrow," alluding to the disembodied spirits of the blest. To his mother, he said he should

not live over that night, and asked "whether she thought he was then dying?" He expressed an earnest desire to depart, not merely that he might be free from his sufferings; but that he might be with Christ and the blessed spirits above. A friend speaking to him about his poor afflicted body, he replied, "My God and my Saviour shall make it anew." When his strength was nearly exhausted, he frequently exclaimed with great energy of expression, "Glory be to God:" or, "Praise to God," &c. to the astonishment of all present.

The last time I visited him was on the Friday evening previous to his death. As I was going into the Circuit for a few days, and thought it was probable I should see him no more in this world, I stayed a considerable time with him, and he conversed freely, as he was able, concerning the dealings of God with his soul, his present experience, and his hopes of future glory; and I was not only comforted by the interview; but perfectly satisfied touching the safety of his state and his future happiness. His faith was strong, his patience invincible, his humility great, and his hope full of immortality.

He died at Burnley in Lancashire, on Monday, March 2, 1807, aged forty-three years. Surely he was *a brand plucked out of the fire*, having been a prodigy of vice, for the greatest part of his life; but was made a miracle of grace, and a pattern of piety for the last three years of it.

ZACH. TAFT.

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To the EDITOR.

My dear Sir,

**Y**OUR insertion of the following short Memoir in your interesting Magazine, will greatly oblige many of your constant readers,

Your's affectionately,

CHARLES GLOYNE.

I feel sorry on many accounts that my acquaintance with the subject of this memoir, Samuel Taylor, of Kidderminster, was so short. I only had the opportunity of being twice in his company: but he was well known, and, I believe, greatly esteemed by the preachers who have travelled in this circuit, and by all the society. And I may add, from certain information, that "He was of good report" among all that knew him.

I am given to understand that prior to his hearing the Methodist Preachers, he lived without God and without hope in the world, altho' in the former part of his life he sometimes felt strong convictions of the exceeding sinfulness of sin, but, like many others, yielding

yielding to the desires of his corrupt nature, and the influence of bad examples, grieved the Spirit of God, and silenced the voice of conscience.

In the year 1779, Mr. James Wood travelled in the Gloucester circuit, which then extended to Kidderminster. Mr. Wood preaching at one time in the open air, brother Samuel Taylor, like many, on such occasions, went to hear what the preacher had to say, but from no better motive than curiosity. The Lord, however, overruled this event for his good. The word came with power to his heart: he was deeply awakened, and from this time broke off his sins by repentance. He soon afterwards obtained mercy, and was made a partaker of peace with God, thro' faith in our Lord Jesus Christ. From this time he became a zealous advocate for the truths of the gospel, and in his life and conversation was an ornament to his profession.

There had not been preaching more than a year at this place before the period here referred to. And the society were few in number, and in general, poor, when he united himself to it. They had also many difficulties to encounter. The men of the world opposed the *sect every where spoken against*, and the advocates of the doctrine of unconditional election and reprobation gave them much trouble. Some of these were more skilled in the mode of defending their favourite tenets than our friends were in bringing forward the arguments that go to confute them. But it happened providentially that our brother had put into his hands the Rev. Walter Sellon's Book in defence of the doctrine of General Redemption, which excellent and unanswerable work he read with great attention, and much profit, and was soon fully established in the truth as it is in Jesus. From this time he was *ready always to give an answer to every man that asked him a reason of the hope that was in him with meekness and fear.*

He was much distressed on account of his family for some time; but, thro' the means of precept, example, and constant prayer to God in their behalf, the Lord gave him, in some small degree, to see the desire of his heart accomplished concerning them. But he had to mourn on account of some of them to his last moments. "O that these would consider their ways and be wise!"

Being a person of a good understanding, and found in the faith, he was soon appointed the Leader of the little society, which office he filled up with holy zeal and perseverance for upwards of twenty-five years. He certainly gave many and demonstrative proofs that he loved the "little flock," over which he was overseer, as he loved his own soul. Their prosperity in the divine life afforded him the greatest pleasure, and he was very particular in exhorting them to press on to the enjoyment of the full assurance of faith, the abiding witness of God's Spirit, and all inward and

outward

outward holiness. He loved the discipline of the **Methodists**, and was careful in walking according to it, and exhorting others to do the same. If any members of the Society walked disorderly, and not according to the rules, he was sure to admonish them, and to warn them of the consequences of departing from the living God. As the Lord prospered his work, and the numbers in society increased, they found it necessary to have a more convenient place than they then had to preach in, but met with some difficulties before they could accomplish this to their satisfaction. Providence, however, at length directed them to an eligible situation, and they soon got a convenient chapel erected, which will hold betwixt three and four hundred people. This is now nearly filled every Lord's-day, and above one hundred members are joined in society.

Whenever there is a pretty large chapel, supplied with regular preaching, and where the society is rather numerous, the temporal affairs relative thereto, become important, and require a person of judgment and prudence to manage them so as to give satisfaction to the parties concerned. Brother Taylor was chosen steward, and discharged his office with great fidelity for several years. Those indubitable marks of pure and undefiled religion which the Apostle James gives, chap. i. 27, were certainly exemplified in him in a very striking manner. He was always ready to visit the fatherless and widows in their affliction, or any others in distress. Nor were his visits confined to the Methodists, but he was frequently sent for by persons of other denominations, to pray and converse with them. And altho' the Methodists were peculiarly dear to him, he knew how to appreciate the piety of those who loved Jesus Christ in sincerity, altho' they differed from him in some peculiar doctrines. But I must further add that his benevolent acts were not confined even to any professors of religion, but were extended to suffering humanity of every description. Numbers who despised religion when in health were wont to send for him in the time of their afflictions, and it appears that many of these were brought to experience real conviction of their sins, and sorrow on account of them, by means of his suitable exhortations and earnest prayers. He was frequently heard to observe respecting such characters, "They would not hear us when they were well: they will, perhaps, hear us in their sickness." In short, our brother's maxim was, "Whilst we have opportunity let us do good unto all men."

About two years ago, our friends in Kidderminster established a Sunday-school, which has already proved a blessing to numbers of poor children, who before were "Wild as the untaught Indians brood." Our brother Taylor saw the necessity and great utility of the institution, and entered into it with all his heart. He was appointed the General Superintendent of the School, and

was equally sedulous in filling up this office, as the others mentioned above. Indeed, in all his engagements, he gave all who knew him reasons to believe that he was faithful to his trust; that his motives were pure, and his eye single to please God.

But how mysterious are the dispensations of Providence, and how unsearchable are the ways of God with men! It may be truly said, "They are past finding out." On Sunday, August 24, 1806, I visited Kidderminster according to my plan for the Stourport circuit. I then, for the first time, saw our brother. He and some more friends spent a little time with me in conversation on subjects relative to the Conference that was then just closed. I found him firmly attached to our doctrines, and especially to that of justification by faith in our Lord Jesus Christ, and the witness of the Spirit of God, accompanied with all his sanctifying fruits. Having learned that an individual in the great body of the Methodist Preachers had viewed these doctrines in a different light from that in which they are generally believed and taught amongst us, he observed, "We may as well give up the whole gospel, as give up the doctrine of justification by faith, and the witness of the Spirit."

On this day our brother found himself much indisposed. He attended the preaching of the word, however, and afterwards received the Lord's-Supper. His indisposition afterwards increased, and proved to be the harbinger of death. It was a fever, and that of the putrid kind. Thro' the nature of his disorder, his mind was peculiarly affected with a kind of stupor, which prevented him from being so animated and lively in his conversation, as he had been accustomed to be when in health. Nevertheless, his confidence was strong in the Lord, and he manifested through the whole of his sufferings entire resignation to the will of his heavenly Father. When he was able he exhorted all that came to see him, as well as his own family, to live to God, and frequently said, "Lay yourselves out to be useful, do all the good you can, lose no time." His affliction continued about a fortnight. I visited him a few hours before he departed; but he could not speak: only by expressive signs, he signified that he was happy in the love of God, and rejoiced in hope of his glory.

Thus died Samuel Taylor, being in the 55th year of his age. He had been a member of the Methodist society about twenty-six years. His memory is precious to all that knew him. His death produced great mourning and lamentation, especially among the members of our little society. They looked up to him as their father under God; and the thousands of tears that were shed at the tidings of his death, and at the time of his funeral, proved how much they loved him. May all that knew him follow him as he followed Christ.

Stourport, March 23, 1807.

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## OBITUARY,

## And MISSIONARY INTELLIGENCE.

From Mr. EDWARD TURNER,  
to the Rev. Dr. COKE.

Antigua, Sept. 1, 1807.

Rev. and dear Sir,

**O**N Sunday last, I had the unpleasant task of preaching a funeral sermon for three of our preachers, Messrs. Dumbleton, Robinson, and Evans. They were pious and useful men, and will be much missed by our Churches in the West-Indies. Doubtless, you will learn the particulars of the deaths of Brothers Dumbleton\* and Evans, which have not yet reached me: But I will transcribe part of a letter from Mr. Harding, giving an account of the death of Mr. Robinson.

“ Barbados, July 22, 1807.

“ Dear Sir,

“ Allow me to apologize to you for omitting to inform you of the melancholy and much to be lamented death of Mr. Robinson, which took place on the 17th instant, a particular account of his sickness, patient endurance of it, and his glorious and triumphant death, I subjoin for your and the Conference's information and satisfaction.

“ On Thursday, the 2d instant, Mr. Robinson rode to brother Chapman's, about seven miles from

\* For an account of the death of Brother Dumbleton, see our Number for September.

Bridgetown, and in the evening preached. He exerted himself much during the discourse, which was observed to be more solemn and energetic than usual; and after singing several hymns with the family, he retired to rest, in good spirits and apparently in good health. When he arose next morning, he complained of severe indisposition, and was prevailed on to return again to bed; on medical aid being called in, he was found to be in a bilious fever, and every mean was made use of for his relief and recovery, but without effect; the disease was irresistible, and raged with increased violence; but he bore his sufferings with great firmness, and true Christian fortitude. One night, during his illness, he observed to one, who sat by his bedside, it was very strongly impressed upon his mind, that if the Lord should spare him, he would speak from Acts xvii. 23, 24, and made some remarks. On another occasion, at the nearer approach of death he observed (alluding to his agony) ‘ It is a hard thing to die, but I shall be more than conqueror.’ His last request was, ‘ Praise God on my account, for I have not a doubt of my acceptance.’ In the article of death, he presented a glorious scene to those around him: Suddenly rising upon his knees in bed, he stretched forth his arms, and lifted his eyes towards heaven, and exclaimed aloud, ‘ I am more than conqueror. I am more than conqueror!’ and gave up the ghost. May I like him, die the death of

the

the righteous, and may my last end be like his!

“Your obedient Servant,  
“WILLIAM HARDING.

The day after the above letter came to hand, I received one from my old friend Doctor Porter of Tortola, which I also copy for your satisfaction.

“Tortola, August 16, 1807.

“My dear Sir,

“I write from the house at which Mr. Evans is, on a sick, and to all human appearance, a dying bed. He has been for thirteen days confined by a most alarming fever, which has for the last five days resisted every effort I could make to subdue it. Since Fri. I have given him over; but, as while life remains it is our duty to do all we can, I have continued my attendance. The Fiat is, I fear, gone forth, and he will shortly receive the reward of his really uncommon exertions in the service of his Master.†

“I think it right to give you this information as there is not another minister here to supply his place.

“Yours, very truly,  
“G. R. PORTER.

I heard, soon after receiving the above letter, that Brother Evans died on the 19th of August, three days after Doctor Porter wrote to me.

I am, &c.  
EDWARD TURNER.

† The Doctor has given it as his opinion that Mr. Evans fell a sacrifice to his very great exertions in the service of Christ in that warm climate.

How mysterious are the ways of Divine Providence, and how little can we account for its dispensations! God has thus seen fit unexpectedly to call hence these his three servants in the midst of their very successful labours and usefulness, and that from a part of his vineyard, where, it appears, they could be least spared. But what shall we infer from this? That he, who in the most solemn manner has commanded that his gospel should be preached to every creature, does not approve of its being preached to the poor distressed Negroes, who of all others on earth, seem to need it most, not only to enlighten their minds, and reform their manners, but to support and comfort them amidst their trials? Or that he who came into the world to *save sinners*, does not will the design of his coming to be announced to the notorious sinners of the West-India-Islands? God forbid that we should draw any such inference. All that we can conclude is that he does not see fit by miraculous interpositions from time to time, to preserve the lives of those who are his messengers to these outcasts of men, any more than he wrought miracles continually to defend the lives of his Prophets and Apostles, Saints, and Martyrs, from their bloody persecutors. He suffers our Missionaries, as he has from age to age suffered hundreds of his faithful servants, to sacrifice those lives in his cause, that they may receive a martyr's reward. He is also pleased in this way to try the faith both of the congregations



in the West-Indies to which these Missionaries have ministered, and also of the friends and subscribers to the Missions, in Europe, and of such as are called to offer themselves as Missionaries. Brethren, let us not be discouraged, nor imagine for a moment that the Father of the spirits of all flesh, who has promised his Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession," can possibly frown upon this best of all works and greatest of all charities. But let us believe that this dispensation will be sanctified to all our congregations in the West-Indies, & will excite thousands of the negroes to humble themselves before God in that they do not improve more under the ministry of those who, they thus see, preach the gospel to them at the continual hazard of their lives, and will render them more diligent and watchful to improve in time to come. And let us consider these dispensations as reproofs to ourselves for not having been more fervent in prayer for the preservation of the lives of these his servants, and as a loud call to us to abound more in this duty in future. And that our exertions to support and extend this blessed work may not be, in any degree, weakened or impeded, let us take for our examples the *United Brethren*, who, altho' their settlement at *Paramaribo*, in South America, has lately been burnt down,\* with

\* By letters from *Paramaribo*, in South America, a very distressing occurrence is announced to have taken place at Hoop, on the *Corentyn*, on the 18th of August, 1806. About two in the afternoon, while the Missionaries were taking some refreshment, a fire broke out which consumed all the houses in

all the houses, the Church, and Missionaries' dwelling, are not discouraged, much less do they consider this event as a proof that God is displeased with their undertaking, but take occasion from hence to call upon their friends for fresh contributions in support of their benevolent design of enlightening and reforming the heathen by the preaching of the ever-blessed gospel. EDITOR.

Extract of a Letter from Mr. ANDREW TAYLOR, to the Rev. Dr: COKE.

(Concluded from page 327.)

THE next, which was the third time we were at Cork,

the settlement, with the Church, and Missionaries' dwelling. The only articles saved were their books, most of their clothes, some gunpowder, and two barrels of flour. All their tools, and other stores, and provisions were destroyed. The fire is supposed to have been occasioned by some incendiaries. The distress to which this event has reduced the Missionaries, is stated to be very great; and the Brethren's Society, for the furtherance of the Gospel, call on their friends to come to the relief of the Missionaries, and of the Christian Indians at Hoop, who by this dispensation have lost their all: and to enable them to rebuild the settlement, which it cost the Brethren infinite pains to establish at first among these roving heathens. The Brethren's mission to South America, began in 1738. In 1745 that among the Arawacks and other native Indian tribes was established; and its history is said to furnish, perhaps, more instances than any other, of men not loving their lives unto death; but who, in the most unhealthy climate, and under the severest trials, sacrificed themselves gladly in the service of God, that they might win the heathen to Christ. The peculiar difficulties, it is observed, attending the establishment of a well regulated congregation of believing Indians, make it the more desirable, that nothing should occur, thro' delay, to occasion their relapse into their former roving life. *Christian Observer*.

the congregation was awful to behold. Some thought there were six thousand people assembled. And I had the satisfaction of speaking to them for about an hour without interruption. All heard, I believe, as well as if we had been in a small house. Brother Graham also addressed them for some time, and that both in English and in Irish. So that I have reason to think that many, on that day, found the word spoken to be the power of God to their salvation. But as soon as we ceased speaking, and attempted to move thro' them, the noise began, and the stones began to fly: but we got into a friend's house without the smallest hurt. I am sorry to say, however, that some of our dear friends were hurt a little. When I saw this great uproar, chiefly excited by the Papists, how grateful was I to God that popery had not the reigns of government in its hand. The good Lord made this one of the happiest days to me, that I have had for years.

From Cork we went on to Youghall. This was our third visit to that place; and oh! how different we found it from Cork! The first time we went thither we preached in the street, on the 4th of November, King William's birth-day. There is an ancient protestant society at Youghall, called, *The Hanoverian Society*, (or *Friendly Brothers*) several of whom live in the country: but they were all in town this day, in order to meet, and dine together, and among the rest, Lord B. who, I am told, heard us preach for a considerable time, and a good part of them heard until we concluded. And that

evening, while we were sitting at a friend's house, a messenger came in haste, informing me that Mr. S. wanted to speak with me. I thought it somewhat strange, but, as he was a Magistrate, I judged it best to go, supposing, however, that he was about to call me to an account for preaching in the street, or, that there was some advocate for popery, who wished to dispute with me: But I soon discovered my mistake. For he informed me that he was a member of a very ancient protestant society in town, many of whom had heard me preach that day, and that they wished to converse with me for a few minutes. Mr. S. introduced me to the Mayor, their President, and I was desired to take a seat: and then several of these gentlemen signified their approbation of the sermon, and returned me thanks for it. As I found myself perfectly at liberty to speak as I thought best, I took occasion to explain to them our design in going into the streets to preach the gospel, and the nature of our doctrines, and then set before them, as far as I was able, the scriptural plan of salvation. After which, at their request, I took half a glass of wine with them, and wished them every blessing, when they all stood up, and expressed a desire that great success might attend my labours. And Major E. said he would be happy to have it in his power to serve me or the cause I was engaged in.

Since then, a good part of this body are our constant hearers, although they never came to our house before. What a pity we have not a Chapel large enough to contain the numbers that are will-

ing to attend. All the respectable inhabitants of this town, male and female, would attend, if they could find room. And many, who were accustomed to attend card parties, balls, and plays, now hear the word regularly every night, and several of them, for fear of being disappointed of a seat, will be in the house near an hour before the time. And those people, who knew nothing of Methodism until a few months ago, (unless by report) are now contriving how to enlarge the Chapel. And I have not much doubt, but Youghall will soon become one of the first places in the Country for religion. The small society is already much increased, and several whole families have joined us, many of whom were totally ignorant of the way of salvation till lately, but are now enquiring earnestly what they shall do to be saved. And a great many others, who have not yet joined the society, are truly convinced of sin, and, I believe, will unite with us as soon as we explain to them the nature of our Class-meetings.

Two persons that were Papists, have been turned from Popery here. One of these is a soldier, who has been pretty well educated, and is a man of good sense. Being ordered to go to Bear-Island with others, and lamenting when taking his leave of a few friends that, in all probability, while he should remain there, he would not hear one gospel sermon, one of our friends made him a present of a New Testament, which, she said, under God, would be his instructor. He then opened his bosom, and putting it in, burst into tears, and said,

"This shall be my creed, and my Christian doctrine, as long as I live."

The other is a servant-maid who, having heard us both in the street, and in the house, was convinced of her lost estate by nature, and of the abominable errors of the Church of Rome. She has been much persecuted by her father and mother, but all they have done and threatened to do was not sufficient to deter her from resolving to read her recantation, which she went to do the morning we left the town.

I shall only observe further concerning Youghall, that at our next preaching, a party, intending to stone us, and beginning to make a disturbance at a distance, Mr. S. the Magistrate, with another, ran down, and seized two of them, and brought them to the Mayor, who ordered them to the stocks for four hours. The rest were very quiet till we had concluded.

We spent a few days in Fermey, and preached with apparent success, both in the street and in the house, which is a large room over the Bridewell, granted by Mr. A. the Proprietor of the Town. But had we a Chapel in this place, I think there would be much good done. Until the people heard us in the street, they knew but little of our doctrines, but thro' our preaching there, all sorts of persons had an opportunity of hearing. This opened their eyes to see, in some degree, what those truths and duties are which we inculcate, and thus their prejudices were removed, and then they came to hear us in the Room.

We spent two weeks in Mallow,

and, I think, laboured with success. In this place some have been converted from sin to God, and others have been convinced of their sinfulness and guilt, and have joined our society. And, upon the whole, the work has been greatly revived. Our preaching in the street had a very blessed effect. Great crowds attended, particularly on the first Lord's-day. And many gentlemen and ladies, who came to Church, remained in the street in their carriages until we had concluded. The greatest solemnity rested on all, and many were greatly affected. The next Sunday was a very wet day; but notwithstanding the rain, the poor papists continued to hear us to the last, though they were wet to the skin before half the time was elapsed.

Upon the whole, I am persuaded light and knowledge have increased in all the places we have visited, among both Papists and Protestants. And of the latter, those who were our enemies are, in general, now become our friends, and I think I should have to say the same of the former, were it not for the King, mentioned Rev. ix. 14, who is over them, and whose name is *Apolylon*. Were it not for the influence of this *destroyer*, no people in Ireland would hear and receive the truth more gladly than the Papists. In short, the grand hindrance to the conversion of this people is the power their priests have over them. I hope the great God of heaven and earth will yet open their eyes, to see their priests in a proper light. But in order to this end, the knowledge of God's Word must be

spread among them. For nothing keeps this corrupt system standing, but darkness among the people, and I have no doubt but light and truth will, at last, be its downfall.

## POETRY.

The following Ode, which came to hand too late for insertion last year, will, we doubt not, be now acceptable to our Readers.

### ODE ON THE BIRTH OF CHRIST,

By J. STOYLE, LIEUT. ROYAL NAVY.

**F**RAUGHT with the gifts of heavenly love,  
Messiah's natal hour descends  
From realms of living light above,  
And purest joy its path attends.  
While jubilant the ransom'd race below,  
Inspir'd with ardour catch the votive lay,  
The grateful strains in happier regions flow;  
Salvation echoes through the pathless way  
Of Æther, where created space  
Still knows the Incarnate God;  
Where Discord fled before his face;  
And Darkness, at his nod,  
On sable wing in haste descending down,  
To join the dire profound of ancient Night,  
By his omnific word adverse was thrown;  
Leaving the field to Harmony and Light,  
That with their native radiance blest the  
admiring fight.

The fame of Heaven's eternal Son,  
Sublimely at Creation rang;  
He spake the word and lo 'twas done,  
And morning stars together sang:  
The sons of God proclaim'd with shouts  
of joy  
An universe, and hail'd its wondrous  
birth;  
But more exalted lays the mind employ  
For boundless Love that mark'd his way  
to earth,  
Where heralds, sent by Heaven's Su-  
preme,  
Glad tidings brought to Man.  
When on the wings of Mercy came,  
Salvation's wond'rous plan,  
Well

Well might the Angelic Choirs their song  
 renew,  
 And glory sing to God.—To Earth be  
 peace.  
 Well might they call him Holy, Just,  
 and True,  
 Whose goodness infinite shall never cease;  
 Breathing in softest notes to man good  
 will,  
 And Heavens circumference with ceas-  
 less praises fill.

Since Love Divine through all extent  
 Still flies the reach of Fancy's wing,  
 Beyond all thought most excellent,  
 Inspire me, O Eternal King.  
 Tho' high in lofty themes I may not rise,  
 Thou wilt not scorn a tribute well de-  
 sign'd;  
 Tho' I may not with NEWTON trace the  
 skies,  
 Or with Miltonian flight thy greatness  
 find;  
 Yet as I tread Life's checquer'd stage,  
 The truths to me disclose;  
 That grace thy ever sacred page.  
 O let me still repose  
 On thy great Name, and love the blissful  
 morn,  
 When HE, to whom the eastern sages  
 bore,  
 Their earthly offerings, was in Bethle'm  
 born;  
 And there in human likeness veil'd his  
 power,  
 To spread afar the triumphs of his grace,  
 That gain'd a bright abode, for man's  
 elfe ruin'd race.

While Heaven's exalted strains extol,  
 The name of man's redeeming Lord,  
 Let earthly choirs, while ages roll,  
 Their dutious hymns of praise afford.  
 Still may Messiah's glory be their theme!  
 To raise the Chorus worthy is the Lamb,  
 Singing of endless honors due to him,  
 To sound whose deeds, the trump of end-  
 less Fame,  
 Tho' by the powers of heaven inspir'd  
 Still in the task shall fail;  
 An equal force it ne'er acquir'd,  
 To shout the wond'rous tale.  
 For lo in height, and depth extending far  
 Beyond Immenity, his love excels!  
 Could I the Galaxy from Star to Star  
 Explore, with wond'ring eyes, even  
 there he dwells;  
 His all pervading Spirit ever near,  
 Would in the vast expanse most glori-  
 ously appear.

*Nunc dimittis.*

**N**OW, sovereign Lord of life & death,  
 I yield, at thy command, my breath,  
 Dismiss'd in peace by thee;  
 By seers prophetic long foretold,  
 Thy great Salvation I behold,  
 Thy own Messiah see!

O'er nature's universal night,  
 Divinely dawns the welcome light  
 Of thy redeeming grace:  
 The heathen hail the rising ray,  
 The world's wide empire owns thy sway,  
 With Israel's honour'd race.

As down the vale of life I pass'd,  
 My soul (and not in vain) was cast  
 Upon thy faithful word;  
 That soul into thy hands I yield,  
 For lo! the promise is fulfill'd;  
 Mine eyes have seen the Lord!

So pious Simeon said, and press'd  
 The Infant Saviour to his breast,  
 And long'd for his release:—  
 Thus may I hold Him to my heart,  
 Until his mandate says "Depart!"  
 Then let me die in peace!

T. R.

Imitation of the 13th Ode of the Third  
 Book of Horace.

**F**OUNT of life, whose currents glide  
 Gushing from Immanuel's side,  
 Lo I yield, from sin set free,  
 All my ransom'd powers to thee,  
 Consecrating to thy wave  
 All I am, and all I have.

Fill'd with fierce and foul intent  
 Was the heart I thee present,  
 But, no longer passion's prey,  
 Washing all my sins away,  
 Lo I plunge in thee, and prove  
 God is mercy, God is love.

Not the hellish dragon's rage,  
 Though the infernal powers engage,  
 Thee can injure, thee annoy;  
 Yielding life, and peace, and joy,  
 Thy perennial currents roll,  
 Strength of every heaven-born soul.

Sacred Fount! With nobler song,  
 When above yon sky, among  
 Cherubs sweet, in heavenly groves,  
 My delighted spirit roves,  
 I shall see, and I shall sing  
 HIM from whom thy virtues spring,  
 T. R.





*Blackburn f*

*Mr. John Russell Aged 29*  
*Preacher of the Gospel*

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*APPENDIX*

TO THE

METHODIST MAGAZINE,

FOR 1807.

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*BIOGRAPHY.*

EXTRACT from the LIFE of the Rev. RICHARD BAXTER.

[Concluded from page 540.]

*An Account of his Books and Writings.*

**I** SHALL now annex, for the reader's satisfaction, an Account of my Books and Writings, on what occasion they were written, and what I now judge of them on a review and after so much opposition.

The Books I have written (and those written against me) are so numerous, that I confess if they plead not to the reader themselves, I cannot easily excuse my putting the world to so much trouble. And I was once almost fallen out with myself when I saw such abundance of Sermon-books printed in Oliver's days, because I concurred with them in over-loading the world. But God was pleased to keep me from repentance by their success; and since then I am more impenitent than ever, as seeing more of the reason of God's disposal than I saw before. For since so many hundred ministers have been silenced, and an act is now passed in the parliament to forbid us from coming within five miles of any City, Corporation, or Burghs town, and a former act forbiddeth us speaking to above four that are not of a family; and knowing what sort of persons are ministers in our places, I now bless God that his poor servants have the private help of books, which are the best teachers, under God, that many thousands have.



And whereas there are about fifty books (as I remember) that in whole or in part have been written against me, I bless the Lord that they have not disturbed nor discomposed my mind, nor any more hindered me from my greater duties by replies; nor been altogether unprofitable to me. And that none nor all of them have any whit disabled me from the service of God by diminishing my estimation with those that I have opportunity to serve, or with the common readers that may profit by my labours, but only with the members of the several factions.

To many of these I have returned answers, and that others remained unanswered is owing to the restraint of the Presb.

1. The first book that I published is a small one, called "Aphorisms of Justification and the Covenants," &c. I had first begun my book called the "Saints' Rest," and coming, in writing it, to answer that question: How the reward, mentioned Matt. xxv., is adjudged to men on account of their good works, the chief propositions of that book did suddenly offer themselves to my mind, in order to the resolution of that question. But I was prepared to write on the subject thro' much disputing against Antinomianism in the army. In my weakness at Sir T. R.'s house, I wrote most of that book, and finished it when I came to Kidderminster. Two faults I now find in the book. 1. It is defective and hath some propositions that need correcting, not being cautiously enough expressed. 2. I meddled too forwardly with Dr. Owen and two or three more that had written some passages too much bordering on Antinomianism: for I was young and a stranger to men's tempers, and thought others could have borne a confutation as easily as I could do myself, and I thought I was bound to do my best to save the world from the hurt of published errors; not understanding how it would provoke men more passionately to insist on what they had once said. But now I have learned to contradict errors and not to meddle with the persons that maintain them. But indeed I was then too raw to be a writer. This book was overvalued by some and overmuch blamed by others. It cost me more than any other that I have written, not only by men's taking offence, but especially by putting me upon long and tedious writings. But it was a great help to my understanding; for those who animadverted upon it were of several minds: being further from each other than any of them were from me.

2. The second book which I wrote (and the first which I began) was that called the *Saints' Everlasting Rest*. While I was in health I had not the least thought of writing books or of serving God in any more public way than preaching. But when I was weakened with much bleeding and left solitary in my chamber, at Sir John Cook's in Derbyshire, without any acquaintance but my servant about me, and was sentenced to death by my Physicians, I began

to

to contemplate more seriously the *everlasting Rest*, which I apprehended myself to be just on the borders of. And that my thoughts might not be scattered too much in my meditations, I began to write something upon that subject, intending but a Sermon or two, (which is the cause that the beginning is, in brevity and style; disproportionable to the rest) but being continued long in weakness, where I had no books nor better employment, I followed it on till it was enlarged to the bulk in which it is now published. The first and last parts were all that I intended for my own use, and the second and third parts were introduced afterwards besides my first intention. This book it pleased God so far to bless to the profit of many, that it encouraged me to be guilty of all those writings which after followed. The marginal citations I put in after I came home to my books; but almost all the book itself was written when I had no book but a Bible and a Concordance. And I found that the transcript of the heart hath the greatest force on the hearts of others. For the good that I have heard that multitudes have received by that writing, and the benefit which I have again received by their prayers, I here humbly return my thanks to him who compelled me to write.

3. The third book published by me was that which is entitled, *Plain Scripture Proof for Infant Church Membership and Baptism*. This book God blessed with unexpected success to stop many from turning Anabaptists, and reclaiming many both in city and country, (and some of the Officers of the Irish and English forces) and it gave a considerable check to their proceedings. Towards the latter part of it there are many reflections upon the Anabaptists' for their horrid scandals, which the reader who lived not in those times will hardly understand: but rebelling against the King and Parliament, the cutting him off, and the invading Scotland, were the crimes intended.

4. My fourth Publication is a small one, called, *The right method for Peace of Conscience and Spiritual Comfort, in thirty-two directions*. The occasion of it was this, Mrs. B. the wife of Colonel B., being one of my flock was often weeping and mentioning her doubts to me about her long and great uncertainty concerning her true sanctification and salvation. I told her that a few hasty words were not direction enough for the satisfactory resolving of so great a case; and that, therefore, I would write her down a few of those necessary directions which she should read and study and get well impressed on her mind. As soon as I had begun I found, 1. That it would not be well done in the brevity which I expected, and 2. that when it was done it would be as useful to many others of my flock as to her, and, therefore, I bestowed more time on it, and made it larger and fit for common use. This book pleased Dr. Hammond much and many rational persons, and some of those

for whom it was written : but the women and weaker sort, I found, could not so well improve clear reason, as they could a few comfortable, warm, and pretty sentences. It is *style* and not *reason* which doth most with them. Some Divines were angry with it for a passage or two about perseverance, because I had said, that many men are certain of their present sanctification ; who are not certain of their final perseverance and salvation, meaning all the godly that are assured of their sanctification and do not hold the certainty of perseverance. But a great storm of jealousy and censure was, by this and some such words, soon raised against me by many good men, who lay more stress upon their opinions and party than they ought. Therefore, whereas some would have had me to retract it, and others to leave it out of the next impression. I did the latter, but, instead of it, I published, not long after,

5. My book called *Richard Baxter's Judgment about the Perseverance of Believers*; in which I shewed them the variety of opinions about Perseverance, and that Augustine and Prosper themselves did not hold the certain perseverance of all that are sanctified.

6. Before this, I published two Assize Sermons, entitled, *True Christianity*, one concerning Christ's *Dominion*, and the other of his *Sovereignty* over all men as *Redeemer*.

7. Also I wrote my *Apology*, against divers books that had been published against many things which I had written, consisting of five parts.

8. Because my *Aporisims* had provoked so many, and the noise was so very loud against them, to make the passages plainer which offended (about justification, sanctification, merit, punishment, &c.) I wrote a book called, *The Confession of my Faith* about those matters. In my Confession I opened the whole doctrine of Antinomianism which I opposed. But notwithstanding all the writings and wrath of men, which were provoked against them, I must here record my thanks to God for the success of my Controversial Writings against the Antinomians. When I was in the army it was the predominant infection, and the books of Dr. Crisp, Paul Hobson, Saltmarsh, Craddock and abundance of such like were the writings most applauded. But this Sect, that then so much prevailed, became suddenly almost extinct. In which those ungrateful controversial writings of mine had so much hand as obligeth me to very much thankfulness to God.

9. About that time, having been at London, I preached some Sermons there. One scrap of a Sermon, preached in Westminster-Abbey, to many members of Parliament, was taken down by some one and printed. But it contains only the naming of a few directions, I then gave to the Parliament-men, for the Reformation of the Church and for peace, according to the state of those

times

times when it was preached, (Oliver's time.) When I returned home, I was solicited by letters to print many of the Sermons which I had preached in London, and as to some of them I gratified their desires. One of the Sermons which I published was *against men's making light of Christ*, upon Matt. xxii. 5. Another was *on Judgment*, which I enlarged into a small Treatise. This was preached at St. Paul's at the desire of Sir Christopher Pack, then Lord Mayor, to the greatest auditory I ever saw. A third of the Sermons, preached at Martin's Church, I printed with enlargement, called *Catholic Unity*; shewing the great necessity of *Unity* in real Holiness. About the same time I preached a Sermon at Worcester, which I printed under the title of the *True Catholic Church described*.

10. When we set on foot our association in Worcestershire, I was desired to print our agreement, with an explication of the several Articles, which I did, in a small book called, *Christian Concord*. In which I gave the reasons why the Episcopalians and Independents might and should unite on such terms, without any change of any of their principles.

11. Having, in the Postscript of my *True Catholic*, given a short touch against a bitter book of Mr. Tho. Pierce against the Puritans and me, it pleased him to write another Volume against Mr. Hickman and me, full of malignant bitterness against godly men that were not of his opinion. Yet his principal business was to defend Grotius. In answer to this I wrote a little Treatise called, *Grotian Religion discovered at the invitation of Mr. Tho. Pierce*. This book greatly offended many others; but the citations for matter of fact were unanswerable. And it was only matter of fact which I undertook to prove, viz. That Grotius professed himself a moderate Papist. But for his *fault* in so doing I little meddled with it.

12. Mr. Blake having replied to some things in my *Apology*, especially about a right to Sacraments, or the just subjects of Baptism and the Lord's-Supper, I wrote five disputations on those points, proving that it was not the reality of a justifying faith, nor yet the profession of *bare assent*, but only the profession of a saving faith which is the condition of men's Title to Church Communion. And that every man's word is to be taken as the *credible profession* of his own mind, unless he forfeit the *credit* of his word by *gross ignorance of the matter professed*, or by a *contrary profession*, or by an *inconsistent life*. And, therefore, a profession is credible as such of itself, till he that questioneth it doth disprove it.

13. After that I published four Disputations on Justification, clearing up further those points in which some reverend brethren blamed my judgment.

14. Nearly

14. Nearly at the same time I published a Treatise on Conversion, being some plain Sermons on that subject, judging if the Author should miss the applause of the learned, yet it might be profitable to the ignorant, as it has proved to be thro' the mercy of God.

15. Also I published a shorter Treatise on the same subject, entitled, *A call to the unconverted*. The occasion of this was my converse with Bishop Usher, who was importunate with me to write directions suited to the various states of Christians. I revered the man, but supposed I could do nothing but what is done better already. But when he was dead, his words went deeper to my mind, and I purposed to obey his counsel; yet so as that to the ungodly, I thought vehement *persuasions* more meet than *directions* only. And for such I published this little Book; which God hath blessed with unexpected success beyond all the rest I have written, (except the *Saints' Rest*.) In little more than a year there were twenty thousand of them printed by my own consent, and ten thousand more, besides many thousands in impressions which poor men stole for lucre's sake. Thro' God's mercy I have had information of almost whole households converted by this small book, which I set so light by. And, as if all this in England, Scotland, and Ireland were not mercy enough to me, God, since I was silenced, hath sent it over on his message to many beyond the seas; for when Mr. Elliot had printed all the Bible in the Indians' language, he next translated my *Call to the Unconverted*. Also Mr. Stoop, the Pastor of the French Church in London, being driven hence by the displeasure of superiors, was pleased to translate it into elegant French. It was also printed in Dutch and circulated in Germany.

16. After this I thought, according to Bishop Usher's method, the next sort that I should write for is *those that are under the work of conversion*, because by half conversions multitudes prove deceived hypocrites. Therefore I published a small book, entitled, *Directions and Persuasions to a sound conversion*, which, tho' I thought more apt to move than the former, yet through the fault of the covetous Bookfellers, who kept the price too high, not more than two or three impressions were sold. This hindered many of my other writings from being known.

17. About that time being apprehensive how great a part of our work lay in catechising the aged, who were ignorant, as well as children, especially in serious conference with them about the matters of their salvation, I thought it best to draw in all the ministers of the country with me, that the benefit might extend the farther. At their desire I wrote a Catechism and the Articles of our Agreement, also an earnest exhortation to our ignorant peo-

ple to submit to this way, for we were afraid they would not have submitted to it.

18. When we set upon this great work it was thought best to begin with a day of fasting and prayer by all the ministers at Worcester, where they desired me to preach: but weakness and other things hindered me from it that day. To compensate that I enlarged and published the Sermon I had prepared for them, and entitled the Treatise, *The Reformed Pastor*. I have very great cause to be thankful to God for the success of this book. Many thousand souls, I hope, are better for it, as it has prevailed with many ministers to set upon that work which I there exhorted them to. Even from beyond the seas I have had letters of request to direct them how they might bring on that work according as that book had convinced them it was their duty. If God would be pleased to reform the ministry, and set them on their duty zealously and faithfully, the people would certainly be reformed. All Churches generally rise and fall as the ministry doth rise and fall, not in riches and worldly grandeur, but in knowledge, zeal, and ability for their work.

19. When the part of the Parliament called the Rump or Commonwealth was sitting, the Anabaptists, Seekers, &c. flew so high against Tithes and Ministry, that it was much feared they would have prevailed: I drew up a petition for the ministry, which is printed under the name of the *Worcestershire Petition*, which being presented by Colonel John Bridges and Mr. Thomas Foley, was accepted with thanks; and seemed to have a considerable tendency to some good resolutions. But the Sectaries greatly raged against that Petition, and one wrote a vehement invective against it, which I answered in a paper called, *The Defence of the Worcestershire Petition*. I knew not what kind of a person it was that I wrote against, but it proved to be a Quaker, they being just now rising, and this being the first of their books (as far as I can remember) that I had ever seen.

20. Presently upon this the Quakers began to make a great stir among us, spoke every where against Tythes and Ministers, and sent many papers of queries to divers ministers about us: and to one of the chief of them I wrote an answer and gave them as many more questions to answer, entitling it *the Quakers' Catechism*.

21. The Popish interest advancing by their secret Agents, I thought it necessary to write something against Popery. This book I entitled, *The Safe Religion*.

22. About the same time, thro' the provocations of an apostate, I wrote a book called, *The Unreasonableness of Infidelity*, consisting of four parts. The first, *The extrinsic Witness of the Spirit by*  
 2 miracles,

miracles, &c. The second, *The intrinsic Witness of the Spirit, to Christ and the Scriptures.* The third was *Of the sin of blasphemy against the Holy Ghost.* The fourth was designed to repress the arrogance of reasoning against the divine Revelation. All this was but intended as a Supplement to the second part of the *Saints' Rest*, where I had pleaded for the truth of Scripture, but this subject I have more fully handled in my *Reasons for the Christian Religion.*

23. Mr. Thomas Foley being high Sheriff desired me to preach before the Judges, which I did on Gal. vi. 16. and enlarged it to a Treatise entitled, *The crucifying of the world by the cross of Christ,* and as an introduction, I wrote a large epistle with a view to provoke rich men to good works.

24. I was persuaded at this time to write a few single sheets, on several subjects, expecting that many people would buy and read them who would not either buy nor read larger works. Whereupon I wrote, one sheet against the Quakers; another against Popery; a third and fourth in favour of a *Gospel Ministry*, and a fifth containing *Directions for Justices of Peace, respecting the discharge of their Duty to God.*

25. Mr. John Davy, having spent thirty years in endeavouring to reconcile the Lutherans and Calvinists, as he was now going abroad again upon that work, and desired the judgment of our association, how it might be successfully expedited; at their desire I drew up more largely in Latin, and more briefly in English, a Letter on the subject. That written in English, he printed as my Letter to Mr. Davy for pacification.

26. About that time Mr. J. H. wrote a Treatise for *confirmation*; as the most expedient mean to reform our Churches, and reconcile all that disagreed about the qualification for Church membership: I liked the design so well, (having before written for it in my Treatise on Baptism) that being requested I put a large epistle before it, and when some brethren desired me to produce more Scripture proof for it than he had done, I wrote a small Treatise called, *Confirmation and Restoration the necessary means to Reformation and Reconciliation.* But the times changed before it could be much practised.

27. My next Publication was a short discourse called, *Of saving faith, &c.*, written in reply to Thomas Bailord, afterwards Bishop of Lincoln.

28. Being greatly apprehensive of the commonness and danger of the sin of *selfishness*, as the sum and root of all positive evil, I preached many Sermons against it, and, at the request of some friends, I published them, entitled, *A Treatise on Self-Denial*, which found better acceptance than most of my others, but it prevented

vented not the ruin of Church and State and millions of souls by that sin.

29. After that I published, *Five Disputations about Church Government*, in order to the reconciliation of different parties.

30. At the same time, I wrote another book against Popery, with a view to instruct Protestants, how to answer any Papist. It is entitled, *A Key for Catholics to open the juggling of the Jesuits, &c.* In this treatise, proving that the blood of the King was not by Papists to be charged upon Protestants, I hazarded my life against the powers that then were (Cromwell, &c.)

31. But the book which hath furnished my enemies with matter of reviling, (which none must dare to answer) is my *Holy Commonwealth*. In this book I plead the cause of a *limited* monarchy as better than *Democracy* and *Aristocracy*.

32. About the same time one that called himself W. Johnson, a Papist, engaged me in a controversy about the perpetual visibility of the Church.

33. Having been desired in the time of our Associations to draw up those terms which all Christian Churches may hold communion upon, I published them, tho' too late for any such use, (till God give men better minds) that the world might see what our religion and the terms of our communion were. This small book is called by the name of *Universal Concord*.

Mr. Baxter has also given us the following list of Sermons, besides those mentioned before. 1. A Sermon before the Parliament, the day before they voted in the King, being a day of humiliation appointed to that end. It is called, *A Sermon of Repentance*. 2. A Sermon preached before the Lord Mayor and Aldermen, at St. Pauls, being on their day of rejoicing for General Monk's success in bringing in the King. It is called, *A Sermon on right Rejoicing*. 3. A Sermon *On the Life of Faith*, preached before the King, being all that ever I was called to preach before him, when I had been sworn in his Chaplain in Ordinary. 4. *A Believer's last work*, a Sermon at the funeral of my wife's mother. 5. *The last Enemy overcome*, a funeral Sermon for Mrs. Elizabeth Baker. 6. A Sermon preached at Westminster-Abby, called, *The Vain Religion of the Formal Hypocrite*.

Several other Treatises, some of them small, are also mentioned by him, as 1. A Treatise on Luke x. 42, called, *A Saint or a Brute*, shewing the necessity, utility, safety, honour, and pleasure of a holy life. 2. A Treatise on *Self-knowledge*, called, *The Mischief of Self-ignorance and the Benefit of Self-acquaintance*. 3. A Treatise called, *The Divine Life*, in three parts; viz. The right knowledge of God:—Walking with God:—Improving solitude

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tude to converse with God. 4. After our dispute at the Savoy, somebody printed our papers given in to them in that treaty, of which many were mine. 5. When the grievous plague began in London, I printed a half sheet (to stick on a wall) for the use of the ignorant and ungodly who were sick. 6. About that time, I wrote two sheets for poor families, the first containing the Methods and Motives for the Conversion of the ungodly, the second, the Character of a True Christian.

With all these Writings I have already (1670) troubled the world, and these are all, except Epistles to other men's works. The following M. S. S. lie by me unprinted, viz.

1. A Treatise in Folio, called *A Christian Directory*, or sum of Practical Divinity, in Four Parts. The first called, *Christian Ethics*. The second, *Christian Ecclesiastics*. The third, *Christian Economics*. The fourth *Christian Politics*. My intent in writing this was to comply with the request of Bishop Usher. Though it is but a skeleton of practical heads, yet it is so large, by reason of a multitude of things, that I see it will not be of such common use as I first expected. To young ministers, and the more intelligent and diligent sort of Masters of Families, it may not be unserviceable. Another Manuscript is called, *A Christian Indeed*. It consists of two parts. The first is, a Discovery of the Calamities which follow the weakness and faultiness of many true Christians, and Directions for obtaining strength and growth in grace. The second is, The just description of a sound, confirmed Christian (whom I call, a Christian indeed) in sixty characters or marks. Besides these I have about twelve more on various subjects, chiefly controversial.

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#### An Account of the DEATH of Mr. RICHARD BAXTER.

AS we are persuaded our Readers will be glad to be informed how this most laborious and indefatigable servant of the Lord Jesus finished his course, we insert the following account of his last hours, abridged from Dr. Bates's Sermon on the occasion of his Death.

Not long after his last sermon, he felt the approaches of death, and was confined to his sick bed. Death reveals the secrets of the heart, then words are spoken with most feeling and least affectation. This excellent saint was the same in his life and death. His last hours were spent in preparing others and himself to appear before God. He said to his friends that visited him, "You come hither to learn to die: I am not the only person that must go this way. I can assure you that your whole life, be it never so long, is little enough

to prepare for death. Have a care of this vain deceitful world, and the lusts of the flesh; be sure you choose God for your portion, Heaven for your home, God's glory for your end; his Word for your rule, and then you need never fear, but we shall meet with comfort."

Never was a penitent sinner more humble and debasing; never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dunghill (which was his usual expression) that ever went to heaven. He admired the divine condescension to us, often saying, "Lord, what is man? What am I a vile worm to the great God?" Many times he prayed, "God be merciful to me a sinner," and blessed God that that was left upon record in the gospel as an effectual prayer. He said, "God may justly condemn me for the best duty I ever did; and all my hopes are upon the free mercy of God in Christ," which he often prayed for.

After a slumber he waked and said, "I shall rest from my labour." A minister then present, said, "And your works shall follow you;" to whom he replied, "No works, I will leave works out, if God will grant me the other." When a friend was comforting him with the remembrance of the good which many had received by his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?"

His resigned submission to the will of God in his sharp sickness was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself, "It is not fit for me to prescribe," and added, "When thou wilt, what thou wilt, how thou wilt." Being in great anguish, he said, "O how unsearchable are his ways, and his paths are past finding out! the reaches of his Providence we cannot fathom;" and to his friends, "Do not think the worse of religion for what you have seen me suffer."

Being often asked by his friends, how it was with his inward man, he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within;" but it was his trouble he could not triumphantly express it by reason of his extreme pains. He said, "Flesh must perish, and we must feel the perishing of it;" and that, tho' his judgment submitted, yet sense would make him groan." Being asked by a person of quality, whether he had not great joy from his believing apprehensions of the invisible state, he replied, "What else think you Christianity serves for?" He said, "The consideration of the Deity in his glory and greatness was too high for our thoughts, but the consideration of the Son of God in our

“ nature, and of the saints in heaven, whom we knew and loved, did much sweeten and familiarize heaven to him.”

The description of Heaven in Heb. xii. 22, was most comfortable to him. “ That he was going to the innumerable company of angels, and to the general Assembly and Church of the first born, whose names are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, that speaks better things than the blood of Abel.” That scripture,” he said, “ deserved a thousand thousand thoughts;” He said, “ O how comfortable is that promise; Eye has not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God hath laid up for those who love him.” At another time, he said, “ That he found great comfort and sweetness in repeating the words of the Lord’s Prayer, and was sorry that some good people were prejudiced against the use of it, for there were all necessary petitions for soul and body contained in it.”

At other times he gave excellent counsel to young Ministers that visited him, and earnestly prayed to God to bless their labours, and make them very successful in converting many souls to Christ: and expressed great joy in the hopes that God would do a great deal of good by them; and that they were of moderate, peaceful spirits. He often prayed that God “ would be merciful to this miserable, distracted world: and that he would preserve his Church and interest in it. He advised his friends to “ beware of self-conceitdness, as a sin that was likely to ruin this nation:” and said, “ I have written a book against it, which I am afraid, has done little good.” Being asked whether he had altered his mind in controversial points, he said, “ Those that please may know my mind, in my writings:” and that what he had done was not for his own reputation, but the glory of God.

I went to him with a very worthy friend, Mr. Mather, of New-England, the day before he died, and, speaking some comforting words to him, he replied, “ I have pain, there is no arguing against sense: but I have peace, I have peace.” I told him, “ You are now approaching to your long-desired home.” He answered, “ I believe, I believe.” He said to Mr. Mather, “ I bless God that you accomplished your business; the Lord prolong your life.”

He expressed a great willingness to die, and during his sickness, when the question was asked, How he did? his reply was,—“ Almost well.” His joy was most remarkable when, in his own apprehensions, death was nearest, and his spiritual joy, at length, was consummate in eternal joy. Thus lived and died that blessed saint.

## DIVINITY.

ESSAY on the Right Use of our Knowledge.

To the EDITOR.

A Little while ago, you were kind enough to judge worthy of a place in your Miscellany, of various and interesting matter, a few Thoughts which I had sent you, on the Importance of Religious Knowledge. Another subject, Sir, closely connected with this, has, at least, an equal claim to our serious attention; The great importance of making a right use of this kind of knowledge, according to the degree in which we already possess it.

None of your Readers, I presume, Sir, are wholly destitute of religious information; nor, indeed, can be, if they are seriously attentive to the various interesting articles, which, from time to time, are presented to them: Some of them, no doubt, possess it in a high degree. But who, whether he know much or little of divine truth, who, Sir, can say, he has employed all his knowledge in the best manner, for the best purposes, and to the greatest extent of which he was capable? May the following Reflections awaken to a more diligent use, a more practical employment of sacred science, all those who are made partakers of the heavenly light, and into whose hands this communication may come.

Knowledge, of what kind soever it be, possesses no ultimate value, farther than as it leads to the accomplishment of valuable purposes. And this is as true of religious knowledge as of any other, how inferior soever that other may be in its nature. More valuable than silver or fine gold, and more precious than rubies, as it certainly is, yet when unemployed, either for ourselves, our fellow-men, or our God, like the hoarded treasures of a miser, it becomes perfectly useless; it is no more than the mere lumber of the mind.

Nay more, light of a moral nature when unemployed and unimproved, becomes even pernicious. When the mind, under the influence of God's Spirit, first contemplates the truths which are presented to it, those affections which are correspondent to such truths, are suitably moved, and these gracious emotions prompt the soul to suitable moral acts. But if she refuse, or neglect to act agreeably to the dictates of the affections thus moved, the emotion, being resisted, is weakened, and, by degrees, annihilated. This naturally produces the fatal habit, first, of feeling emotions which are suitable to a truth, without performing those acts which are suitable to such emotions, and then of contemplating the very same truth without being moved at all. Hence it is, that persons of this description, tho' they sometimes feel when the truth is placed before them, yet, not bringing forth the fruit proper to

that feeling, they still live as before. Hence, again, which is yet more awful, minds not long accustomed to this practical resistance of internal light, at length receive, without feeling, the successive communications of those very beams of truth, which, in times past, never visited them without exciting the most lively sensations. Perhaps, indeed, every truth may not have wholly lost its influence upon them; for some truths may not have been formerly so clearly apprehended, so sensibly felt, nor so long resisted by them; and these, accompanied with the influence of the patient Spirit of God, which persists to seek the soul's eternal good, may yet affect them in some degree. But if the same course be still pursued, these also, with all others treated in the same manner, will gradually lose their influence, and must soon be added to the whole mass of murdered truth, which already lies dead in the soul, and is diffusing thro' all her faculties the deadly infection of confirmed impenitence. For when truth ceases to affect, it generally ceases to please; the ever-new influence that should attend it being wanting, it appears old and stale; the mental appetite is palled with it; the eye of the reader beholds it with indifference; the ear of the hearer receives it without delight. Ill-natured criticism commences; wholesome truth is turned into destructive poison; and that which was designed to be the *savour of life unto life*, becomes, for want of suitable improvement, the *savour of death unto death*.

The Reader, it is hoped, is not of this unhappy class of men, wholly unfaithful to those heavenly rays of truth which shine into his soul. But let him take heed that he be not such at least in part; for the same sad effects will follow, exactly in the degree in which the cause exists. And alas! do not many of us find these consequences to take place in some degree already? How much more sensibly should we have now experienced the renovating energy of the word of life, how much greater had been our holiness and usefulness, had our knowledge of its blessed doctrines perpetually led us to yield to their influence and reduce them to practice? The want of this produces that terrible moral phenomenon, so observable in many professors of religion, a barren and unprofitable life. Like "the ground which drinketh in the rain that cometh oft upon it," but still "beareth nothing but thorns and briars," they produce no "fruit of righteousness" internal or external, to the praise and glory of God. Once indeed they could not hear any important doctrine of the gospel explained or inculcated, or any glorious privilege thereof, such as Justification by faith in Christ, or regeneration by divine grace, exhibited, without being deeply affected, and influenced with strong desire after the enjoyment of these blessings; but having, by grieving the Spirit of God,

God, at length begun to rest contented without that enjoyment, they can now go on, reading, hearing and conversing about them, without being at all touched with pain or pleasure, or roused in any degree from their fatal slumber, to seek the salvation so long neglected. And even the children of God, who have experienced redemption in the blood of Christ, the forgiveness of their sins, and are regenerated by grace, are yet in danger, of trifling with their knowledge of those higher truths, which they are called to realize in their own experience. Reader, could you in times past never hear the remaining corruptions of your nature described without deep humiliation, nor the nature of entire sanctification unfolded, and the possibility of its attainment proved, without being inflamed with an ardent desire after it? And can you now hear all this, and be neither humbled nor quickened, but still continue in the habitual neglect of the high privileges to which the gospel of our salvation invites you? Who then does not see, in you, that unimproved and unemployed knowledge, is not only useless, but pernicious, in its moral influence on the soul?

Besides, not to employ this talent of heavenly light, is to frustrate the gracious design of God in committing it to our trust. Why has he, by such a variety of methods taught us his eternal truth? One while, instructing us by his own lively oracles, either proceeding immediately from his own mouth, or from the hallowed lips of holy prophets, another, employing the ministry of angels, and last of all, sending his own Son, the Lord from heaven, to teach us? Why has he appointed a plain, faithful ministry of his word, together with other subordinate means of instruction, shedding forth upon us also the precious beams of supernatural illumination? Did he design in all these varied modes of communicating divine light to our souls, that we should merely contemplate the truth, with a kind of speculative pleasure, or with self-upbraiding pain, in a train of grand, but useless ideas? Is this the whole design of Him who is the exuberant Fountain of knowledge and wisdom? We know it is not; we are assured that his design, in these bright emanations of his gracious mind, is boundless and everlasting good, both to ourselves, whom his truth and grace illuminate, and to mankind around us, as far as our influence can reach. Nor is his grand design confined even to the everlasting good of ourselves and our fellow-men; but his own glory is all included in it; the glory especially of his moral perfections in our dark, evil world, in which but little of it is discerned, except in those whom he illuminateth, and who, like secondary planets, reflect his glory by thus letting their light shine before men. "Ye are the Light of the world;" enlighten yourselves, that ye may give light to others. "A city set upon a hill

## 592 Importance of making a Right Use of our Knowledge.

a hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. In like manner, let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

And if such be the design of God in imparting to us the Light of Truth, how evident is it, that in proportion as we neglect to employ it according to his design, we are chargeable with the sin of unfaithfulness to one of the greatest trusts which God hath placed in our hands. And whether we consider the greatness of the trust, or reflect, that this breach of trust is almost habitual and continual, or calculate the consequences of it, we must see that it is an evil of no small magnitude.

And will not our God, one day demand from us an account of our stewardship? Then will it be found, that he gave us not this sacred talent, that thro' the fear of man, unholy shame, or a spurious kind of humility, we might wrap it up in silence, and hide it in the secret recesses of our own bosoms; but that we might "occupy till he come." O that every one felt the weight the awful weight of obligation to occupy till his Lord shall come, as the great Apostle felt it! The pious Reader may not, indeed, have reason to say, "Necessity is laid upon me; yea, woe is me, if I *preach* not the gospel!" Yet, surely, if he entertain a just view of the subject on which I speak, he will say, "Woe is me, if I *teach* not the gospel;" for a necessity is laid on all to "shine as lights in the world, holding forth the word of life." And God forbid that any of us should be found at last in the terrible condition of him, who kept his Lord's talent *laid up in a napkin*, and *hid it in the earth*, concerning whom it was commanded, "Take the talent from him, and give it to him that hath ten talents, and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." May we rather be of the happy few, to whom the Lord will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

And how incalculably great would be the present advantages, resulting from a faithful employment of our spiritual light, whether for our own edification, for the salvation of men, or for the glory of God! To give an instance in one case only; a right use of our knowledge concerning those christian privileges which are held forth in the gospel of Christ, would infallibly lead us on to the attainment of them. And as in matters spiritual the attainment of any particular blessing does not preclude, but invite to and facilitate our making further advances, as the gaining an

apparent summit on the Alps opens a prospect still more extensive, more delightful, and more inviting, we should still be led on to attainments more glorious, continually proceeding from new discoveries to new attainments, and in consequence of those new attainments making still further discoveries. Piety more advanced should lead us, in endless progression, to knowledge more extensive, and more extensive knowledge to more exalted piety. And this is only one case out of many; the same train of thought is applicable to all the grand purposes for which God hath lighted up in our minds this lamp of divine knowledge. The advantages, flowing from such an application and use of it, will never fail to be in proportion to the greatness and importance of its objects. Not only shall we be the favoured recipients of increasing light and purity ourselves, but we shall become the instruments of great and everlasting good to others, and shall stand among men as living monuments of the grace and glory of God.

I am, Sir, most respectfully your's, &c.

PETER HASLAM.

THOUGHTS on Desiring an Interest in the Prayers of Others.

IT is very common with religious people to make use of common-place expressions; and most christians have phrases and sentences, which, in some degree, characterize their party. Thus the *Friends* are frequently mentioning the *light within*, the *hidden life*, the *divine seed*, &c. The *Calvinists* are almost continually speaking of *God's dear children*, his *elect*, his *precious jewels*, and saying, when they speak of God's love to them, *Why me? Why me?* And of late I have observed that the *Methodists*, when relating their experience in our Public Bands, or Love Feasts, often close their testimony with saying, *I desire an Interest in all your prayers.*

Let it be observed, I do not object to persons making use of phrases and sentences which are almost peculiar to their party, and are seldom used by others. In the present imperfect state of our knowledge, it is natural to suppose that this will be the case. But what I object to is the hacknied use of expressions, the import of which we do not consider, and which are used merely because others use them, and which, therefore, produce no good effect; and are considered by the hearers as mere words of course. I doubt not, however, but that many who use the sentence I advert to, take it in a very proper and scriptural sense, and sincerely and earnestly desire that others would pray for them. And I be-



lieve that not a few, who use it through custom, or without adverting to the important meaning of it, are, nevertheless, gracious, holy people, and only want to have their attention turned to a due consideration of the subject in order to its being made useful to them. It is for the sake of these latter persons that I now offer a few remarks on it.

1. This address, *I desire an interest in all your prayers*, is made to the people of God, collected together in smaller or larger companies. And there have been instances in which the whole assembly have immediately joined in prayer for those who desired it, and very happy consequences have, in some cases, followed. The Lord has immediately manifested himself to be a prayer-hearing God. The Scriptures furnish us with a variety of examples of God's answering the united prayers of his servants in behalf of others. Thus God heard the prayers of Job for his three friends; and blessed Job himself while engaged in that duty, Job xlii. 7, 10. Also the prayers of Daniel's three friends were heard, respecting King Nebuchadnezzar's dream. For God revealed it to him, in answer to their prayers, by which mean their lives were spared; and the wisdom and prescience of Jehovah were made known to an idolatrous king, Daniel ii. 17—23. Thus, likewise, the prayers of the church for St. Peter's deliverance were evidently answered; inasmuch that God sent his angel to bring him out of prison, and he was given to the faints at the very time they were praying for his release, Acts xii. 5—12. If the Lord has in these extraordinary ways answered prayer in the behalf of others, how much more will he answer it in cases of an ordinary nature, especially as our Redeemer hath said, Matt. xviii. 19, 20, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

2. But we must not expect that, in answer to the prayers of others, God will pardon our sins, or renew our nature, or grant us salvation, if we do not ourselves pray for these blessings. Even the mediation of the Son of God will be ineffectual for those who reject, abuse, or do not rightly confide in it. And much more, the prayers of God's servants will be of no avail for those who live without prayer themselves. The Jews ran into an error of this kind when they trusted in their pious ancestors for salvation, an error which the Baptist severely reprov'd when he said, "Think not to say within yourselves, We have Abraham to our Father, for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit, is hewn down, and cast into the fire, Matt. iii. 9, 10.

3. We

3. We must not expect that the prayers of others, independent of the intercession of our Lord Jesus Christ, will be of any avail to us. We must not so rest on the prayers of others as to forget that great and important truth, "There is one God and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 5, 6. All our blessings, we must remember, flow from God thro' *the Son of his love*; and all our offerings must be offered thro' his adorable Name, in whom alone the Father is well pleased.

4. When we desire the prayers of others, we must be deeply sensible of our own ignorance and weakness, and desirous of the mercy of God: willing to be encouraged by all that he has done and is doing for us, and by all the help his servants, under him, are willing to impart to us. If this be not the case, our request is but an idle, unmeaning compliment.

5. It should give us great encouragement when we find that God has excited in the hearts of his people a concern for our spiritual welfare, and has inclined them to pray for us. For we may consider it as a convincing proof of his love to us. A minister feels himself encouraged when he is about to preach to a people who, he has reason to believe, are praying that the Lord may be with him and crown his labours with success; so a penitent, a returning backslider, or a tried, persecuted, or tempted follower of Christ, should be encouraged when he has proof that God's dear children are praying for him, and should endeavour to pray with more confidence himself, and rejoice in hope of being heard and answered.

6. Let us be constant in praying for others, as we desire others to pray for us: and particularly let us pray for those who are related to us by the ties of nature, or of grace: as also, for those who are in distress, whether of mind, body, or estate, and, at the same time, let us encourage and exhort them, by word and deed, to shun all known sin, whether of omission or commission, all unbelief, worldly desires, and cares, as great hindrances to the success of prayer, whether offered by themselves or by others for them. Let us, likewise, advise them in their difficulties, and instruct them in the things belonging to their peace. Let us relieve them in their necessities, as far as is in our power, otherwise our prayers will do ourselves no good, whatever good they may do them. We shall be like those Antinomians who say to such as are naked or destitute of daily food, "Depart in peace; be ye warmed; and be ye filled: but who, notwithstanding, do not give them those things which are needful for their bodies," James ii. 15, 16.

7. If any enquire, Shall we pray for those who do not desire us to pray for them?—Or for those on whom our prayers seem to have no effect? I answer, By all means. Nature and grace

bind us, as they did Job, to pray for our families, Job i. 5. Interest as well as duty enjoin us to pray for the prosperity of the Government under which we live. "Seek," said the Lord, Jer xxix. 7, "the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Christian fellowship obliges us to pray for our brethren. "Pray one for another," says St. James ch. v. 15, "that ye may be healed." Love to God and zeal for his glory, leads us to pray for the penitent, and, like the angels, to rejoice when sinners are converted, Luke xv. 10.

NEWCASTLE-UPON-TYNE,  
May 16, 1805.

WM. MYLES.

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REVIEW OF THE  
HISTORICAL APOLOGY FOR THE IRISH CATHOLICS.

By WILLIAM PARNELL, Esq.

IT would be entirely beside the purpose of our publication, to enter, in the least, into what is called the *Catholic Question*, and we should not have noticed this Pamphlet, if the very respectable author of it had not given us his opinion of Methodism, and of the effects of the preaching of the Methodists in Ireland.

From various historical authorities it appears that the conquest of Ireland by Henry the Second, extended only to a few counties in Leinster, and the rest of the island was left under the dominion of its native princes. The line of division between the possessions of the English and of the native Irish, was called the *Pale*, and the most bloody warfare was carried on between the inhabitants *within the pale*, and *without the pale*, sometimes for nothing, but most commonly for *cows*. It was then as lawful to kill an Irishman as it was to kill a badger or a fox; and the instances are numerous in which the defendant pleaded that the deceased was an Irishman, and that, therefore, he had a right to kill him.

"It is scarcely credible," says Mr. Parnell, "that in a climate like that of Ireland; and at a period so far advanced in civilization, as the end of Elizabeth's reign,\* the greater part of the natives should go *naked*. Yet this is rendered certain by the testimony of an eye-witness, Tynes Moryson." Mr. Parnell then goes on to relate, from Moryson, the visit of a Bohemian Baron to O'Kane, a great lord in the north of Ireland. Soon after the Bohemian had entered the house, O'Kane "came in, all naked, except a loose mantle and shoes which he put off as soon as he came in; and entertaining the Baron after his best manner, in the Latin tongue,

\* Queen Elizabeth reigned from 1558 to 1603.

desired him to up off his apparel, which he thought to be a burden to him, and to sit naked."

After the subjection of Ireland by Elizabeth, it was left to James the First to civilize its inhabitants, and to reconcile them to laws and industry; and in the space of nine years, according to Sir John Davis, James made greater advances towards the reformation of that kingdom than had been made in the 440 years which had elapsed since the conquest of it was first attempted.\*

Ireland, in the present reign, has been in a progressive state of improvement in civilization, agriculture, and commerce; and we hope the time is at hand when a plan of instruction of the poor, and the propagation of the Protestant religion in that part of the united kingdom, will engage the most serious attention of the legislature.

We are sorry that Mr. Parnell does not think that the Catholics in Ireland have any reason to apprehend a diminution of their numbers, from the efforts of the established Church, or from its Charter-Schools. It has always been supposed, by pious persons in England, that if the Clergy of the Established Church in Ireland, were men of unblemished moral character, and possessed of that zeal for the spread of genuine Christianity, which a cordial belief of the doctrines of the Church would inspire, their public preaching and private conversation would have the best possible effect on the minds and conduct of their parishioners, and would soon discredit the false doctrines of the Catholic Priests, and *emancipate* thousands of the poor ignorant Catholics from the superstitious bondage in which they are held. We were in hopes also, that well-conducted Protestant Schools in Ireland, open to the children of Catholics, might be a great blessing to the rising generation, especially if the Masters of those schools endeavoured to impress on the minds of their scholars, the importance of the principal doctrines of Protestantism. But if there be no ground to expect any benefit from the Church or the Schools, we are glad to hear that Mr. Parnell is of opinion that the number of Catholics may be diminished by the labours of the Methodists. When we speak of diminishing the number of Catholics, our readers, however, will understand, that we do not mean by it a mere change of profession, or a proselytism in name only, from Popery to Protestantism, but a renovation of heart by the Spirit of God, and a change of conduct from vice to virtue, from sin to holiness. These are the blessings which the Methodists desire to promote both among Papists and Protestants.

"A very obvious fact," says Mr. Parnell, "will sometimes remain unnoticed, and yet when once pointed out will be generally acknowledged. This we imagine to be the case with the hitherto unnoticed progress the Methodists are making in Ireland, against

\* Humes' History of England.

the Roman Catholic religion. Their eloquence, their zeal, and astonishing industry, in employing the most minute means to propagate their tenets; above all, the judicious use they make of the power of the press, has produced an impression which has evidently alarmed the Catholic priesthood." *Hist. Apol.* p. 129.

We rejoice to hear this testimony in favour of our Brethren in Ireland. We have no doubt but it is true, and we hope that every Protestant in Ireland, especially the Protestant Clergy, will unite with the Methodists in their endeavours to save the poor Catholics from the gross ignorance and wickedness in which they are sunk. To the Magistrates in Ireland the Methodists return their most sincere thanks and prayers, for the protection and encouragement which have been afforded them in their labours.

It was long ago said in Ireland, "When you plead for your life, plead in Irish." Several of the Methodist Preachers in Ireland are now pleading for the Religion of Christ Jesus with Catholic and Protestant sinners, in native Irish, with great success; and we pray that God may send many more such faithful labourers into his harvest. Mr. Parnell says, "We have not the least doubt that if the Catholic clergy were paid by government, and if the practice and principle of religious restrictions were abandoned, in the course of a few years, a very large portion of the Irish peasantry would be converted to Methodism." We hope that a large portion of the Irish peasantry will be converted to God in the course of a few years, through the preaching of the Methodists; and if the Catholic Clergy were paid by government, and such religious restrictions as Mr. Parnell alludes to, were abandoned, we confess we do not see how the work would be facilitated.

But when Mr. Parnell speaks of "the proud and sullen spirit of Methodism," he is certainly mistaken. Numerous false charges have, at different times, been brought against the Methodists, who are often deemed obstinate and intractable sectaries, when they resolutely refuse to follow a multitude to do evil; but that they are either *proud* or *sullen*, we hope is without foundation. They are ready to give a reason for their conduct, and of the hope that is in them *with meekness and fear*, in direct opposition to pride and sullenness, and to shew forth their good conversation with courtesy and kindness to all, walking as far as in them lies, as Christ also walked.

On the spirit of Methodism, we would recommend to Mr. Parnell's perusal, Mr. Wesley's Sermon, *On Pleasing all Men*, from Rom. xv. 2: "Let every one of us please his neighbour for his good to edification."

Avoid, says Mr. Wesley, sourness, sternness, sullenness, peevishness, and fretfulness, if you hope to please your neighbour for his good to edification. "Study to be lowly in heart. Be little  
and

and vile in your own eyes, in honour preferring others before yourself." Again: "Be merciful, be courteous, be pitiful; be tenderly compassionate to all that are in distress, to all that are under any affliction of mind, body, or estate. Let

The various scenes of human woe,  
Excite our softest sympathy."

When speaking of Mr. Addison's definition of Politeness, "A constant desire of pleasing all men appearing through the whole conversation," Mr. Wesley says, this may subsist even in a high degree where there has been no advantage of education. I have seen as real courtesy in an *Irisb* Cabin; as could be found in *St. James's* or the *Louvre*.\*

After Mr. Parnell has spoken of the progress which "the Methodists are making in Ireland against the Roman Catholic religion," he seems to fall into a contradiction when he says, "At present the Methodists only succeed in cutting off supplies from the Established Church, and have reduced it to an insignificance which, compared with its revenues, is quite ridiculous."—The Methodists have no desire to intercept the supplies of the Established Church, from whatever quarter they may come. If the Established Church derive supplies from the Catholics, the Methodists are glad of it, and will rejoice to see every Established Church filled with Catholics, and to hear every Clergyman in every Church preach to them with the utmost earnestness, the repentance, faith, and obedience of the Gospel.

Of the Methodists, we hope that we shall always be able to say, that in every part of the world into which Providence has sent them, they seek the conversion of wicked persons, whether of the Established Church, the Romish Church, or of any other Church, because they know that except such persons repent and be converted they cannot enter into the kingdom of God. The Methodists are certain that *names* do not alter the *nature* of things, and that he only who *fears God and works righteousness, is accepted of him*. Consequently, he who does not fear God but lives in unrighteousness, is not accepted of God, but *the wrath of God abideth on him*, whether he be Protestant or Catholic, or by whatever name he may be called.

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### The GRACE of GOD MANIFESTED,

In a short Account of Mr. STEPHEN SMITH, of MOTCOMBE, in the County of DORSET.

**S**TEPHEN SMITH was born in the year 1736. His parents bore a good character for morality, and being members of

\* *Vide* the Eighth Volume of Mr. Wesley's Sermons.

the Church of England, brought up their son in the same profession. It appears he was thoughtful respecting his eternal salvation at an early period of his life: but his views of religion were then very contracted, and his pursuit after it rose no higher than an attention to external duties. About the year 1762, John Haime, Alexander Mather, and other preachers in the Methodist Connexion, visited Shaftsbury, and by some providential means Stephen Smith was led to hear the word of God, preached by them. He soon saw into what a dreadful state he had been brought thro' sin, and how, with hasty strides, he had been treading the downward road to everlasting perdition. The word was, as he expressed it, "as a two-edged sword to his soul." But it was not long before God gave him peace of conscience and a lively hope of life eternal, and he became a zealous follower of the Lord Jesus. For the space of forty years he bore the burden and heat of the day being exercised with a variety of trials and conflicts.

In the beginning of his pilgrimage he was much persecuted, but being supported by the divine hand, he persevered in the good way, going thro' evil and good report, cheerfully bearing the cross, and manifesting that he counted not his life dear unto himself, so that he might finish his course with joy. As he was a steady and well-informed man, he was soon chosen to be a leader of a class in the Methodist Society, formed there. And about thirty-five years he filled that office with credit to himself and usefulness to many. He was so regular and uniform in his conduct, that nothing prevented him from doing his duty in admonishing and watching over those who were under his care, except hindered from attending by sickness or some unforeseen occurrence. He had about thirty in his class, and they delighted to meet with him, and frequently spoke of the good they received from his wholesome advice and admonitions, and great was the prosperity and improvement of several of them. He lived to see nearly twenty of them die happy in the Lord, but had the pain of mind to find some others, not only remove from their place of residence but turn back to folly, which grieved him to the heart. He entertained the preachers free of expence for more than thirty years. He was a Trustee for five Chapels, and was always ready to aid the cause of God by liberal contributions as far as he was able. In him the society have lost a beneficent friend, the poor a bountiful benefactor, his widow a loving and exemplary husband, and his children, a kind, indulgent father. It was his constant care not to offend any one unnecessarily, but as far as possible to live peaceably with all men. As the peace of God ruled in his heart, so it adorned his life, and God made his very enemies to be at peace with him.

In the bond of brotherly love, he held fast the unity of the Spi-

fit, and maintained that evenness of mind, and greatness of soul which sheds a lustre on the Christian character. From the beginning of his Christian course, he was grave and serene, but perhaps somewhat reserved; and it was his care to look for approaching death, often saying he should soon quit this vale of tears, and enter a life of never-ending glory. He signified, that he was likely to die suddenly, having a giddiness in his head. Soon after I had had a free conversation with him on these things, his youngest daughter died being near twenty years of age. She died in the triumph of faith, yet her death lay near his heart, and greatly distressed him. About three weeks after her decease, he was suddenly taken ill, and in a few hours entered into that rest which remaineth for the people of God. Perhaps it was a loss to us, that as soon as he was taken ill he became speechless, so that in his last moments we were deprived of the edification and comfort we might otherwise have received from his dying words: but the Lord so ordered it, and his will is best. May we follow him, as he followed Christ!

CORNELIUS BROADWAY.

MEMOIRS of the LIFE and DEATH of Mr. JOHN TRETHERY  
of CREED in CORNWALL:

By SAMUEL TRETHERY, his Nephew.

TO THE EDITOR.

Rev. and Dear Sir,

I TAKE the liberty of sending you a few particulars of the life and death of Mr. John Trethewy, a man who possessed the true spirit of piety, and adorn'd his profession, as a Methodist, above fifty years, by a very regular and holy life. I hope you will judge them worthy of a place in your valuable publication, and am, &c.

SAMUEL TRETHERY.

St. Stephens, May 4, 1806.

MR. JOHN TRETHERY, the subject of the following Memoir, became seriously concerned for the salvation of his soul, at an early period of his life, which concern was excited by the preaching of the Methodist Ministers. After hearing one of them preach from Gen. xxiv. 63, "And Isaac went out to meditate in the field at even-tide," as he returned home, he formed some resolutions which, by the grace of God, he steadily adhered to during the remainder of his life. Having thus found so much benefit by their public preaching, he was induced to attend their private

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meetings,



meetings, and approving heartily of them, he soon cast in his lot among this people and became a member of the Society, which met, I think, in St. Stephens. This certainly was an evidence of his sincerity and zeal, considering the obloquy which, at this early period of Methodism, was profusely poured out upon the Rev. John Wesley, and all those in Connexion with him. Sometime after this, in consequence of seeking the Lord in the use of the means of grace, he found a degree of peace in his mind and love to God, and was even delivered from all fear of Death. Nevertheless, not being quite satisfied of the safety of his state, and being conscious of still wanting something, he continued earnestly to pray to God for a clearer discovery of his favour, for the space of about three days; when, one morning, while he was early at work, and seriously engaged in meditation and prayer, he felt such a sense of the goodness of God as quite overpowered him, and his whole soul was instantly filled with joy and peace in believing; so that when his comrades came to work, (for several more were employed with him, some of whom were seeking the Lord also) they discerned that something singular had happened to him from the appearance of his countenance, before he declared unto them, what God had done for his soul. Of the reality of this change, he never doubted; and upwards of twenty years after it took place, he declared he thought it utterly impossible to doubt, the manifestation of God's love, at that time, being perfectly clear and satisfactory.

Having given evident proof, for a considerable time, of the truth and liveness of his faith, by a godly and upright conversation, he was urged by his religious associates, to exercise those talents, which they conceived were given him of God, for the edifying of his Church, and, at length, yielding to their importunity, he began, at first, in a private and afterwards in a more public way, to explain and enforce some of the precious and important truths contained in the Holy Scriptures. This he did to the unspeakable satisfaction and spiritual benefit of many. After some years, however, he became dissatisfied *in his own mind* concerning his call to act in this public way, and, notwithstanding the reiterated persuasions and earnest entreaties of his friends in general, and of the Preachers in particular, he declined proceeding therein any longer. At certain times, indeed, he was almost brought to comply with the desire of his friends, but when the period drew near for him to address the congregation, his heart failed and his spirit sunk within him. He frequently, however, engaged in prayer, as well as joined in singing in the public and social meetings of God's people, but could not be prevailed on so much as to give an exhortation to such as were assembled.

With

With respect to his manner of life, as he was a very regular attendant on all the means of grace, so he was unblamable and irreproachable in his conduct. To be strictly just in all his dealings was his constant delight and practice. And God blessed and prospered his endeavours as to temporal things, so that he had a sufficiency of all good things. Added to these mercies God gave him a pleasant and tender wife, who, as the wise man speaks, did him good and not evil, all the days of his life. Yet,

Notwithstanding these external blessings, he was a man of much affliction, and was subject to many temptations. It is true, till he was between the age of fifty and sixty, he generally enjoyed a state of good health: but in the year 1785, he was suddenly seized with a pain in one of his legs, as he was climbing a hedge, as though he had received a blow, from an unseen hand. This caused a lameness and other complaints that terminated in a dysentery, which brought him almost to the gates of death. But he who hath the keys of death and the invisible world, at that time, preserved his life, and even restored him to a measure of strength; yet his former health returned no more. Under this affliction, although his sufferings were great he bore them all with perfect patience, giving, from time to time, good advice, and counsel to his friends. Death, with all its horrors, alarmed him not; for the joy of the Lord was before him. He lived fourteen years after this, but was seldom able to attend the public ministry of God's word. When the air was quite temperate he could venture abroad; but heat or cold, beyond a certain degree, his constitution could not bear. He was also very subject to hypochondriac affections, which greatly depressed his spirits for the last fifteen or twenty years of his life. This is a species of disorder not easily described; and is, perhaps, frequently mistaken, and more frequently unpitied. In him it seemed to have been brought on by much study and little exercise. For he had been very studious from early life and had collected together a number of choice books, especially in Divinity and Chymistry. On his recovery, however, from the above mentioned affliction he confined his reading chiefly to the Bible.

Another trait in this good man's character was *Meekness*, which is very nearly allied to Patience, and is that temper of mind, which is not easily provoked to anger, or, if it be, is soon reconciled. This grace, which is found more or less in all God's people, reigned in the heart of our brother in an eminent degree. His temper, I believe, was naturally warm, and very susceptible of angry passions: and had he not been endued with a great degree of grace, the trials to which he was exposed would have often manifested his want of this disposition. He was peculiarly zealous in the cause of religion. If he spake at all in its defence, he spoke like a man who wished his words to be *felt* as well as *heard*.

He was particularly zealous for the Methodist Doctrines, and having studied them deeply, and believing them sincerely, he was not reluctant to converse concerning them, and defend them from the Scriptures, against all opposers. His store of matter for this purpose, was inexhaustible. In these friendly debates, or rather free conversations, I have never heard that he was worsted. I believe he generally came off victorious. But instead of being angry with those followers of Christ, who differed from him in points of doctrine, he loved all that loved the Lord Jesus in sincerity.

His mercy and charity were large and equal. And he had well considered that direction of the Lord Jesus, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven," and therefore let not his left-hand know what his right-hand did. Many, very many, were relieved by his liberal hands: but the greatest displays of his charitable disposition were made towards some poor people of his acquaintance, and some of the aged and infirm of the household of faith. When he grew old, I was sometimes employed as his Almoner. But, notwithstanding all these things, neither in health nor in sickness, did he rely on any one thing for justification before God, but Christ alone. Christ was the only foundation of his hope for time and eternity, and the views he had of him were perfectly scriptural and orthodox, as appears from some passages in a Pocket Book of his now before me.

Towards the close of life, Mr. Trethewy became more than ever detached from this world, and his mind was more taken up about eternal things. He was also more zealously concerned for the souls of his friends; and, I believe, spoke more or less to every one, as they came in his way, about their salvation. In a Letter he wrote me, bearing the date of July 10, 1804, are the following advices which shew his manner of life, and state-of mind.

"STEADILY follow moderation as I have done, and let it be known unto all men. Consider, the Lord and his day are at hand! Let us strive with all our might to do all to the glory of God, who is our life and salvation, that so when *He shall appear we also may appear with him in glory.* Mind your place: know where you are to be: be diligent: keep in the paths of religious duty, which is the path of light and life to every true believer."

In a Letter to a Preacher, dated August 29, 1804, he writes:

"FOR some time past, I have been afflicted with pain and stiffness in my feet, so that it is somewhat troublesome for me to walk or stand; and I have also, for some time, had pains in my bowels. It seems to me that we have great need of patience and resignation

resignation to the will of our gracious Father. I pray it may be so with me more and more."

It appears that God was, for some time, gradually preparing him for the enjoyment of himself in a better world. On Wednesday the 26th of September following, he said to me,—“The Lord has been very kind and good: He tells me all is well, and bids me not to fear. Bless him for his faithfulness to me. He gives me one promise after another; and says, if that will not do, I shall have more. As the mountains are round about Jerusalem, so the Lord is round about me, from henceforth even for ever. My faith, and hope, and love, are all in him. They are fixed: I am in his hand, and am safe; as safe as if I were already in heaven. It is the same as if I were already there. He talks with me, and tells me I am his; chosen in him. Fear and doubt are all done away. I have given every thing up unto him, and he gives himself to me. But I have not strength to tell of it. His great faithfulness is in and upon me!—All his fulness, all the fulness of the godhead! Oh! delightful. Oh, the happiness! Every thing is settled: 'tis all settled between him and me; and I am his for ever! As much<sup>as</sup> (Here he appeared to be at a loss for proper expressions: at last he said,) “Ay, exactly, as if already there; only the separation, that must take place. Oh, precious Jesus! He never upbraids me with any thing, nor suffers trouble to come upon me on account of past sin. Blessed be his name, it is all done away, and is the same as if it had never been. All is quietness and peace! He suffers me not to be interrupted for a moment.”

Friday 28. On coming into the room and drawing near to him, he took me by the hand, and said, “I am happy in the Lord.” And signified in the course of the day (tho' he spoke but little) that he was swallowed up in God! In the evening his old friend, and the aged Minister of Jesus Christ, Mr. Jonathan Crowle, visited him; to whom he said, “All is fixed, every thing is settled, and God is with me: there is no doubt upon my mind; no not the least.” The last twenty four hours, it did not appear he was able to speak with an audible voice; but his lips might be perceived to move, as tho' he were engaged in secret prayer. Thus he continued to the moment of his dissolution, which took place on Thursday, about four o'clock in the afternoon, October 4, 1804, in the 75th year of his age. He was buried in the Church-yard of St. Stephen's, where, according to his own desire, Mr. Thomas Tretthewy, preached a Sermon on the occasion, from Rev. xiv. 13, “Blessed are the dead who die in the Lord.”

I shall only add, the more I consider the spirit and conduct of this exemplary and holy man, the more I am inclined to apply to him.

him the following lines, spoken by a great man in the Methodist connexion, of one just then gone to his reward:

“ His fervent zeal, with heavenly knowledge join'd,  
 Display'd his piety and strength of mind,  
 And prov'd what can by God to man be given :  
 Yet those who knew him best, knew but in part  
 The greatness and the goodness of his heart ; \*  
 Wouldst thou know all his worth ? meet him in Heaven.”

\* Made great and good by grace.

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MISCELLANEOUS.

To the EDITOR.

Dear Sir,

A Friend of mine has permitted me to take a copy of the enclosed letter, (and consented to my forwarding it to you) which she received a few days ago from a woman of deep thought and long standing in the Church, and of whose judgment and piety Mr. Wesley used to make honourable mention. As an admonitory letter it certainly contains salutary and necessary counsel. And your Magazine having an extensive circulation amongst the very people alluded to, I cannot but hope you will prevail upon yourself to publish it, that our reproach may cease for ever.

A. Z.

September 25, 1806.

“ My Dear Friend,

“ You will perceive, on reading the Minutes of the last Conference, (1806,) some reasonable advice on the subject which has cost us so many painful apprehensions, so much deep reflection and unfeigned regret, I mean that manifest and alarming conformity to the world which some of the Methodists have fallen into. And whence has the evil originated? (See the Address to the Irish Conference.) ‘The amazing extent of commerce, the increase of riches, and the vast proportion of worldly hearers who attend our new and commodious chapels, have exposed Methodism to new temptations.’ Here, then, is the *source* of this evil. Have we not often wondered at the magnificence of some of our chapels, and wished that all carving and gilding, &c. &c. might be absolutely prohibited? A splendid chapel and the original doctrines of Methodism are strongly at variance. Either Methodism enjoined a greater strictness than the word of God, or the word of God and primitive Methodism are, in this instance, some-  
 times

times cast behind our backs. Some of our chapels are adorned even in those places where our friends cannot pay for the mere building itself, and for which districts are appointed, by Conference, for the purpose of begging to defray the expence of erecting them. Let the Conference absolutely refuse pecuniary aid to all ornamented chapels, and hereby some poor societies might be made happy by that which has, in some instances, been squandered away in superfluities. This would be a mean of removing a great temptation from those who officiate in our elegant chapels; for do they not, sometimes, in order to preserve a consistency between the appearance of the chapel and their own, come forth the reverse of Apostolic Men of God? (See question and answer 30th of the above Minutes, page 40.) But in specifying those instances of conformity to the world, how was it that no notice was taken of the frightful whiskers and enormous neckcloths of some preachers, which are as great an outrage on common sense, and favour as little of piety, as a lapped coat? And surely the silly custom of some, who have their clothes made so wide as to lead us to think they are in a consumption, is as reprehensible as the former. Again, in the gentle animadversion on our sisters, why not advise them to cover their necks as well as their elbows? and why not spare all that extravagance of lace, as well as the long tail to their gowns? It is recommended to every member of society to pay a penny a week; and who would not gladly do this? and yet there are those who withhold it, for this obvious reason: they cannot think it would be any charity to give their hard-earned penny to those fashionable ladies and gentlemen (as I have heard some of the poor call their preachers and their wives) for whose support it is required. And yet, my dear friend, we have many noble examples amongst both preachers and their wives of self-denial and rigid attention to every part of the Christian character. And we know that deadness to the world and heavenly-mindedness are like the scales of a balance; as the one is depressed the other rises. As to the opulent members of society, what a profusion of dainties are sometimes seen at their tables! whilst their side-boards groan (comparatively) beneath a load of plate! and how many paintings and pictures cover their walls! To such families our preachers and their wives are occasionally invited; who, willing to be thought as good as their neighbours, are induced to make an appearance by no means allowable: hereby precluding the possibility of doing good on such occasions; for how can the same fountain send forth sweet water and bitter? They know not how to introduce spiritual topics, when all about themselves, and others, is so worldly, at least to the outward view. But let a holy devout man of a humble mortified spirit and conduct, another Fletcher, enter into such families, and he has authority;

thority; his very presence is a tacit reproof which carries the most forcible conviction along with it.

“The receding day and the limits of my paper both warn me to conclude; but I must not omit telling you this little society is preserved from the overflowing of ungodliness: their faith, simplicity, and love abound yet more and more. With unceasing prayers for your prosperity, and that God may hasten the latter day glory,

I am, my dear friend,  
Your's most cordially.”

P. S. In the *Instructions for Christians*, published by Mr. Wesley, we find the following most excellent remark:

“We should be continually labouring to cut off all the useless things that surround us. And God usually retrenches the superfluities of our souls in the same proportion as we do those of our bodies.”

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To the EDITOR.

Dear Sir,

AS the prevention of evil may, in some measure, prove the promotion of good, I am induced to send you the following remarks respecting an evil which, I fear, is too prevalent with some persons professing religion. It would have given me pleasure to have seen the subject taken up by an abler hand, but as it has not, at least to my knowledge, perhaps the following observations may not be altogether useless. The evil to which I allude is, that of persons speaking in an unguarded manner concerning the talents of the preachers from whom they hear the Word of God.

The itinerant plan has, under God, been of amazing use in this nation, and, perhaps, has proved the most productive of good of any plan which could have been adopted by the founder of Methodism. But a great good may sometimes be attended with circumstances which may be perverted to produce some evil. When two or three preachers are appointed to labour together in a circuit, on their first entrance the people generally crowd to hear the *new preachers*; and, after having heard them a few times, they form their judgment of the talents of each, who are praised or censured according to the peculiar fancy or disposition of the various hearers. How frequently does the head of a family mention, with freedom, every thing which he has observed of deficiency in the abilities of the preacher; and, perhaps, casts some severe reflection either on his manner of address, improper arrangement in his discourses, his want of animation in speaking, or the contrary. Perhaps the family may have to attend the

ministry

ministry of the preacher, who is thus censured, for the two succeeding years, and the unfavourable impressions thus made on their minds, may be an almost insurmountable barrier, against their receiving any good under his ministry.

Little is the father aware of the evil his children may sustain by his reflections on the preacher whom they hear, whether these reflections be just or otherwise. Each time they hear him, what their father has advanced either renders them totally indifferent to all he delivers, or induces them to attend only to what, they conceive, confirms the truth of his remarks, and thus increases their prejudice against the person whom they should regard as their guide in the way of righteousness.

I know that the talents of preachers are various. Some have undoubtedly abilities far superior to those of others; and it certainly is the duty of every one, who becomes an ambassador for the King of kings, to improve his gifts to the utmost of his power, that his labours may be acceptable and useful. But if a preacher be appointed for a circuit, and his abilities be such that no sufficient objection can be alleged why he should not continue in the circuit for the time appointed, it certainly is the duty of every hearer to endeavour to increase the regard and strengthen the attachment of the members of his own family to their appointed minister.

Supposing that a child were sick, and a medical person called in to attend it, would it be wise in its father or mother to prejudice its mind against him, and thus render it averse to take the medicines prescribed? Now surely the soul is of infinitely more value than the body. Or would a parent, whose child attends a school, act a wise part in pointing out to the child the imperfections or the insufficiency of the master by whom he was to be instructed? Certainly no considerate parent would act so foolish a part. And yet some parents will expatiate with warmth, and sometimes with bitterness; nay and with ridicule and contempt, on all the imperfections of their preachers, and yet lament that their children receive no good from what they hear, but are disobedient, self-willed, careless about religion, or, perhaps, enemies to it. Ye parents, blame not your children, but yourselves. You, alas, taught them to despise the ministers of the word, and the transition is very easy, from being despisers of the ministers of religion to become despisers of religion itself.

I have of late been reflecting on the state of divers families with whom I have been acquainted, and have observed, that where the children have either become completely indifferent towards religion, or enemies to it, the parents have frequently been persons who have accustomed themselves freely to censure various preachers, and to make their failings, or want of talents, the subject of their discourse before their families.



My own parents were members of the Methodist Society for about fifty years, and lived to see all their children, in a great measure, friendly to religion; but I scarcely recollect a single instance of either of them ever uttering a word, which would at all lessen or injure the Preachers in the esteem of their children. We were taught to value them as the Messengers of God, and whatever weaknesses or imperfections our parents might discover in them, they never exposed them before their children. Having seen, and in some measure experienced the blessed effect of their example, I most earnestly recommend it to the imitation of others.

Surely Parents and Masters of families, must see it their duty to speak well of those, who should be the guides of their families in the heavenly way. If they see imperfections in them, let them cover them with the mantle of love rather than expose them. And if they consider any one Preacher in their Circuit, as a man of superior abilities and talents to those of the rest, still let them endeavour to raise these whose abilities are weaker in the esteem of their family as far as is in their power.

A sarcastic expression or a disrespectful word uttered against a minister, will not be easily forgotten by such as are young and inexperienced. And I fear many persons of both sexes have been turned out of the way of righteousness thro' the unkind insinuations and disrespectful language poured forth by professors of religion against their Teachers. And of whom shall the blood of these souls be required, but of those who were the means of causing them to draw back unto perdition? "Woe to the world because of offences, and woe to that man by whom the offence cometh." I am, Dear Sir,

Your's affectionately,

June 4, 1806.

A FRIEND TO YOUTH.

COPY of a LETTER from Mr. H. to Mrs. H.

My ever dear Wife,

LONDON, Aug. 25, 1806.

YESTERDAY brought me the welcome token of your regard which is, in itself, a beautiful Epitome of a Christian's faith. Your quotation from the beloved Apostle warms my heart. Your view of it, I am persuaded, is given you from the divine Shekinah. We cannot be one with the adored Jesus and the Father, until we are one with each other:—one in heart, in affection, in desire, in interest, in spiritual views, in simplicity, in sincerity, *in love*. This is the great summary of the whole; but oh, how much prayer is needful! How many temptations are to be undergone and subdued! How many false appearances are to be detected! How many counterfeit excellencies are to be unmasked! How many combats must the soul be victorious in against its combined enemies! How many deceptive amities are to be discovered and re-

nounced! What depths of humiliation is the soul to fathom, before it can fully get into that oneness which the friend of sinners here alludes to! Yet we are not to trouble ourselves with this multifarious prospect of what is to be done and suffered. By *simply, sincerely, and perseveringly* looking to Jesus, in every step of our pilgrimage, all these things will be done *for* us and wrought *in* us, without any farther trouble. When we are in him, we are led into and supported in all these exercises and works, and are constant partakers, not only of the heavenly communion, but are thus, by the omnipotent influence of grace, become righteous thro' him who worketh in us both to will and to do of his good pleasure. And in this great work, as well as in the constant praise that is given for it and from it to God thro' Christ, all the perfect believers in the world *are one*, and Christ is in them, as he and the Father are one. Now in this unity you and I meet. O let us ever dwell in the bosom of divine love. Indeed your heart is peculiarly formed for it, moderate attainments will not do for either you or me. Come then, let us give ourselves more to our Christ than ever, and living and striving with all zeal in him, we shall not only fulfil his gracious will, but find there is a blessed security in leaving all our cares and the dearest interests of our hearts in the hands of him who loveth us infinitely better than we do ourselves. With what tender regard do I wish you to partake of the many spiritual and temporal pleasures I enjoy on this journey! With what sweet melancholy (for sometimes melancholy is sweet!) did I view the curiosities of——but I shall reserve to myself the gratification of reciting the whole, till we meet, and till then you will believe I say all things when I say I am yours, W. H.

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OBITUARY.

To the EDITOR.

THE following persons have lately escaped to the realms of bliss, and were worthy to be had in remembrance.

JOHN DONCASTER.

1. SAMUEL MAXWELL, who was a native of Ireland. This holy man of God was an honour to society for 30 years, 28 of which he was united with the Methodists in Whitby. Before his conversion he was moral, but

pharisaic in a great degree. Being convinced of sin, and of the insufficiency of his best works to justify him, he sought, and found peace with God. For many years he enjoyed the full salvation exhibited in the gospel, loving God with all his heart. Many can testify that his life was a life of prayer and praise. In his last sickness a paralytic stroke deprived him of the use of speech, but by signs, which I desired him to make, it evidently appeared that his soul was peculiarly happy, and that he died rejoicing in hope

of the glory of God, about the middle of September, 1805.

2. JOHN SMITH, who was also of regular and decent behaviour, before he knew the power of religion upon his soul. His natural temper was peculiarly good. By means of sickness he was convinced that his outward conduct, however good, was unavailable for salvation without a change of heart. During his affliction, he sought for the mercy promised to penitent sinners, and the God of mercy revealed his Son in his heart. A few years before his death, he experienced a large measure of the sanctifying grace of God, which he indisputably possessed to the end of his life. He was an ornament to the Church of Christ in this place, between eight and nine years, and finished his course with the words, "Blessed Jesus," in his mouth, in October 1805.

3. JOHN SANDERSON, of Castle-ton, was, in the younger part of his life, notorious for drunkenness, card-playing, and almost every other vice. Near twenty years before his decease, he was brought to the experimental knowledge of God, in Kildale, near Stokesley. He was remarkable for great simplicity of behaviour and expression. He loved the means of grace exceedingly, and was always affected under the word preached. Poverty and affliction were his almost constant attendants, but in patience he possessed his soul. His last sickness was short, during which his confidence was unshaken, and he left the most indubitable proofs of his having an interest in Christ, and died (with a hope full of immor-

tality) a little before the Conference in 1806.

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To the EDITOR.

IF the following short account of a sinner saved by grace, be thought worthy of a place in your useful Magazine, I make no doubt but it will prove a blessing to many of your Readers.

WILLIAM RUDD.

Woolwich, Jan. 14, 1807.

MARTHA MOODY was a constant attendant on the ministry of the Methodist Preachers in this place for nearly two years, the later part of which time she was much distressed on account of her past mispent life, and frequently wept under the word. She joined the Society in September last, and continued to attend the means of grace until October following, when the Lord was pleased to visit her with the affliction which terminated in her death. When I first called upon her, I found her in a very low state of mind, and she confessed she did not expect to recover, and that she was not prepared to die. She requested me to pray with her, and she herself cried earnestly to the Lord for Christ's sake to have mercy upon her. The following day she said, "I believe the Lord has heard our prayers, I believe he will be gracious to me, after all that I have done." And the next day, weeping for joy, she told me, that the Lord had taken away her sins, and that she knew she was accepted in the Beloved. When I asked her, if she were now afraid to die, she replied, "No: the fear of death

is removed, I feel an assurance of my acceptance. I know all is well, and will be well. The sting of death is removed, and he will now come as a welcome friend."

She continued in that rejoicing state for some days, after which the enemy of souls seemed to desire to have her, that he might sift her as wheat. But the grace of God was sufficient for her. When our friends visited her, she in general desired them to sing with her, saying, "I have great reason to rejoice and praise the wonders of redeeming love:" and tho' reduced to a very low state, she, in general, took part in the singing, particularly in that beautiful hymn,

"For ever here my rest shall be,  
Close to thy bleeding side," &c.

She was often found in private singing it, and also,

"When all thy mercies, O my  
God," &c. &c.

She conversed on her expected departure with much freedom and pleasure, and said, she believed we should meet in glory. When I informed her that it was expected she could not survive much longer, she said, "Well, the Lord's will be done; welcome be the will of God; I shall go in his own good time. I have been long looking for the happy period. I am ready. I know that the Lord will take me to himself."

Before her departure, she called her husband, and warned him to flee from the wrath to come, and to prepare to meet his God, assuring him that the Lord had pardoned her sins, and that she was going to be with him for ever. The last words she was heard to speak were, "I am going to glory."

Nov. 26, 1806, died Dorothy Dale, aged 23. She was born at Sileby near Loughborough; and from her infancy was enabled to avoid those follies in which many are entangled. By reading the life of Ann Cutler, while yet a child, she was in a great degree made sensible of her danger, and began to attend the means of grace. At a class-meeting she was more fully awakened and brought into very great distress of mind. Her distress continued for some time, and the friends appointed a meeting for prayer on her account. It was at this meeting, that the Lord spoke peace to her soul, and turned her sorrow into joy. The Spirit of God bore witness with her spirit that she was a child of God. From this time she was remarkably zealous, and it appeared to be her meat and drink to do the will of God her heavenly Father. It pleased God to lay his afflicting hand upon her, and she was soon after confined to her bed; her affliction was long and painful, but she bore it with patience and fortitude. Mr. Chamberlain who gave me the substance of this account, says, he never heard a murmuring word escape from her lips. She often said "what a blessing it is that I have not God to seek now." She seemed to experience the virtue of Jesus's blood in cleansing her from all sin. She said "I bless God all is peace, I don't fear death, on the contrary, if it were the Lord's will I should like to die this instant. Her Sister spoke to her on the loss that she should sustain in her death, but she said "the Lord will be with you and help you in all your troubles." She then exhorted all

in the family to follow her to heaven, where said she, "I shall be with God and the blessed angels." The last words she was heard to articulate were "I shall soon

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

She died about two hours after, aged 23 years. She had been a steady member of the Methodist Society nine years.

JOHN SIMPSON.

DECEMBER 18, 1806, died Mrs. Susanna Armitstead, of Pleasant Row, Islington, aged 65. She was born in Southwark, 14 Oct. 1742, and was the daughter of John and Susanna Houseman, of the Borough. She was awakened under the preaching of that minister of Christ, the late Rev. Thomas Jones, Chaplain of St. Saviour's, Southwark; whilst he was addressing his auditory in these words, "Why will you go on in the ways of sin? Was Satan crucified for you? Did Satan shed his blood to redeem you? or have you been baptized in the name of Satan?" From that time, she was resolved, through grace, to seek after the knowledge and love of her bleeding Lord. In the course of providence, she became acquainted with the Rev. Mr. Jones, and he frequently exhorted her to run with patience, the race set before her. After his death, she occasionally heard the gospel; as preached by the Rev. Messrs. Wesley, Whitefield, Venn and Romaine. After she removed to Islington, she attended on the ministry of the Rev. Messrs. Wills and Oates. It pleased the Lord to afflict her while she was in early life, and she was an afflicted christian

upwards of thirty years; but she was supported in her christian course, by meditating on these encouraging words of her adorable Saviour, "In the world you shall have tribulation, but be of good cheer, I have overcome the world." She was a pattern to her sex, in charity, meekness, patience, and plainness of dress. She used to say, "Though I am not favoured with those high joys and raptures, which Mrs. Rowe, and other pious women, (mentioned by Dr. Gibbons in his memoirs) enjoyed, yet I am enabled through grace, to look to Jesus, as the all-sufficient sacrifice for my sins, and an example of a godly life. Thus I am safe from the dangerous rocks of pharisaism and antinomianism, so plainly pointed out by the pious and Rev. Mr. Fletcher, in his evangelical Checks to Antinomianism."

During her long and painful illness, she received christian visits, from Mrs. Byrchall, Mr. Baker, Mr. Oates and Mr. Jones, now minister at Islington Chapel. When she complained of the weakness of her faith, her husband said, "A weak hand, my dear, may rest upon a rock, as well as a strong one." She replied, "That rock is Christ, upon whom I depend for pardon, sanctification and everlasting life."

Through free grace, she was habitually spiritually minded; when walking in her garden, she was wont to say, "A christian should never enter a garden, without being put in mind of his Saviour's agony in the garden of Gethsemane." When she once saw her husband tread on a large spider, she said, "So my love, ought the believer in Jesus, to

tread by faith upon the world, sin and Satan:" when dressing herself she sometimes said, "Let us put on the righteousness of Christ, imputed and implanted." And when washing her hands, "Lord Jesus, may thy precious blood cleanse my soul from sin's defiling stains."

During her illness, she frequently desired her husband to read to her, the 14, 15, 16 and 17 chapters of St. John's gospel, with Dr. Coke's commentary on them, and often repeated her two favourite hymns "Behold the Saviour of mankind, nail'd to the shameful tree;" and, "Jesus, thy blood and righteousness:" and finding her end approaching, she said, "I hope Mr. Oates, will speak over my grave;" her husband asked what she would wish Mr. Oates to say of her, "Nothing, said she, I am not worthy of being spoken of; only you may tell Mr. Oates, that I am a bruised reed, leaning upon Christ." About two hours before she died, looking steadfastly upwards, she ardently cried out, "Light! light! precious Jesus."



#### MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. JOHN HAMILTON and Mr. PEACOCK, to the Rev. Dr. COKE.

Newton Stuart, June 21, 1807.

Rev. and dear Sir,

WE hope that it will not be unpleasing to you to hear of the success of the Irish Mission in this part of our Island, nor to the public in general, who contribute to the support of it. We have now completed our second year in this part of the

Lord's vineyard [the country in the vicinity of Londonderry and Coleraine, and particularly the mountains of Innisnewen.] The scenes which we have passed thro' during that period, are only known to God. But what are long rides, bad beds, and poor fare, when compared to the winning souls to Christ! We have endeavoured to hold forth the Word of Life to thousands and tens of thousands: and now upon a review of the whole, the following particulars, we think, are justly stated. Our out-door preaching has been much blessed to the people. At one meeting, in particular, which lasted several hours, on the closest estimate between twenty and thirty souls were brought to the saving knowledge of God. Besides, the prejudices of many others seem to be much blunted, if not entirely removed. Again, the difficulty of preaching the gospel in the Fairs and Markets of Ireland is very great. Notwithstanding that the Magistrates in many places, are our warm friends, yet hell rages, and the enemies of the truth exert their every effort to oppose the light. However, the gospel of Christ in those public places, is both the power and wisdom of God to many poor souls, who had indeed gone astray on the mountains of sin and error. Many of the poor Catholics in particular cannot refrain from weeping publickly, when they hear of the love which Christ bore to them in taking our nature upon him.

Having touched upon the progress of the Mission in the fairs and markets, we come to mention a few particulars concerning

Innisnewen.

Innisbreen. We have rode several hundred miles through this Barony, and have had many opportunities of preaching to thousands of people. We have reason to bless God, our labours have been crowned with some success. There are ten Societies formed, the greater part of whom are much alive to God; and there will be soon two Societies more. There are eighteen comfortable lodging-places opened for the Preachers. About eighty souls have evinced the most genuine marks of found conversion to God: about forty are penitents, and twenty more in some good measure awakened. Their thankfulness to God for the mission, is more than we have words to express. The bibles which came from England, have done the Devil's kingdom much harm. Here the Catholics will read them, even after all the efforts of the Priests are used to prevent them. A few of those Catholics who are acquainted with the word of God, to our positive knowledge were able to state such objections against part of the Romish Creed, that the priest was entirely unable to overturn what they said. The Catholic school-master who was converted some months ago, is much alive to God, and is much drawn out for the conversion of those of the Romish Community. We have preached in his house several times to large congregations of that benighted people. At one time the Lord seemed to shake every soul in the house—a strange light in this (part of the) country indeed—a whole congregation of Catholics bathed in tears and deeply affected on account of sin. O Sir, you would rejoice to see such a pleasing sight. The schoolmaster suffered much from

the priest, who did all in his power to bring him back to the church of Rome. He preached a Sermon on the occasion, but all in vain; so that we understand he gave him up as lost, after pronouncing the most dreadful anathemas against him. Two of the priests who opposed us, have been lately called into eternity. One of them died calling out for Whiskey. We were told by one of his own people, that this was the man who opposed the schoolmaster at first. The other, we are informed, was drowned crossing a ferry a few weeks ago.

We preached in a field yesterday near Newtown-Stewart. The meeting lasted three hours: after which we got about a hundred penitents into the preaching-house. Some of them were brought into liberty; backsliders were restored; and many went away, determined to be entirely for God. After the little strength we brought from the field, was exhausted, the leaders continued praying for several hours.

We remain, &c.

From Mr. THOMAS KEPR and Mr.  
CHARLES MC. CORD.  
Larne, June 21, 1807.

Rev. and dear Sir,  
AS I have noted in my journal all the remarkable events that occurred since our appointment on the North-East Mission, the following is a correct statement as far as we are capable of judging.—About the middle of August we met in Glensaim, and the day following proceeded to Larne. After riding through the street, we preached on horseback,

and published for preaching in our chapel in the evening, where we had a full house. The next day we were informed of an extensive space of country, near four miles (five English) from any place of worship. We sent word that the following day we would preach near a place called Ballyfore-Moss, but more properly Ballyfore-Bog. We had about one hundred and fifty attentive hearers, two of whom invited us to their houses, which houses are still open when we appoint to preach with them. In this place the word has been received with joy. A respectable farmer was convinced of sin on our second visit, and in a short time was enabled to believe in Jesus with his heart unto righteousness. He is happy in his soul by day and by night, and is now appointed a Class-leader. He and his family were the first-fruits of our mission under God, and I trust he will adorn his profession. We have two classes in this place, and five Brethren raised up to hold prayer-meetings and meet the classes. Our prospects here from the great number of hearers, are promising. About two miles from this, we have another class, and two more raised up also to pray with the people. In a town called Strade, we have another class, and five praying men whose conduct evinces the reality of their change. We held our first Love-feast, June 14th, and heard with pleasure our new friends speak freely of their sorrow for sin, and their hatred of it also; and some gave a clear account of their deliverance from the guilt of it. We have been since informed of one whose soul the Lord made happy at the above meeting. It was truly

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a happy day to many souls. We can now sing,

“ With our pastoral crook  
 “ We came over the brook,  
 “ And behold we are spread into bands.”

We have met the people in several places where we have no regular classes formed, and it is astonishing how much they are attached to class-meetings, or examining meetings as they call them. We could have formed a few more classes than we have; but we must wait till the Lord raises up praying men to meet them, of which we have a good prospect. Sometimes we have been pressed strongly to accept of money, but on refusing had an opportunity of explaining our economy, informing them that as soon as the Circuit Preachers come, they will have opportunity of giving proof of their love once a quarter to keep clothes on their preachers. They said, that was right. We have travelled every three weeks between seven and eight score Irish miles (about 200 English,) which was the circumference of our circuit.

The giving away Testaments to the Catholics, and other tracts to all parties, is well received. One Catholic, when I gave him a Testament, with tears in his eyes seized my hand ere I turned and kissed it.

If you, Sir, and your beloved committee, (he should have said, *The Conference*,) are enabled to persevere in your labours of love in sending out missionaries to the Heathens, forget not the worst of Heathens, christians who are Heathens by practice. All glory to God, prejudice is mostly banished from several parts of this country among the farmers and



lower orders of the people, and we have little doubt but another year's labours will be crowned with abundant success, through our Lord Jesus Christ's divine blessing.

We remain, &c.



Extract of a Letter from Mr. GIDEON OUSELEY, to the Missionary Committee.

Dublin, July 6th, 1807.

Brethren and Fathers,

**H**AVING finished our last year's labours, and believing our dear friends will be gratified to know the result, I sit down to give them that satisfaction. After having laboured in the Sligo Circuit and its vicinity for about two months, in conjunction with the preachers there, with very considerable success, (above two hundred souls being brought under awakenings, and having joined the society during that time,) in September last, we went off through uncultivated parts, through the mountains; along the sea shore of the county of Sligo, and a part of the county of Mayo, to break up new ground, if possible: a land this covered with darkness and the shadow of death, thickly inhabited by Papists, with some few Protestants thinly scattered among them, and these in rather wretched circumstances; not only as to their moral but their temporal state, with very few exceptions. We found these latter had imbibed, in a general way, the Romish superstitions; nor were they ashamed of practising them openly; and, at the approach of death to send for the popish priests that, being anointed, they might have a large funeral, which other-

wise they could not have had. Through this wretched country, hath the Lord, in mercy so opened our way for these eight months past, that now the wilderness seems to blossom as the rose, and the place of dragons to become the garden of the Lord. Through grace we have been enabled to form an entire new circuit, and have got upwards of three hundred new members, of whom I think about one hundred are happy in the love of God, and the rest under blessed awakenings. About twenty of these now begin occasionally to pray in public and some of them are active Class-leaders: and, notwithstanding the diligent and persevering opposition of the priests, from twenty to thirty Papists now meet in our little classes; and of these, three are most active and zealous Class-leaders, who can read and write and speak the Irish language. Glory be to God for these wonders of his grace!

The poor people, and also the gentlemen, who otherwise could not have heard the gospel, have heard us in the markets, fairs, and streets? and, though they have been cursed again and again by the priests, yet they have persisted to hear the word.—In the midst of the troubles, when the whole country was so disturbed, that no person in any country place could deem himself safe for one night, still we continued to preach amongst these poor, blind and deluded people, and were but little interrupted. I suppose sixteen or eighteen of them were executed, and they murdered four or five of their own party who had turned informers.\*

of

\* In a letter of prior date, Brother Hamilton, observes, "you must have learned

of the priests, (whom I know, and concerning whom I wrote to a magistrate who was kind enough to interfere on the occasion) declared in a public meeting, that whosoever should hear us, would undoubtedly be damned in hell for ever. Nevertheless we were not hurt, although we spoke in the most plain and pointed manner, not only against their *sins*, but also their *errors*, and the oppression and tyranny of the priests. I once took a large bible, on a market day, and rode through the market, holding it up in my hand, and cried to the multitude, "Come, come and I will read out of the book of God to you, about

the False-Prophets." A great crowd followed, to whom I read and expounded, (Matt. vii. 15, 20. and then called on them to exercise their judgments and to discern who they were. The Priests were heard to say that we were spoiling the obedience of their people, for that they were growing very restive against them.

We have dispersed about six hundred Testaments and Bibles through this country, of which the Romanists have bought and otherwise received not less than one or two hundred. Our brother Lanktree, and the other Dublin preachers obtained five hundred Testaments

learned from the public papers, the miserable state of this country for some time past. The troubles they had here when the French landed at Killala, about nine years ago, were nothing to the present times. No Protestants have been found amongst the disturbers, but only the poor deluded papists. These rise, like locusts at night and do every mischief that Satan can prompt them to, kill and maim cattle, &c. trash and kill people. They cut off the right ear with the main and tail of my horse, and I hardly ever lay down at night, since I came into the country, without being in dread that these sons of darkness would pay me a visit before the morning. God, however, has preserved me hitherto, though I have sometimes heard them pass by where I have lodged, at a late hour. Many have been taken and hanged of late, but even this does not stop others, so are they driven on to their own destruction. They say their object is to take away the tithes and pull down their own clergy, in their salaries, but it is evident they aim at destroying our good constitution. May the Lord have mercy on them, and stop them in their wild career!

While you pity our melancholy situation you will also be glad with us when I relate to you the blessed work the Lord is carrying on amongst us in these very troublesome times.

We have formed a complete circuit, and have now about three hundred under our care who love us very much and are in some measure profited by our la-

hours, a good many of whom seem to be savingly converted to God. About a dozen of these were Papists. In almost every place the Catholics hear us gladly, although the priests oppose them with violence. We have given them all the New Testaments, and such other little books as we judged were proper for them and we could get, and they are beginning to read them with delight and profit. One of our leaders had been a Papist, and is now very zealous for the Lord. He exhorts and prays in Irish, and will be very useful in the neighbourhood. On Tuesday last we held our first quarterly meeting, to which all the new members from miles round came, and it was indeed a most blessed time. It would have delighted your heart to hear the simple country people, from the mountains, speaking in their artless way, of the dealings of God with their souls. A poor woman, a Papist, who was at the prayer meeting the other night where there was a blessed influence on the minds of the people, not finding the peace and love she wanted, said, when she "went home she would cry her fill, and so she did," but did not find a sense of pardon till next morning, and was then so happy that she sent for all the neighbours to help her to praise God, so they had a weeping time among themselves. We have about a hundred children in our small circuit, who are getting the Scriptures by heart, and come and say their talks to us in every place after morning preaching.

ments from the association : three hundred at six-pence each, and two hundred at seven-pence, and sent them to us. The children, some of whom are Romanists, but especially the Protestants, got talks for us in the Testaments; and I also devoted some time as I came round, in one particular place, where we had a remarkable and blessed opening, to instruct a number of the Popish and Protestant children, that they might learn to read. By little premiums they were excited to diligence and emulation. This greatly pleased the parents, who said that neither the minister, nor the priest ever took such pains. Hence both the children and parents love us.

The gentlemen through this country are also become our friends. They have, in a general way, helped us in a subscription which we have lately made for a preaching house. About one hundred guineas were subscribed before we came away. A gentleman in the county of Sligo has offered fifty pounds, with ground to encourage us to build a house for the convenience of his vicinity : and another in the county of Mayo, has proposed to help us amply, if we will build in his town or village. Praises to our God ! I know you will say Amen ! but had you been witnesses of the state of the country ten months ago, you would be astonished at what God hath wrought.

Our afflictions, considering our labour and poor accommodations in their small cabins, where the cows, calves, &c. and the people and preachers sleep all on the same floor, and sometimes in the same room, have, through mercy, been very light. Though mine have

been more than I had experienced before for fifteen years past. A heavy cold last March seized on my lungs for about five weeks : but since then I have been recovering, and am now perfectly well in body and soul, All is mercy.

I am, &c.

GIDEON OUSELEY:

We subjoin the following Letter from Mr. W. HAMILTON, Mr. OUSELEY's fellow-labourer, written also from Ballina, to the Rev. Dr. COKE.

Rev. and dear Sir,

**S**INCE I wrote last one of our new members is gone to his Father's house in glory. He died happy in the Lord, a fortnight ago, while the wine, given him in the Lord's supper, was yet in his mouth.

I came to the neighbourhood where he lived, in the month of October last, and, calling at his house, told him who and what I was, and asked lodgings for that night, which he readily granted me. That night he heard a Methodist preacher for the first time. He liked the sermon well, and from that time began to leave off swearing and drinking to excess, to which vices he had been very much addicted before, and ever after attended our meetings in different parts of the country. The second sermon he heard was from Mr. Ouseley, which affected him so much that he fell down as dead on the floor, but soon afterwards rose with peace and joy in his soul. During the winter he appeared to be evidently growing in brotherly love, and to be raising his affections to things above,

as if conscious that his departure was near. The Sunday before he died he met me at the church of Crossmaline, where the Bishop of Killalasson preached a beautiful short sermon from Job xvi. 22. "When a few years are come then shall I go the way whence I shall not return." My dear friend was all attention while he was describing the necessity which there is of being always ready, and the blessedness of dying well. After service I preached to a large congregation with much freedom, and this was the last time he heard preaching. He told the minister, in his last moments, that the Methodists were the means of his salvation; and that since he heard the second sermon by them he had had no doubt of his acceptance with God.

Mr. Ouseley preached his funeral Sermon, last Sunday, and it had a blessed effect on the great crowd that came to hear, it being a new thing in the neighbourhood for a man to die, saying "he knew his sins forgiven." I suppose the like had hardly been heard before in all the country. However, God be praised, there are many witnesses of it now in this circuit both young and old, and such as had been Papists, as well as those that had been brought up Protestants. Nay, some of the old Presbyterians have found the religion of their fore-fathers, namely, that Justification in this life is "an act of God's free grace whereby he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ, received by

faith alone." *Shorter Catechism.*

Another circumstance I wish to mention to you, relative to my deceased friend, which shews the providential care of Almighty God over those that receive his messengers into their houses and take their counsel.

This family had been in the habit of selling whiskey, and people had been accustomed to drink at the house. But when I came there I laboured all that I could, in prudence, to induce them to cease from doing it, and I prevailed so far that they gave up selling it on the Lord's day, which is the chief day for drinking and all other idleness in that place. However three or four men came there one Sunday, in December last, asking for liquor, one of whom had been an informer against the *Threshers* of the country, and himself had been amongst them in the business, and was their captain (called Murly), and by this time had many of them in jail. My friend would give them no drink at all: so they went off. But at the next house they went to they got plenty, and about nine o'clock the party murdered poor Murly, in a shocking way with a hatchet; and the man of the house, who was only looking on, was hanged, with four more, in a few days after, for the horrid crime, and often since has my friend and his wife thanked God that they had had grace to take my advice, for this cruel act might have happened in their house had the villains sat down to drink.

WM. HAMILTON.

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