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THE WESLEYAN-METHODIST MAGAZINE -- JANUARY 1823

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PREFACE

The period has again arrived, at which, in conformity to the almost universal usage of Periodical Works, we are called to offer to our Subscribers and Correspondents the annual tribute of our respect and gratitude.

To the former we present our most sincere acknowledgments for their continued patronage. We humbly hope that the Second volume of our Third Series will be found, on a review of its contents, to be not undeserving of their deliberate approbation, as a depository of useful Facts connected with General Knowledge, and, more especially, of Christian Biography, and Theological Instruction. We have had the Satisfaction of learning, from testimonies on which we can rely, that our monthly Numbers have usually been honored, as they have successively issued from the press, with a kind and favorable reception, by those whose good Opinion of our Work we estimate most highly. And we trust, that, to competent judges, a large proportion of the articles inserted will appear, on a second reading, to possess a permanent and sterling value. Among many other important communications of this class, we venture to specify, as particularly worthy of a careful re-perusal, several Papers on the Witness of the Holy Spirit, designed to prove that, according to the doctrine of the New Testament, such a "Witness" of their pardon, and adoption into the family of God, is the common privilege of Christian Believers. Those papers, from the circumstances in which they unexpectedly originated, assumed a style and character somewhat polemical. But we believe that the controversy has been conducted and terminated in the true spirit of the gospel; both on the part of the highly respectable correspondent who opposed our views, and on the part, also, of the very able contributor who has, as we think, successfully defended them. The smallest expression, indeed, of personal disrespect, towards any of the excellent individuals whose opinions have been impugned, would have exceedingly misrepresented our real feelings. And when both parties can carry on, and retire from, such a friendly disputation, with heightened sentiments of mutual good-will and Christian esteem, we may well be allowed to hope, that while Charity has not been wounded, the interests of Truth may have been promoted by the discussion.

To the Contributors to our Magazine, during the past year, we return our warmest thanks. It is to their kind co-operation that we are mainly indebted for the favorable position in which we stand before our Subscribers in general, and before the Public. "They have their reward," (and it is one from which Piety itself may take delight,) in the services which, we trust, they have rendered, through the medium of this widely-circulated Work, to tens of thousands of readers, whose religious principles have been confirmed, and whose devout affections have been excited and sustained, by their interesting communications. -- May He, without whom "laborious man hath done his part" in vain, accompany our pages, wherever they have found access, or shall yet find it, by his effectual and abiding blessing!

While reviewing our obligations to those who have enriched the volume now completed, it is natural that we should think with some anxiety of our need of similar assistance in reference to the ensuing year. The help of judicious friends, in all the departments of our Work, we earnestly solicit; and not without the confidence that it will, as heretofore, be cheerfully afforded. For ourselves, we renew our pledge, that our best efforts shall be used to meet the reasonable expectations of our readers, and to satisfy (as far as may consist with our narrow limits, and the diversified claims to which we are subject,) their various tastes and inclinations, And if, by the divine blessing, the cause of Truth and Holiness shall derive advantage from our labors, our chief end will be attained, and our highest ambition gratified. To that great cause this Magazine has now been devoted for nearly half a century. Some change will take place, at no distant period, as to the Editorial agency by which it is at present conducted. But we are confident that it will never cease to be distinguished by an invincible fidelity to those evangelical and hallowing Principles, which the Sacred Oracles have taught us, and which alone are "able to save the soul." For the revival of these Principles, in their scriptural order and connection, and for the example of an eminently successful method of applying them to experimental and practical purposes, this country, and the world, are unspeakably indebted, under God, to the ministry and writings of the venerable Wesley. This Miscellany exhibits in its present Title an honorable allusion to his Name. May the Doctrines which he so ably expounded, and so extensively propagated, be ever fearlessly inculcated in its pages; and their comforting and sanctifying operation promoted, by its instrumentality, among all classes of its readers!

London, Nov. 25, 1823

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01 -- BIOGRAPHY -- MEMOIR OF THE LATE JOHN BROWNELL -- By Thomas Jackson

This very excellent man, and useful minister of Jesus Christ, was born at Altringham, a small market-town in Cheshire, on the 22nd day of January, 1771. From his childhood, he was of a light and trilling disposition; and this continued to be his besetting sin, till divine grace wrought an effectual change in his spirit and temper.

When he was about eight or nine years of age, he was severely afflicted with the small pox. After lingering a considerable time with that dreadful distemper, he recovered his health, but was utterly deprived of sight. He continued upwards of three years in a state of total blindness, when

one night his father dreamed, that if he would take his son to a certain well in the neighborhood, and wash his eyes in the water, his sight would be restored. In the morning he arose took his child by the hand, and proceeded with him to the well; and after repeatedly washing his eyes, and filling some bottles with the water, returned home. A second visit was paid to the well, for the same purpose, after which the youth was able to distinguish the light of some red coals on the hearth.

This encouraged him and his anxious parents to persevere, and in a little while his sight was perfectly recovered. Whether this salutary effect was produced by any mineral qualities in the water, I know not; but in the means by which the father was led to adopt this mode of cure, there seems to have been a striking display of that kind providence which watches over men in general, and especially over those who are, or will be, the heirs of salvation, and are designed for extensive usefulness in the Church of God.

At an early period of life, Mr. Brownell was the subject of religious impressions; and at length his conviction of sin became so deep as to occasion many sleepless nights, and often to extort from him the penitential prayer, "O Lord, I am oppressed, undertake thou for me." In this situation he was noticed by a religious friend in Manchester, who kindly invited him to a class-meeting among the Methodists. He continued his attendance for some time, seeking the pardoning mercy of God with a broken and contrite heart, and with daily prayers and tears, till one evening, while uniting with the other members of his class in singing these impressive lines,

"Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind; --

he was enabled to believe on the Object of his worship, was immediately justified from the guilt of all his past sins, and found peace with God through our Lord Jesus Christ. The love of God was shed abroad in his heart by the Holy Ghost which was given unto him; the power of sin was broken; that fear which hath torment was banished from his mind; the world lost all its charms in his estimation; and, in a word, old things passed away, and all things became new. From that time he cordially joined himself to the Methodist society, and became a steady and exemplary Christian.

Early in the year 1794, under the constraining influence of zeal for his Savior's glory, and compassion for the perishing souls of his fellow-men, Mr. Brownell entered upon his career of evangelical labor as a Local Preacher in the Stockport Circuit, where he was generally acceptable and useful. Having employed his Sabbaths for several successive months in preaching the gospel of salvation to the poor, in the more neglected villages of his own neighborhood, he received what he considered to be a providential call to carry the same glad tidings of peace to those outcasts of men, the Negroes in the West India Islands. Accordingly, he bade adieu to his Christian friends in Cheshire, voluntarily sacrificed the endearments of kindred and home, and left Stockport for London, in November, 1794. He now began to keep a regular journal of his religious experience and observations. The following pious ejaculations form the introduction to this document:

"O Lord, I am launching forth into a world with which I have little acquaintance. Be thou my Protector and Guide. Enable me to make such remarks upon the things which may present

themselves to my view, as will be conducive to the welfare of my soul. Let me see much of thy goodness; acknowledge thy preserving care; always enjoy a sense of thy love; be useful to mankind in life; happy in death; and crowned with glory everlasting."

Mr. Brownell arrived in London on the 4th of November, and on the following day went to examine his birth on board the Antigua, then lying at Deptford, by which it was intended that he should sail to the place of his destination. On the 12th of the same month he writes,

"I have spent my time in this great city, with as much quiet and retirement early, as if I had been in a desert. I am lost in the multitude of people by whom I am surrounded, and admire the greatness of that God, who can take care of all these creatures, and supply their wants."

Two days afterwards, he and Mr. Dumbleton, another Missionary, were ordained, which he describes as a season of great solemnity; -- on the 15th of November they arrived at Portsmouth; -- and on the 17th, sailed from Portsmouth-Point to Mother-Bank, where, he says, "we got on board our ship, bound for Antigua, joined our fellow-passengers, and wished each other a prosperous voyage. After being detained by contrary winds for several tedious weeks, not far from the British shore, they encountered a dreadful gale from the east, on which occasion Mr. Brownell writes as follows:

"It lasted three days, and reduced almost every ship to a wreck. Two or three were entirely lost, and nearly the whole of them parted with their cables. We lost two anchors, and the violence of the waves broke our tiller four times. The ship sprung a leak, and our Captain, with despair in his looks, informed us, that he expected we should run ashore. I do not imagine, that any thinking man could be in such a situation without fear. To me it was exceedingly awful. The sea roared, and dashed over the ship's bow; the wind whistled through the shrouds; the ships belonging to the fleet were tossed about like corks on the surface of the water; the surge lashed the rocky shore, and returned white like cream; the men labored incessantly at the pump; the ship cracked as if she would fall in pieces; guns were fired as signals of distress in all directions, from the ships belonging to the fleet; and all this was heightened by the extreme darkness of the night. I was unwilling to die; having set my heart upon preaching the gospel to the Negroes in the West Indies, my bosom swelled with hope, and the prospect of contributing to the happiness of my fellow-creatures rejoiced my soul; and with these feelings the fear of death was associated. I trembled and prayed until my spirit failed within me, and then went into the great cabin, and desired my fellow-passengers to unite with me in supplication to God. They were almost dead with fear, and readily consented. We all kneeled down, and pleaded with God for deliverance like men under sentence of death; and then parted to our respective cabins, scarcely expecting to see each other's faces again till the last trump shall sound. I soon felt a strong confidence in that God whom the winds and seas obey, that he would deliver us. About ten o'clock on that evening the wind changed, and I praised God most of the night. Glory be to God for all his mercies. May my life be wholly devoted to him!"

After these disasters the ship in which Mr. Brownell sailed weighed anchor, and stood for Plymouth, where they arrived in safety; their last cable being nearly cut in two. At Plymouth Mr. Brownell and his companion found in the Rev. William Palmer, who was then stationed at that place, an affectionate and sympathizing friend. Having also experienced much kindness from

several members of the society during their stay, our Missionaries again embarked. Of their voyage, their arrival in the West Indies, and the commencement of Mr. Brownell's missionary labors there, some interesting particulars will be found in the following extracts from his Journal.

"We left Plymouth," says Mr. Brownell, "on the 16th of February, 1795, with a fair wind, after a delay of seven weeks, mostly spent in great anxiety and trouble. The painful circumstances in which I have been placed, have nevertheless been to me a school of great instruction. I have acquired a greater knowledge of human nature, and especially of my own heart. I feel myself to be comparatively destitute of the requisite qualifications for a missionary life. My knowledge is very scanty; and my mind ever ready to start aside from suffering. Alas! how small is the portion of grace that I possess! O my God, I am ignorant and vile; be thou my teacher, and wash me thoroughly from my sin.

The last place of British ground my eyes beheld, was Deadman's Point. The grand fleet, consisting of thirty-six line-of-battle ships and ten frigates, with about four hundred sail of merchantmen, and their respective convoys, present a truly magnificent appearance upon the surface of the water. For the first four days we had a fair wind, but in crossing the Bay of Biscay I was deadly sick. Never did I experience anything equal to this. A brisk gale, and a heavy head sea, almost took away the little life that remained. I lay in my cabin while the sea washed in upon me, and was unable to rise for several hours. Yet, amidst the roaring of the wind, the tossing of the ship, and the dashing of the waves, I have had some delightful prospects and anticipations of the great work which the Lord will carry on in the West Indies by the instrumentality of the Methodist Missionaries. My soul seems so deeply interested in that work, and so intent upon its advancement, that I think I can consent to live and die among that people, whom I have never yet seen. O blessed Jesus, may my zeal for thy glory be tempered by knowledge, and equal in its intensity to that of the first propagators of Christianity.

"March 2d. -- We have a delightful day. The wind and weather are fine, and we are recovering our health and spirits. How exquisite is the enjoyment of a calm after a storm. We forget past dangers in present comforts; our disagreeable sensations vanish with the events that caused them, and hope prompts us to believe that our severest troubles are past. On the 5th, we had a clear view of the Island of Palma. It appeared at first like a black cloud in the horizon; but when we came nearer, we found that its top was higher than the clouds. The sea was smooth, the sky clear, a gentle breeze wafted us toward our destined port, and all were happy.

"March 30th. -- We anchored in Carlisle Bay, in the Island of Barbados, after a passage of six weeks and one day. I felt strong sensations of joy as we drew near the shore. When we landed at Bridgetown, I was ready to wish myself at home again. The oppressive heat of the burning sun, the total absence of cleanliness from the half-naked Negroes, the offensive effluvia that issued from them, and the death-like appearance of many of the white people, all concurred to inspire me with feelings of discouragement. We soon found the Methodist Chapel, where Mr. D. received us kindly. We stayed all night, and addressed an exhortation to the people who were assembled together.

"March 31st. -- We went aboard our ship again, and saw a large shark, and two whales, play in the water very near to us. The shark raised his head to seize some offal which we threw to

him, and presented a terrific appearance. These formidable animals spouted up the water into the air, which, at a distance, appeared like smoke.

We left Barbados on the first of April, and on the third, arrived at Martinique, which has lately come into the possession of the English. This day being Easter Sunday, we went on shore at Port Royal, and visited the Popish Church. Here a new scene was presented to our view. The holy water at the entrance; the ringing of bells during service: the chanting of the prayers; lighting candles in the day time; praying in the Latin tongue; elevating the host; and several quick marches, which were played by the English band, all seemed strange things to me. We preached both on Sunday night and Monday morning, in a large building occupied by invalids and soldiers' wives. The men formed part of a regiment of free Blacks, who had been enlisted in America; and several of them are members of our society. These poor creatures did truly feed upon the word. They wept aloud for joy. They had left their native land at the conclusion of the war, and had been wandering from island to island ever since. Several of their comrades had been killed in different engagements.

"On the sixth we arrived at St. Pierre's. This is reputed the finest town in all the Caribbean Islands: streams of water run murmuring down the streets; the shops display great brilliancy and taste; and every object reminds one of wealth and affluence. One circumstance occurred in this place, which we shall not soon forget. There was a heavy swell of the sea beating against the shore. We had a large boat, and only two ignorant boys to manage it: and as soon as we approached the beach, we were dashed against it by the surf, and our boat broken. We escaped with a wetting, by which our clothes were spoiled. But our Admiral appearing, and a gun being fired as the signal for our departure, the ships began to get under weigh. Having had the misfortune to lose our companions, we could not make the people understand what we wanted. We searched all around for a boat with the greatest anxiety; but every one was deaf to our entreaties, till a Negro who spoke the English language offered us a little coble. It was too small to allow me and my companion to sit down. In this I seated myself, apprehending no danger. My friend also stepped in; the Negro then put it down into the water, when it instantly filled, and we had a very narrow escape. We leaped into the water, and scampered up the beach; and afterwards got off in the boat belonging to our ship.

"On the 7th, we left St. Pierre's for Antigua, passed by Guadeloupe, and arrived at the place of our destination late at night. Mrs. Baxter, the excellent wife of the missionary there, received us with great kindness. On the 11th, Mr. Baxter came from the country, and received us as an honest Englishman receives his friend. He gave us a hearty welcome, introduced us to many persons who were friendly to the mission, took us into the country, and showed us the kindest attention.

"May the 2d, 1795, I arrived at the island of Nevis, and was affectionately received by the society, who are a few poor and persecuted people. The Planters would not permit any Class-meetings to be held on their estates; those only, therefore, who met in town could be considered as in society: the number of such persons was less than one hundred. The regular contributions amounted to about two dollars per week, out of which I was to keep my horse. The quarterly collection was about four pounds tea shillings; nor was there much prospect of its augmentation. A small apartment, about ten feet square, served as a parlor, a chamber, a

storeroom, a study, &c. I felt my need of courage, of fortitude, and of patience; but my God supplied them all.

"March 3d. -- I preached to a small congregation and began my mission by preaching rest to the soul, from Heb. iv. 9. In the afternoon I endeavored to number the benefits which the Lord hath bestowed upon us. -- O Lord God, I perceive that this is a land of wickedness. Sin stalks abroad like Goliath, rears its head, and sets even thee at defiance. Give me wisdom to speak in thy name, and accompany the word with convincing and saving power.

"June 12th. -- I have time to breathe, and to examine the state of the people by whom I am surrounded. If St. Paul had lived seven years in this place, he could not have given a more exact description of the character of many of the inhabitants than he has done in the following words: 'For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.' (2 Tim. iii. 2-4.) Ignorance, stupidity, and wickedness, compose the character of the uninstructed Negro.

"Sept. -- I have now been engaged in the duties of my mission for the space of four months, and find that my labors are severe, especially in a climate like this. I preach, or deliver exhortations, twenty-one times in every fortnight; besides riding several miles in the burning sun, and often during the heavy dews of the night. I see that every principle of nature must be laid on the cross, and that contempt from superiors, and insults from others, must be patiently borne.

"Sept. 24th. -- I am now afflicted with an intermitting fever, which has almost taken away my remaining strength. My inability to travel from home has given me an opportunity of observing the conduct of the members of our society, and of forming a more correct estimate of the good which has hitherto been done in this place by missionary exertions. The best of our members cannot, as yet, be considered established Christians.* Their religion seems to consist in the observance of the Sabbath, attendance upon the public worship of Almighty God, a conviction of right and wrong, and some experience of the drawings of the Holy Spirit. These points, however, are great when we reflect upon the degraded state of these people before they heard the truth, the small number of Missionaries that have been employed in this extensive work, and the numerous difficulties they have had to encounter. Alas, how often do worldly customs, and maxims, and persecution for Christ's sake, like a rapid current, carry away much of the good which has been done, and lead the people back again to their former practices and habits!

"Dec. 19th. -- We had this day a smart shock of an earthquake, which lasted nearly a minute. It seemed to threaten us with destruction: but by the tender mercies of God we are spared a little longer. The inhabitants were much terrified; but the impression soon wore off. The President proclaimed a day of public thanksgiving, and led the people to the Church to acknowledge the divine goodness in our preservation." (To be continued.)

*The reader will recollect that this was written 27 years ago, and at a very early period of the Mission. [Editor.]

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02 -- DIVINITY -- THE SUBSTANCE OF A SERMON BY HENRY MOORE

Preached in the City-Road Chapel, London,
before the Wesleyan-Methodist Missionary
Society, on Friday, April 26, 1822

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

Corinth was a city of great trade and opulence, which, by too natural a consequence, led the inhabitants into luxury and all kinds of vice. Their sin, like that of Sodom, was pride, fulness of bread, and abundance of idleness. Philosophy, falsely so called, found easy access to such a people. It always begins with the rich, -- with those who have much leisure; and the poor follow, after some time. Religion proceeds in a totally opposite direction. It always begins with the poor, and the rich follow. The Lord informed his Apostle, that He had "much people in that city," and encouraged him to labor there, notwithstanding the unpromising appearance. The gospel had to struggle, not only against the idolatry of the inhabitants, but against a more than ordinary degree of "the desire of the flesh, the desire of the eye, and the pride of life;" yet it gained a victory in many, who learned from it to prefer the "simple life divine," the happiness of God, "righteousness, peace, and joy in the Holy Ghost."

There were, however, some who seemed not to have this "wisdom from above," and they infected others. It had pleased the Lord to "enrich them in all utterance, and in all knowledge, so that they came behind in no gift;" and by this a glory was given to the faith, which operated against the high philosophical pretension. The generality, however, came deplorably short of the great design of the gospel, -- "Love out of a pure heart, and a good conscience, and faith unfeigned." The Apostle was embarrassed among them, and was constrained to inform them, in this Epistle, of the cause of his embarrassment. "I could not," says he, "speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not able to hear it: neither yet now are ye able." The Lord, after much long-suffering, smote them with the hammer of his word; -- "Awake;" says his Apostle, "to righteousness, and sin not: For some have not the knowledge of God; I speak this to your shame."

Yet, according to ancient pretension, and a pretension which, as belonging to fallen man, has come down to us, they might have known God. If it be true, that we may "look through nature up to nature's God," the Corinthians might have thus gloried. But I am afraid that there is much of atheism in that popular sentiment. If God be indeed a part of the universe, or as the heathen said, the "Anima Mundi," then indeed, "by searching we might find out God." But if it be true, as the Scriptures teach, that even those glorious spirits, who compass his throne rejoicing, can only know him as he is pleased to reveal himself; how much less can man, a guilty and polluted creature, know him, without such a revelation? "No man knoweth the Father but the Son, and he to whom the Son will reveal him." And, blessed be God, "all" may thus "know him, from the least to the greatest," as a pardoning God, -- as being "merciful to their unrighteousness, and remembering their sins no more."

To bring the Corinthians to that poverty of spirit, that consciousness of their true character before God, without which the "unsearchable riches of Christ" would have been preached in vain, seems to have been the Apostle's design in writing this epistle, and especially the first four chapters, in which he beats down all glorying in the flesh. He had thus a call to demonstrate that "the weapons of his warfare were not carnal, but mighty through God to the pulling down of strong holds, -- destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

In the text, **FIRST**, a great **FACT** is brought before us, on the authority of the Holy Ghost, -- "the world by wisdom knew not God: " **SECONDLY**, We learn, that the Wisdom of God was concerned in the demonstration of this **FACT**: **THIRDLY**, It is affirmed, that "it pleased God" to give men the knowledge of himself, "by the foolishness of preaching," and thus to "save those who believe."

I. "THE WORLD BY WISDOM KNEW NOT God." Those who consider the state of the heathen world in the present day, are easily convinced, that the knowledge of God is not manifest in it. We have abundant information on this point. Our Missionary exertions have fully demonstrated the real condition of the natural man. In the East and West Indies, in Africa, and in the Islands of the South Sea, how disgusting, how deplorable is the picture of man; -- disgusting even to those who know that they themselves also are sinners, and that there is no essential difference. Here, at least, the advocates for the dignity of man will abate their praise. They will allow what the ministers of God have in every age declared, (and none more strongly than our own Church, in her Articles, homilies, and Liturgy, abundantly testify,) that "man is far gone from original righteousness," and is, in truth, a motley compound of beast and devil. "Their hands are evidently "swift to shed blood:" and "destruction and misery are in their ways." And where is the beast that is not superior to these "lords of the fowl and the brute?" The Holy Scriptures illustrate the headlong rage of man by that of "a bear robbed of her whelps." But who can despise the wrath Of that brute-mother? No! We reverence it. In the scale of being, how greatly superior is that creature, when compared with the human monster, who is so devoid of even natural affection as to sacrifice her own tender offspring; -- who can devote them to the idol-river, or behold them ground in the teeth of the comparatively innocent monsters who inhabit it!

"True;" say some hardy supporters of the dignity of man; "We allow that uneducated, uncivilized, unphilosophical man is thus depraved; and that over him the passions and appetites bear rule. But give him our advantages; give him science and the arts; ennoble him by philosophy; and then you shall see a new creature:-- you shall soon see how little he needs your 'foolishness of preaching.' " We might lament, this day, if this question had never been tried. How should we then stop the mouths of such fond reasoners? Our Apostle says, "Every mouth must be stopped, and all the world become guilty before God;" and surely they will, if the word of God have any power over them. But this, which is mighty with those who believe, has no power with those who are "wise in their own eyes, and prudent in their own conceit." We therefore turn to those records which are their boast, -- which they think it is learning to know. Let us turn to those nations that had all those advantages of which they speak. Look at the imposing wisdom of Egypt, Greece, and Rome. Here a splendid scene opens to our view. Come hither, ye sons of science, -- ye masters of arts, in all generations! You are dazzled at the scene; and perhaps would choose rather to be

thought ignorant of the truths which concern eternity, than to be considered as unskilled in these vast monuments of pagan erudition. Such is the ambition of a fallen spirit! Franklin would have been indignant, if ignorance of any branch of science had been imputed to him. But he was not ashamed to say, even in advanced age, that "he had never read the Bible with any attention!"

But will all the knowledge of the present day bear a comparison with that of those mighty empires, concerning which it is not easy to say, if they most excelled in arms or in arts? Of ancient Egypt we know but little. Its people set themselves in array against Jehovah at an early period, and were "broken in pieces like a potter's vessel." But the knowledge of their wise men must have been very great. The monuments of their wisdom which have descended to us, strike us with wonder and amazement; and the Holy Ghost has not a little eulogized them by saying, that "Moses was learned in all the wisdom of the Egyptians." But did these men know God? Was He within the grasp of their mighty understandings? Behold the men who could soar to the stars, and with their minds travel round the universe, prostrate before "an ox that eateth hay!" See them adoring reptiles, and even the vegetables that grew in their gardens! Did these men, who had the knowledge of all visible things, attain to the knowledge of the Invisible? No! their creaturely ladder failed them. "The world by wisdom knew not God."

Let us look at ancient Greece. Of the exalted people who inhabited it, we still see the mighty shadow. Our youth, who are to guide the councils of the nation, or to teach their fellow-sinners the way to be saved from their sins, become early conversant with those remains that speak their greatness. Greek Literature! what a celebrity it confers on those who are skilled in it! Their Lyceum, their Porch, their Academy, -- the university for ages of the civilized world, -- strike us still with wonder! Their great men have been called the gods of our modern infidels. But why do not these worshippers learn the theology of their admired masters? Why do they not, after their example, fall down before wood and stone, the work of men's hands? No! they are too wise for that. But where have they learned their deistical wisdom? From the Bible. Were it not for that book, we might have seen Voltaire, Bolingbroke, Hume, and Gibbon, with their infatuated pupils, prostrate before the stock of a tree; or carrying their god in their pocket, like a Hindu; or, like our ancestors, worshipping Thor, Freya, and Woden. And do they pretend that they found their superior knowledge in the book of nature? No more than Greeks or Egyptians did. They stole it from God's book; and then, like determined felons, they would add murder to robbery, in the hope that their theft might not be detected. The sublime doctrine of One Eternal God, is part, and a main part too, of that "foolishness of preaching" which they affect to despise.

Shall we next look at the splendid Roman scene? -- That mighty power which the Lord raised up, and by which the former empires were subdued; the Fourth Beast, in the visionary scene, which devoured and broke in pieces the whole earth. How we seem to sink before them! Their greatness is our romance! Behold their Legislators, their Philosophers, their Poets; -- and how true is it, that "half our learning is their epitaph!" Behold their Warriors, and they appear the lords of mankind! They realized the Assyrian's boast, "I have removed the bounds of the people, and have robbed their treasures, and have put down the inhabitants like a valiant man. (Isai. x.) And their greatness was not as the greatness of some, who have had a name to live. Their might was not derived from their standing on the shoulders of the multitude. No; -- the high, unconquerable mind, -- the courage never to submit or yield, -- who can deny this to that great people? And did not the arts, and all science, flourish under their shadow? Yes; all but the science

of God, -- the science of Eternity! Here the deep lesson goes on. The greatest men in the world were the deepest sunk in idolatry, and in the most depraving superstition! It was, indeed, seen in them that "the gods of the heathen were devils." See them in the senate or the field, and it might be said, "Ye are gods!" See them in their temples, or wherever their worship was performed, and all was "earthly, sensual, and devilish." And could there be true morals, real virtue, where God was thus unknown? The reply of a wicked man stopped the mouth of the Censor, -- "What!" said he, "do you expect that I should be better than the immortal gods?" Look at their Pantheon, where the gods of the whole empire were worshipped. Thirty thousand deities there usurped the throne of Jehovah; and sanctioned vice, and the most unnatural crimes, by their history and supposed example!

But whence came all this overflowing of human corruption? It came from their Wise Men. They were not content with God's account of himself, which descended from Adam to Noah, and was delivered by Noah to his posterity, and taught, for some ages after, according to the book of Job. The Patriarchal religion was too simple, too pure, too powerful, for these depraved children of sense and appetite. No: they would reason about God. -- "Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen! And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them." (Rom. i) Behold here the only true account of the great, the magnificent, the wise; the learned Roman People, that ever was given to man! See how the only wise God estimates human greatness, whether of the commanding intellect, or the executing arm! And behold also the absolute necessity of that "foolishness of preaching," -- that "foolishness of God," which alone can abase the pride, assuage the malice, and confound the devices of man!

II. O the depth of the wisdom and the love of God! How strange, we might say, that He should suffer this tissue of all evil to offend the pure eyes of his glory for such a length of time! But is it not still more strange that he should exalt such depravity, so as to make it at once the admiration and the terror of the world. The Apostle solves the problem. This was -- "The Wisdom of God:" it is expressly so declared. Here, as in all that is of Him, we have need to remember that word, "My thoughts are not as your thoughts, nor my ways as your ways. For as the heavens are above the earth, so are my ways above your ways, and my thoughts above your thoughts." -- A celebrated Infidel, Mr. Hume, boasted that he had discovered an argument that would shame the gospel from the earth. The mountain at length brought forth -- the sophism against Miracles: but the inflated worm had the mortification to see the mouse crushed to pieces under the foot of Dr. Campbell. But God's demonstration stands; and has in all ages stopped the mouths of the exalters of creaturely science. When men glory in these decorations of their filthy nature, and have pretended, that by searching they could find out God; it is enough to reply, Look at Egypt, Greece, and Rome. What people ever equaled them? Do they not still so shine in our eyes that the

brilliance oppresses us? But did they know God? Behold their filthy idolatry, and be humble. And you that have learned a better system from the Bible, acknowledge the source of your purer worship; while those of you who indeed "know Him," according to "the foolishness of preaching," as being "merciful to your unrighteousness, and remembering your sins no more," -- to whom "Christ is made, of God, wisdom, and righteousness, and sanctification, and redemption," -- glory in the Lord," and weep over the idolatries which still pollute the world.

We see, then, in this fact, his wise design, mingled with awful judgment. It seems that his great plan required that the trial should be made; and the fallen posterity of Noah naturally presented themselves as the instruments. "They did not like to retain God in their knowledge:" they knew that restraint would be the consequence. And they "professed themselves wise;" contending that "the creature is sufficient to comprehend the Creator." Revelation would bring them into bondage, not allowing them the range of appetite and passion. Their will stood ready to execute the rebellious purpose, -- and the only wise God, (awful to think!) seems to have said, Take the liberty you long for; and let all men, in all generations, see, that "The world by wisdom knew not God."

When St. Paul, that "chosen vessel," -- that "debtor to the Greeks and the Barbarians, to the wise and the unwise," -- was brought by his Divine Master, in his course, to Athens, the university of this wise world, he could hardly make his way through the crowd of their idols. Beholding with unveiled face God looking upon him, and upon the contemptible objects of the worship of those wise fools, "his spirit was stirred within him" to dispute with them. These intellectual epicures [sinners, playboys -- DVM] crowded around him, and perceiving that he had something in him which might afford them a treat, they gave him an opportunity to preach to them. Beginning with that doctrine which takes the natural man out of his depth in a moment, -- the doctrine of the One Eternal God, the Creator, Preserver, Governor, and Judge of the Universe, -- he anticipates an objection, -- "How is it that this God has never spoken to us before?" "The times of this ignorance," replies the Apostle, "he hath winked at." The eyes of ever-wakeful Providence have seemed to shoot over it. He disturbed not the workings of this earthly, sensual, and devilish wisdom, by sending express messengers, as he did to the more favored children of Abraham; neither did he visit their idolatries with such a rod as that with which rebellious Israel had been corrected. There was no "leading into captivity," no "blasting," no such "curse." He seemed to reverse his usual course. He "made them the head and not the tail." He suffered that "one" of these idolaters "should chase a thousand, and two put ten thousand to flight." Such a "great deep are his judgments!" He gave them a soaring intellect, a deep-searching spirit of science. He seemed to have changed his way, and to delight to honor those who dishonored him. Thus his eye shot over it; and to give mankind this deep lesson, to give it to us at this day, -- he "winked" at, instead of directly punishing their abominations; still striving with them, and having his elect among them, -- as in idolatrous Israel's worst day, He knew "seven thousand men who bowed not the knee to Baal," when his Prophet knew not one! Thus he bore with them till the divine induction was full, and all men might learn, that Jehovah was not subject to the proud mind of man, and that the world by wisdom did not, could not, know God. The barbarous nations, so called, then found all restraints removed, and soon executed the divine decree, concerning those fields of science and of glory, -- "the nation," the empire, the people, "that will not serve thee, shall perish." It has been disputed, whether the Lord our Governor "winked" in pity or contempt. He winked like himself, and not like man. He winked in judgment, in wisdom, and in love. Verbal criticism I pass over, as being unsuitable to my subject.

III. "But now," says the ambassador of God, this day, this hour, puts an end to the divine forbearance, and brings either mercy or punishment. "God commandeth all men every where to repent." Why, Paul! art thou not beside thyself? What! the Philosophers, the Magi of Greece -- the choice spirits, who, like the fabled goddess of their sect, seemed to have come out of the head of Jupiter, -- dost thou command them to repent? See here another branch of that "foolishness of preaching," and one which soon dissolved the wise assembly. Even "the Resurrection," which they so mocked at, would not have so raised the petulant spirit of those aliens from the life of God, had he treated his subject philosophically. Had he descanted on the nature of God, and the nature of man, and brought in the heathen system of lights and unions, something in the way of Plato or Seneca; had he thus dealt in "the deceitful words of men's wisdom," they would have borne it; and perhaps would have even listened to a philosophical dissertation on the resurrection itself as a possible thing; and especially if he appeared to stand at their bar, and to seek their approbation. But the command to repent, and the terrific sound of the day of judgment, soon brought the question to issue. Too hardened by their wisdom to tremble like Felix; too proud to risk their reputation, in a great assembly, by acknowledging the force of the Spirit's demonstration, like Agrippa; -- his auditory melted from him, and the Apostle "departed from among them," grieved, no doubt, that he should be to them "the savour of death" and not "of life." "Howbeit a few cleaved to him, and believed;" among whom was found even one of the Judges of the Court in which he had preached; and these proved this "foolishness of preaching" to be "the power of God and the wisdom of God;" -- the only way of bringing sinners to that innocence and happy immortality from which man, by transgression, fell.

"God commandeth all men every where to repent." The holy God, who made man holy; -- the God "who hath" underived "immortality," and who made man in his own image, -- a creaturely picture of his own immortality; this God, "a consuming fire" to all iniquity, commands "all men, everywhere," to repent. What at Athens? Does he command the Literati to repent? to humble themselves as being condemned before him, as being utterly lost, "dead in trespasses and sins?" Behold another main branch of the "foolishness of preaching!" Perhaps it would be admitted, that the vulgar herd might thus be taught humility, and incited to lament that they are not ennobled as the wise. But to treat Philosophers as sinners, -- to preach to them that they should repent, and thus blend them with the mass of mankind, to expect that they should receive that truth for which, and for which alone, the eternal Son of God was manifest in the flesh, viz. that "there is no difference; all have sinned, all have come short of the glory of God, and are," therefore, when they believe, "justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth a propitiation through faith in his blood, for a demonstration of his righteousness, -- that he might be just, and yet the justifier of him that believeth in Jesus;" -- what man ever did, or can bear this, but the man who has "learned of the Father" to abhor himself, and in that self-abhorrence will "come to the Son" yea, will be "given by the Father to the Son," and find, in "the unsearchable riches of Christ," all he needs, -- riches of atoning merit, -- riches of divine knowledge, -- riches of sanctifying power; -- all, all he wants is there!

Consider the writings of some of those wise men. One of the most elegant of them all, the poet Horace, in his book common in our schools, thus speaks the language of his corps, -- "I hate the vulgar! Hence ye profane, whose souls are unadorned," &c. That is, I hate almost all my species! Yes, these choice spirits knew not the worth of an immortal soul. They were, like some

wise men in our colonies, who exclaimed, when Missionaries first visited them, "What, teach the Negroes religion! Perhaps you will teach our dogs next!" Yet, many of these seem now to be "almost persuaded," and some are joyfully bending to "the foolishness of preaching." Great is Truth, and it will prevail. Behold the contrast to this human apathy. Consider the Divine Redeemer, the "only wise God," the "Apostle of our profession," who alone knew from what state man had fallen, and how only he could rise. Where do we find him? Wherever sinners were to be found! On conscious sinners, who would "come to Him that they might have life," his eye was always intent. Behold Him in the cottages of Galilee, -- at the fisheries in that mean part of the nation, -- among the base and the vile in the eyes of the self-justifying children of pride. Look at Him on the mountain with his large assembly. Hear Him who "knew what was in man." Mark his teaching! "Blessed are the poor in spirit," -- those who are conscious of their poverty before God, whatever be their condition among men: "Blessed are they that mourn:" -- "Blessed are the meek:" -- "Blessed are they that hunger and thirst after righteousness:" -- "Blessed are the pure in heart:" -- "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake." -- He also was debtor to all, as he was Lord of all, and therefore we find him occasionally in the Temple. There he had to endure the contradiction of wise and prudent sinners, from whom God hides the things of his kingdom, while he reveals them unto babes. "Are we blind, too?" said they. Yes; but "ye say, We see; therefore your sin remaineth."

Such was "the foolishness of preaching," even when it related to the first principles of the oracles of God. But when "he ascended up on high," and appeared in the presence of God, even the Father, for us; and received gifts for men, even for the rebellious, that God might dwell among them;" -- then the Apostles, "being led into all the truth by the Holy Ghost," cried, "All things are ready, -- now is the accepted time: now is the day of salvation. Behold the Lamb of God! His blood cleanseth from all sin. Not by works of righteousness which we have done, but by his mercy he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost." And is this for "all men," too? Yes, for all who repent, and believe in Him who bore their sins. Hear our own Church. "He pardoneth and absolveth all those that truly repent, and unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit." -- "How miserably ludicrous," said one of these wise men, in his philippic against the primitive Christians, "to hear this rabble, at their meetings, talk of those things which our deepest Philosophers know nothing about; to hear these hard-handed craftsmen talk of their crucified God, and of pardon of sin, and of an intercourse with him, as if they were already in heaven!" -- Thus such men have sat in judgment on this "foolishness of preaching" in every age! Mr. Whitelamb, a minister of the Church, (Mr. Wesley's brother-in-law, and who had been his pupil at the University,) once lamented that Mr. Wesley should encourage "the common people" to look for these things. "With you, dear Sir," said that wise Divine, and with Mr. Charles Wesley, and others who are learned, there may be a reality in their profession. But who can help fearing that with these uneducated men it is absurdity and delusion." On this point Mr. Whitelamb's name is Legion. Thus the wise and learned Romish Doctors talked of our Reformers; and thus the great and small opposers of Methodism, so called, have spoken and written. They had no conception that thus the God of love "saves" all "those who believe" from their sins, -- which once indeed constituted their happiness, -- by giving them happiness in Himself. Their foolish wisdom also taught them, that the criminal could not receive pardon till he should be educated! The burden of sin must not be removed till the condemned man can seek it in a learned way! And even the divine atonement of the Son of God could not be received till the perishing sinner could study the subject like a Divine and a

Philosopher! Even our great Lexicographer and Moralist has laid it down as an axiom, that a man cannot be conscious of his acceptance with God in this world, "because no man can know that he has repented sufficiently." This is decisive of the creed of all such wise men, who do not reject the Christian Revelation. But of all the sinners in the world, that man would be the farthest from remission of sins, who should judge that he had repented "sufficiently." God is the Judge if the man "truly repents, and unfeignedly believes; and when the Searcher of Hearts, who is "exalted a Prince and Savior to give repentance and remission of sins," knows this, we have the authority of our Church, as well as of the Holy Ghost, to say, that "he pardons and absolves" such. And such a man must know that he is absolved, or he cannot bear the fruit of pardon: he cannot "have peace and joy in believing:" he cannot have power over sin, or victory over the world. Let the wise men boast of tomorrow till tonight they die. But let those who think that "the foolishness of God is wiser than men," humble themselves before him, and take care not to fool away their souls.

"The knowledge of salvation by the remission of sins," has been in every age the very foolishness of folly with the world. Let the world repent, and it will then be a more competent judge; for it will then be the world no longer. It will be the Church, and not the world. Observe what passes in our jails. See the convicted man, who knows not yet whether he shall live or die. You tell him of the mercy of the Sovereign, and of the intercession that is made for him. Well, he may be encouraged thereby. But has he "peace and joy in believing" your report? No; he has still "a fearful looking for of judgment." But consider the pardoned man. What a "new creature" he is! -- "What are you afraid of, Doctor," said a Lady to a great man already mentioned. "Madam," he replied, "I am afraid of going to hell." (He had too much knowledge not to know his danger, and too much fearless sincerity not to avow his fear.) "Well, but, Doctor," the Lady added, "don't you know that God is merciful?" "Yes, Madam," said he, "I know he is. But that God has told me, that he will place some on his right hand, and some on his left; and I don't know but he will place me on his left hand." -- "I don't know:" -- Yes! there is the rub: and all his wise associates could not help him out of "the horrible pit." How lamentable, that he who studied every thing else, and so well, should never have studied aright "the foolishness of preaching," -- "the foolishness of God!" How hard it is for such men, to become "fools for Christ's sake," and to lay their reasonings at his feet! O why should that terrible word come against them, "Verily, I say unto you, the publicans and harlots enter into the kingdom of God before you."

Such has been, such is, that "foolishness of preaching," which has made this land the great focus of gospel-light; -- the land from which now emanate the rays of the Sun of Righteousness, even to the ends of the earth. Whence cometh this love of God and of our neighbor, which now diverges in every direction, causing the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose? "Stand in the way, and see, and ask for the old paths." What occasioned joy in Jerusalem, within a few days after our Sun of Righteousness set in blood, and rose again in glory? Behold those who believed in Him, as having "borne their sins in his own body on the tree," and "risen again for their justification, and ever living to make intercession for them." Behold "their peace and joy in believing!" How the true faith of the gospel shines in their spirit, and in their innocent and holy conduct! How they manifest their happiness in the most common actions of life! "They eat their meat with gladness and singleness of heart, praising God!" They take stripes, and death, and daily bread, with the same thankful spirit; while heavenly charity rolls down among them as a mighty flood! "Great grace was upon all." -- When this "foolishness of preaching" came to Samaria, and was believed there, we read, "there was great joy in that city." --

The Ethiopian, who sat in his chariot, and read of the Savior, when he heard, and believed, that He of whom he read was wounded for his transgressions, and bore his sins, -- "went on his way rejoicing." This great man knew and felt that he was a sinner, and he believed that the Savior was given to save him, and "the Holy Ghost witnessed" and applied it. -- Now, what was the great truth which in all these cases, being believed, bore this rich fruit of "righteousness, peace, and joy?" It was this, "Men and Brethren, through this man is preached unto you the forgiveness of sins, and all who believe are justified from all things." Here is the solution. "The voice of joy and gladness is in the dwellings of the righteous;" and the doxology of believers is, "To Him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever!

Ye who thus believe "are the salt of the earth," God has given you eyes to see the "wounds, and bruises, and putrefying sores" of man, notwithstanding all the pretensions to wisdom, and "the oppositions of science falsely so called." You know that "all things are possible to him who believeth." You, therefore, hesitate not to offer this salvation to all men, "to the Greeks and the Barbarians, to the wise and the unwise;" -- to the swarthy progeny of Ham, -- and to the lost in every place. You need not the "wisdom of this world." St. Paul knew it well but he would know nothing in this work, "save Jesus Christ and him crucified." Tread in his steps; and the Lord will "give you a mouth and wisdom, which all your adversaries shall not be able to gainsay."

And has not the Lord "set before us an open door?" Has he not said "to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the world?" "Who hath heard such a thing?" Doth not "the earth" manifestly "help the woman?" Here we look again to the former days. Was not the Roman Eagle appointed to precede the Cross? Had not the decree, whereby the Lord actually gave the kingdoms of the earth to the Caesars, the same wisdom in it as the decree respecting Cyrus? Yes, for "the Lord, and his Anointed," they conquered, they civilized, they softened the spirits of men by Philosophy and the Arts. Could the gospel have made its way through the rancorous feuds and jealousies of the petty Governments which the Roman greatness subdued? Behold St. Paul in his last visit to the Land of Vision, -- to the Holy City. How soon would the jealous hierarchy, and the infuriated populace, have made an end of that "chosen vessel," if that mighty people, whose ignorance of God we have lamented, had not crushed this brood of serpents! "It is not the way of the Romans," said the Representative of Caesar, "to give up any man, till he that is accused have his accusers face to face, and have license to answer for himself: Hence resulted the awful scene before Felix, and the splendid scene before Festus and Agrippa. In the issue, Paul is sent to the Imperial City, to spread the plague of virtue there! -- to harrow in the seed which he had sown by his Epistle to the Romans, which contains the greatest, the brightest summary of the "foolishness of preaching" that ever came from the wisdom of God! -- We may see also in the philosophic Gallio, the brother of Seneca, the softening power of philosophy, when united to authority. While we lament that he "cared for none" of the things of God, as the great Ethiopian did, we must admire his clear views of his duty as a Magistrate, and his resolution to maintain it. "If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words, and names, and of your law, look ye to it, for I will be no judge of such matters. And he drave them from the judgment seat." -- He ordered his Lictors to clear the Court.

We have heard a cry about the British Eagle making a swoop through the East, and subjugating mighty empires; and a proof has been given by the opposers on this subject, that still the spirit of man "lusteth to envy." But those who have been happily subdued to God, can see a mighty reason for it. They "see the rod, and him that hath appointed it;" and they know that "the Root of Jesse" is in it. These are the fleets and armies of Jehovah; and the Cross follows with humble, but mighty energy. The petty "thrones are cast down," and "the kingdoms of the world" are claimed for our Emmanuel," and "he shall reign for ever and ever." In vain hath Infidelity raised its voice, and striven to intimidate "the Powers that be," and that "are ordained of God" as well for this as for other purposes. In vain has been the cry, -- "You will destroy your rising empire; you will weaken your authority over the people; you will paralyze your merchants; you will undo all that has been done!" "He that sitteth in heaven laughs" at this interested and groveling wisdom. Not only the gospel has free course, even as ministered by those among whom most of its original reproach is found, but an Establishment has been given to British India, that will extensively promulgate the "foolishness" contained in the Articles, Homilies, and Liturgy of our Church, -- a foolishness second to none, excepting only that which is contained in "the Oracles of God," -- and which men of God will yet make the Creed of that new empire: and this "foolishness," when established in the hearts of men by faith, will be found, as of old, to be the "power of God, and the wisdom of God," to their salvation.

Here a glorious scene opens to our view. "The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." He will thus make wars to cease in all the earth. His quiet and peaceable reign shall be in mercy established below. Truth and love shall be seen triumphant in the earth, and righteousness looking down from heaven. It is as yet, however, after all that has been done, "the day of small things." But "who hath despised the day of small things?" You are not among the number. You see "the grain of mustard seed," and your "faith" already beholds "the great tree." The Lord could do this great work without you, and he will do that which angels and men cannot do. But he will work by his people; he has always done so. He will put this honor upon them. He that raised the dead, and fed five thousand with a few loaves, in order to faith, would not work a miracle to sustain his own fainting nature. He would keep the ground that Adam lost: he would not be independent. He was supported by his people; and "so he has ordained in all his Churches." You see your calling, and your bright example. When He needed an ass, to fulfill a prophecy, he only said, "The Lord hath need of him," and straightway the owner let him go. The Lord hath need of your supplies: lay them at his feet, as the disciples of your Lord did in the Pentecostal Church. He that giveth to this work "lendeth unto the Lord," and "it shall be paid him again." Give, then, as unto Him. "The Lord loveth a cheerful giver."

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03 -- MISCELLANEOUS COMMUNICATIONS -- LETTER FROM DR. CLARKE ON THE GENERAL CHAPEL-FUND lately instituted among the Methodists -- To the Editor of the Wesleyan-Methodist Magazine

Rev. Sir,

Among the many improvements which have been made of late in the external economy of Methodism, I consider your new mode of providing for the building of Chapels, and helping those that are in impoverished circumstances, one of the best. The former method of begging for individual Chapels, by sending persons to make Public Collections in various Circuits, was replete with evils. The Preachers employed in it were taken away from their regular labor in the Church of God, and sent over the nation on begging excursions; by which their own minds were but little profited, and the spiritual improvement of the societies in their Circuits was greatly neglected. Much time was spent to very little purpose; for little was raised in this way. I have myself known an instance of a Preacher of no mean talents and address, after having traveled through several Circuits for upwards of three months, return home with six shillings clear of his unavoidable itinerant expenses! And I have heard of others not less unproductive. -- It was then judged necessary, in addition to the Public Collections, to call at the houses of the most opulent and liberal members and friends of the Methodists' society, and solicit their aid. This also consumed much time, though more productive than the former mode. But in process of time, it became very vexatious and oppressive; for those who were known to be liberal, were repeatedly called on for contributions; and not only Methodist Preachers, but various persons of our own and other denominations, soon found out the generous man, and the messengers of the Churches were seldom from before his door. -- It is possible, though very improper, to "ride a free horse to death": a maxim of our forefathers says this should never be done. -- At length, many were wearied out, and becoming bitter in spirit, through these almost constant and irritating applications, shut up their pockets, and refused to give to any but such as were in their own Circuits.

All these exceptionable modes of raising money for Chapels were superseded by the General Chapel-Fund, instituted in 1818, and regulated by a sufficient number of wise and well-digested rules, which met at once with the approbation of all who knew them. By this prudent and enlightened ordinance, all itinerant mendicant preachings in behalf of our Chapels are put down, to the great comfort of the Preachers, and relief of our almost incessantly harassed friends; and one annual subscription and public collection, in the month of February, are substituted for the whole. The proceeds of this subscription and collection are put under the management of a Committee of prudent and discerning men, who have each year laid before them the true states of all the Chapels in the Connection, that are in embarrassed circumstances, and the grounds on which their Trustees prefer claims for relief. When all these claims are diligently considered, and the quantum of relief proportioned to the comparative necessities of the different cases, a Report is made out, published, and sent through the Connection, which has hitherto given universal satisfaction.

Though, this institution has for its immediate object the relief of Chapels under heavy debts, by assisting them to pay their interest, yet it ultimately contemplates the liquidation of the debts themselves, when the annual collection, &c., shall become sufficiently productive for that purpose: but although this collection has gradually increased, every year, since its institution, it has never yet enabled the Committee to realize any part of the second object of the plan: and indeed they could only pay a certain percentage on the claims preferred for Annual Deficiencies. At this I am surprised; and think the plan is either not sufficiently known, or not sufficiently understood. My own conviction is, that every member of the Methodist Connection should be friendly to it, and be thankful to God that it was ever instituted. The Circuits have now that full quota of preaching, of which many were too frequently deprived when the former objectionable plans were in operation.

Add to this, that the shops, offices, and houses of our people in general, need no longer be infested with delegated beggars from different Circuits, who, with or without proper authority, were frequently pouring out their tales of distress and embarrassment on the ears of those who, because of their liberal character, were perpetually the first objects of attack in all those mendicant excursions. The money saved from this indiscriminate sort of distribution, they are now left at liberty to apply to cases in which both themselves and the Church of Christ are not less concerned. And it may be safely stated, that should the people who were in the habit of being so repeatedly called on, for various cases in the same year, give but one-half to the General Chapel-Fund, of what some were constrained to give to the frequent importunities of the above-mentioned description of visitants, this collection would be much more productive than it is; and should our friends and congregations contribute as they might do, the tale of chapel-embarrassment and distress would, in a short time, cease to be heard.

It may, however, be asked, "Is there any grand principle on which such Subscriptions and Collections should be raised?" Most certainly: for, if it be the will of God that the people should hear the gospel, it must be his will that they should have suitable places to hear it in: and from the time when the houses of the primitive believers ceased to be sufficiently large to contain the Church of Christ, the necessity of the case showed them, that convenient buildings should be erected for the purposes of public worship; and their love to God and man induced them cheerfully to bear the expense of such buildings.

It is possible, I grant, to multiply Chapels where the case of absolute expediency does not exist; but this folly has had its day:-- none can be now undertaken in the Methodist Connection without the approbation of the Chapel-Building Committee; who, thoroughly sensible of the evils which the Connection has already suffered by hasty exertions of zeal without knowledge, give their permission in no case where the expediency is not evident, and the means of defraying the expenses are not either already provided, or in promising progression.

Thus the Connection is guarded on every hand; the evils that have already existed cannot recur; the godly charity of helping to erect Chapels, where the extension of the work of God renders it necessary, and supporting those which have been already built for the accommodation of the numerous poorer societies who could not themselves bear the whole expense, may come into full and confident activity; and those who give in such a cause, and on such grounds, feel that they are doing a work highly acceptable in the sight of God.

Several years ago, when traveling through Ireland with the Rev. Adam Averall, and observing the state of the people, their ignorance, poverty, and distress, and the necessity there was of stretching forth the hand of charity in their behalf; he observed, "The greatest charity in behalf of this people would be to erect Chapels for them, that they might hear the pure word of God preached in them, and thus learn what is necessary for their comfort and happiness in both worlds." -- This is a great and weighty truth, as it regards the poor of that kingdom; their misery arising, principally, from their ignorance and vice; and want of proper religious instruction being the cause of the whole. But it is also a great charity to provide places of worship for the poor of this country. -- For those Circuits which cannot wholly provide for their Preachers, we have established what is called the Yearly Collection. Many are glad to hear, and are saved through that hearing, who cannot, without assistance, provide their ministers with the necessaries of life:-- thus

the Yearly Collection helps to bear this burden. And the Chapel-Fund should be brought into such a State, as to be able to provide Chapels in such Districts, or to enable the people to bear the burden of those they already have. Where can there well be a greater charity than this, in reference to these poor departments of the Church of Christ? -- I might add here, that in sea-port towns, such as London, Portsmouth, Gosport, Woolwich, &c., from which troops are frequently sent out, and to which they are returned, there is the utmost need to provide Chapels, where thousands of religious soldiers and sailors (and many that are not religious) would rejoice to hear the preaching of the Methodists, had they places to assemble in. Already, in all the above places, our friends have incurred great expenses, and made themselves responsible for large sums to erect Chapels for the accommodation of those men, -- men to whom the nation is under no ordinary obligation. Some of these chapels were sinking under their own burthens [archaic for burdens -- DVM], till this blessed plan was formed. Now, they derive from it considerable annual relief; though not as yet equal to all their pressing necessities. If such places get a more than ordinary share of the proceeds from the Chapel-Fund Subscriptions and Collections, who would murmur at it, when he considers the circumstances of the men in whose behalf these Chapels were chiefly erected? When sailors are in active service, they are able, in a measure, because of their pay, to bear their own burdens; but when it is otherwise, great distress must prevail in such places, and it is the duty of every British Christian to feel for, and help them: and on the plan already so often mentioned, they can do this with comparatively little exertion and expense. Let us, therefore, endeavor not only to assist those, and such like Chapels, to pay their annual interest for borrowed money; but to raise, for this Fund, such sums as shall annually liquidate the debts on Chapels, till, in process of time, those debts be totally annihilated.

I recur, therefore, to the grand principle. It is a great charity to build Chapels for the accommodation of the poor. I scruple not to say, with some of the Primitive Fathers, "Aedificare ecclesias, latría est," "to build Churches, is an act of religious worship to God:" and it was ever considered so by the faithful, in all ages and countries, from the building of the tabernacle in the wilderness to the present day. I do not mean the building of Churches or Chapels to serve a party, -- to be monuments of pride or ostentation to the nation, like many useless pompous piles in different parts of Europe, -- or to provide a living for a man who may desire to make a trade of preaching the gospel; but the building of such as are generally erected among the Methodists, where the poor have the gospel preached to them, and the Messengers of God labor, in season and out of season, in reference alone to the salvation of the multitude.

If considerations of this kind be pressed on the attention of our friends and congregations at the ensuing and subsequent applications to them for aid, I am satisfied that we shall have such an increase as shall enable the Chapel-Fund-Committee to effect all the purposes of this most excellent and benevolent institution. The burden being thus removed from the minds of Preachers and People, the former will go through their labor with delight, and the latter wait upon the Lord without distraction. The wails of Zion shall be salvation, and her gates praise; Jerusalem shall be in prosperity, and every where peace upon Israel.

Hoping that these observations will be received by the numerous readers of your useful Magazine, in the same spirit and concern with which they are written, I am, Rev. and dear Sir, yours, truly,

Adam Clarke.
Millbrook, Nov. 30th, 1822

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04 -- ON THE NEW YEAR -- 1823

The expiration of the old year, and the commencement of the new one, are too generally seasons of mere dissipation and festivity. Let us pause, and dedicate a little time to serious meditation. It is wise to reflect on the past, and to contemplate the future. Behind us, we survey an unbroken train of mercies, reaching from our birth to the present moment; and before us, a succession of blessings, secured by the promises of God, and stretching into eternity.

A considerable portion of our life is gone for ever. A year has just elapsed; -- a year that was big with events. To thousands it was joyful or melancholy, fatal or glorious. As it rolled along, many pleasing prospects were clouded, and many towering hopes laid prostrate in the dust; many were driven away in their wickedness, and many saints were admitted into everlasting life. We should sit in judgment on ourselves, and try, at the bar of Scripture and of conscience, our actions, words, thoughts, pursuits, and principles. A frequent anticipation of the day of judgment will divest that solemn period of its horrors.

In the course of the year just concluded [1822], our Heavenly Father conferred on us innumerable favors; some of which were unobserved; others were noticed, but not acknowledged; and few have been properly improved. Some of the most valuable gave us pain, and excited, perhaps, our dissatisfaction. Yet affliction is a treasure of inestimable worth. It is promised to the Christian as a blessing, not denounced against him as a curse. If it please time Lord to afflict us, shall it displease us to be afflicted? Some he deprived of their property, others of their health, and others of friends whom they loved as their own souls. Such losses are undoubtedly severe, but those were only temporal comforts. They were lent, not given; and God, when he lent, reserved to himself the power of resuming them. Shall we relinquish them in sullen silence, or lowering discontent? Shall we not, as we return them, acknowledge his goodness, which allowed its to retain them so long, and enabled its to derive from them so many and such varied pleasures? And if he has diminished the stock of our happiness, how large a portion of it still remains! The spiritual wealth of the believer is unimpaired, for salvation is intended as a gift not a loan. Christians can say, Christ is my Redeemer, God is my Father, the Holy Spirit is my Sanctifier, the promises are my portion, heaven is my inheritance, life and death are my privileges. And shall they complain of suffering a few privations and inconveniences, which are included in the covenant of grace, and allotted to them for their good?

Cold and insensible is the heart which can view the conduct of God without glowing with gratitude and love. He has watched over us, and secured us from harm; he has borne with our folly, perverseness, and unthankfulness; supplied our wants in the most seasonable time, and suitable manner; soothed our griefs; and when his Providence obscured our worldly prospects, his Grace has opened to us the boundless prospect of glory in the skies. Moments journey fast, but mercies faster. Each instant brings with it a multitude of blessings.

The importance of time arises out of its connection with eternity. In itself, it is of little worth: but considered as the foundation on which the structure of our everlasting happiness must be reared, it acquires inestimable value. God, whose bounty is in all other respects unlimited, is very parsimonious of time. He deals it out by moments, withdrawing the first before he gives the second, retaining the third in his own hands, and leaving it quite uncertain whether he will give it or not. The year on which we have just entered may be our last. That it will be so to millions is certain; that it may be so to us is not improbable. Our transition from the cares and amusements of the present life is nearer, perhaps, than we suspect. But why should Christians fear to die? Death will terminate their sorrows and imperfections, expand their opening graces to instant maturity, translate them to heaven, and place them before the throne of God. The Sun of Righteousness invests the clouds which hang over the grave with a soft and not unpleasing luster; their obscurity is almost melted, and they are become semi-transparent.

The opening year addresses each of us in silent but expressive language, "Prepare to meet thy God." Let sinners hear and tremble. The benefits which flow from the Atonement will endure for ever; but it is in this life only that we can obtain a title to them: and while the wicked are multiplying their crimes, and the feeble-minded are halting between two opinions, time is flying, life contracting, ordinances decreasing, death advancing, judgment approaching, and the power of sin growing stronger and stronger!

London.
Y. Z.

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05 -- REMARKS ON THE IMPORT OF THE WORD YUCH. IN MATT. 16:26

[Transcriber Note: Instead of spelling the Greek in this article phonetically in English, I have used the Symbol font to type in the exact Greek characters. Unfortunately, these Greek characters are not preserved in ASCII. To convert the non-phonetic English ASCII spellings back into Greek, highlight the text, and use your word processor font choices to change the highlighted text into the Symbol font. -- DVM]

It has been sometimes contended, that the word yuch, soul," in this passage, should be rendered "life:" -- "What is a man profited, if he shall gain the whole world, and lose his own life; or what shall a man give in exchange for his life." Let the following reasons for preferring the common translation be carefully considered.

1. The substitution of the word "life," for "soul," and the referring of the whole passage to the loss of temporal existence, evidently takes away all the sublimity of the doctrine. It degrades this portion of Scripture from the rank it was before thought to hold, as a truth of the most momentous import, as well as of the most vivid and convincing clearness; and reduces it to the level of a mere truism, of which neither the force nor propriety is very apparent.

2. It is at variance with the scope of the preceding discourse, in which the Saviour exhorts his disciples to undervalue life itself, when it comes in competition with their allegiance to him.

But nothing can be more foreign to this purpose, than to represent human life as of the greatest earthly importance.

3. It is equally at variance with what follows; "For the Son of Man shall come in the glory of his Father, -- and then shall he reward every man according to his works." That there ought to be a connection between this reference to a future judgment, and the loss of that valuable possession mentioned before, under the name of yuch, is plain from the use of the conjunction gar, "for." This connection immediately appears, if we understand the preceding words as intended to point out the value of "the soul;" but it defies all common ingenuity to see any connection, if the word be translated "life."

In justice to the subject, it should be observed, that what has induced some critics to hesitate concerning the meaning of this passage, appears to be, (1.) That the Greek word yuch, in the New Testament, has often the meaning of "life." But this can prove nothing, because, at least as often, it signifies the soul; the spiritual part of our nature. (2.) It must be allowed, that the same word is properly rendered "life," in close connection with the passage under consideration; viz. in the 25th verse, "Whoever will save his life, yuchn, shall lose it." But, in reply, it may be said, that even in the 25th verse there is, in all probability, an intimation of the two-fold meaning of the word. It may be paraphrased thus:-- "Whoever, by sinful compliances, in times of persecution, will save his life, thn yuchn autou, shall lose, authn [thn yuchn, taken in its more solemn meaning,] his soul." No great stress need be laid on this interpretation. It is not necessary to the argument; but it appears to express what actually occurred. It seems to me more probable than the supposition, that the unfaithful disciples of Christ should, through their apostasy, lose their lives by the very means which they used to preserve them. Apostasy, we know, was, in general, the preservation of the life, but the loss of the soul. D.

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06 -- A STRANGE OCCURRENCE

The following Anecdote is said, in a respectable Publication, to be "a well-authenticated fact." It is adduced as an instance of something which, we confess, we do not very distinctly comprehend, called "the sympathetic affinity of individuals." That there may possibly exist some sort of occult sympathies in nature, which are not yet well understood, we are not here called either to admit or to deny. Still less are we disposed boldly to discredit every fact, for which science, at present, is unable to account, or which cannot be referred to any recognized class of natural phenomena; for nothing can be more unreasonable than such obstinate incredulity, either in philosophy or religion. The fact itself is interesting. Perhaps, after all, it might be an instance of the special interposition of God; and was not one of the mysteries of nature, so much as of Providence. -- It is as follows:

"When the Count de La Tour Laudre was in London, we believe as Ambassador from Louis XIII., a young shoemaker, in taking his measure, became strangely agitated, was seized with a violent hemorrhage at the nose, and fainted away. This was considered at first as accidental; but when the man returned, to fit on the shoes after they were made, he was immediately, on approaching the Count, again affected as before. De La Tour was much struck with the

circumstance; for at that time the doctrine of sympathies was more in vogue than at present. He inquired into the history of the young man; and learned that he was born in France, but taken at a tender age to Bohemia, and afterwards to Holland, whence he had come to England. The Count was the more interested by this narration, because a child his sister, who died in giving it birth, had been stolen and never heard of; and he began to think that there was something providential in the phenomena which he had witnessed in the young man. He, in consequence, directed inquiries to be instituted, and, in the end, traced effectually and completely that the youth was his nephew; established his right to the title and estates of the Baron De Vesius, the husband of his sister; and in perpetual commemoration of the event, founded an hospital at Rochelle, which Louis XIII., in 1637, endowed with particular privileges."

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07 -- DESCRIPTION OF THE MONUMENTS, ERECTED IN THE CITY-ROAD CHAPEL, LONDON, IN MEMORY OF JOHN WESLEY, CHARLES WESLEY, JOHN W. FLETCHER, AND THOMAS COKE

Monuments having recently been erected to the memory of the late Dr. Coke, and Mr. Fletcher, and those of Mr. John Wesley and Mr. Charles Wesley having been considerably improved, some description of the sculpture, and copies of the inscriptions, have been requested by several of our subscribers.

The new Monuments are placed under those of Mr. John Wesley and Mr. Charles Wesley; which, as many of our readers will recollect, are situated within the Communion-Recess, one on each side of the Altar, in the City-Road Chapel, London.

That to the memory of Dr. Coke is composed of a white marble tablet, bearing the inscription, upon a ground of dove-colored marble, surmounted by statuary. On the right hand is the figure of a Negro, pointing to the following words, on an expanded scroll, "Ethiopia shall soon stretch out her hands unto God," Dr. Coke's favorite text when he pleaded the cause of Missions in the pulpit, and expressive also of the great success of the Missions so long superintended by him, among the Negroes in the West India Colonies, in the United States of America, and on their native Continent. Beneath this inscription is another passage of Scripture, "And the Isles shall wait for his Law," -- which is explained by the figure on the left, a native of Ceylon, in the costume of the country, sitting, and perusing with apparent earnestness a volume, which, by the characters on the open page, is designated to be a copy of the New Testament, translated into the Cingalese; -- thus justly connecting the extensive and successful Wesleyan Mission in Ceylon with the memory of him by whom it was planned; and who died on his passage to that long-desired scene of the labors of his closing life, leaving his companions to take up the mantle of his zeal, and to prosecute to completion the work which he was only permitted to commence. A Medallion below the tablet represents the sun setting in the waves of the ocean; -- an appropriate emblem of the termination of the career of one, who had diffused the light of evangelical truth in so many parts of this benighted world.

The inscription on the tablet is as follows:

[Transcriber Note: In the Wesleyan-Methodist Magazine, it appears that the lay-out of the text on the tablet inscription may have been duplicated, but I have opted to reproduce below the text only, without regard to the lay-out as it was on the inscription, and without regard to various word and letter capitalizations in the original lay-out. Further, I have converted the dates from Roman to Arabic Numerals and show the dates according to common American usage today. I have made these same alterations in both of the inscriptions given in this article. -- DVM]

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Sacred to the memory of the Rev. Thomas Coke, LL.D., of Jesus College, Oxford; who was born at Brecon, the September 9, 1747, and died the May 3, 1814.

After a zealous ministry of several years in the Established Church, He gave up himself, A. D. 1776, to the direction of the Rev. John Wesley, M.A., and did the work of an evangelist, with much success, in various parts of Great Britain and Ireland. He was appointed, A.D. 1784, the first superintendent of the "Methodist Episcopal Church" in America. To him, also, were confided the Foreign Missions of the Methodists, in support of which he expended nearly all his patrimonial fortune, and encountered toils and self-denials, which the Christian world beheld with admiration. By the blessing of God on the Missions to the Negroes in the West Indies, commenced by him, A.D. 1776, fifteen thousand persons had been formed, before his death, into religious societies, and a foundation laid for the civilization and salvation of that degraded class of human beings. To the Negro race upon their native continent, as well as in the islands of their bondage, his compassions were extended; and he set the first example, in modern days, of efforts for the spiritual emancipation of Western Africa.

After crossing the Atlantic eighteen times, in the service of the souls of men, his unwearied spirit was stirred within him to take a part in the noble enterprise of evangelizing British India; and he sailed from England, A.D. 1813, as the Leader of the first Methodist Missionaries sent to Ceylon. But this "burning and shining light," which, in the Western world, had guided thousands into the paths of peace, had now fulfilled its course; and suddenly, yet rich in evening splendor, sunk into the shadows of mortality. He died on the voyage; and his remains were committed to the great deep, until the sea shall give up her dead.

His days were past; but his purposes were not broken off: the work which he had planned has been made to prosper; and through the preaching of the gospel, the circulation of the Scriptures in the native tongues, and the establishment of Christian Schools, many once-deluded Cingalese have exchanged the wretchedness of an atheistic creed, and the worship of idols and of devils, for the light and comfort of the true religion.

The same love of Christ, which made him long the advocate and the pattern of exertion in behalf of foreign lands, constrained him also to works of pious charity at home. Into many neglected districts of England, Wales, and Ireland, the means of grace were carried by his private bounty, or through his public influence, and his "praise is in the gospel throughout all the churches."

This monument was erected A.D. 1822, at the personal expense of the Methodist ministers and Missionaries, as a record of their respectful gratitude for the disinterested services, the eminent usefulness, and the long-tried and faithful attachment, of their now glorified friend.

"He that winneth souls is wise."

* * *

Mr. Fletcher's monument corresponds with that of Dr. Coke; and is placed opposite to it, immediately under that of Mr. John Wesley. The sculpture, above the tablet, is a representation of the Ark of the Covenant, -- an emblem of Mr. Fletcher's evangelical and contemplative piety, and of his intimate communion with God. At one side are volumes, on which are inscribed "Checks," and "Portrait of St. Paul," -- in reference to his deference of the Truth against the Anti-nomian heresy, and to his well-known work on the character of the great Apostle of the Gentiles; and on the other, an expanded scroll, with the motto "With meekness of wisdom," -- indicating at once the ability of his writings, and the Christian spirit in which controversy was conducted by him. This is also emblematically represented in the medallion below, on which the mild and peaceful dove is seen hovering over a scroll and pens, the instruments of composition.

The inscription on the tablet is:

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Sacred to the memory of the Rev. John William De La Flechere, Vicar of Madeley, in Shropshire, born at Nyon, in Switzerland, September 12, 1729, died the August 14, 1785: a man eminent for genius, eloquence, and theological learning; still more distinguished for sanctity of manners, and the virtues of primitive Christianity; adorned with "whatsoever things are pure, whatsoever things are lovely," and bringing forth "the fruits of the Spirit," in singular richness and maturity.

The measure of every other grace in him was exceeded by his deep and unaffected humility. Of enlarged views as to the merit of the Atonement, and of those gracious rights with which it invests all who believe, he had "boldness to enter into the Holiest by the blood of Jesus," and in reverent and transporting contemplation, -- the habit of his devout and hallowed spirit -- there dwelt as beneath the wings of the cherubim, beholding "the glory of God, in the face of Jesus Christ," and was "changed into the same image;" teaching by his own attainments, more than even by his writings, the fullness of evangelical promises, and with what intimacy of communion man may walk with God.

He was the friend and coadjutor of the Rev. John Wesley, whose apostolic views of the doctrines of General Redemption, Justification by Faith, and Christian Perfection, he successfully defended; leaving to future ages an able exposition of "the truth which is according to godliness," and erecting an impregnable rampart against Pharisaic and Anti-nomian Error.

In a series of works, distinguished by the beauty of their style, by force of argument, and by a gentle and catholic spirit; affording an edifying example of "speaking the truth in love," in a long and ardent controversy.

For twenty-five years the parish of Madeley was the scene of his unexampled pastoral labors; and he was there interred, amidst the tears and lamentations of thousands, the testimony of their hearts to his exalted piety, and to his unwearied exertions for their salvation:

But his memory triumphed over death; and his saintly example exerts increasing influence in the Churches of Christ, through the study of his writings, and the publication of his biography.

In token of their veneration for his character, and in gratitude for the services rendered by him to the cause of Truth, this monument was erected by the trustees of this chapel, A.D, 1822.

* * *

The other monuments are not wholly new; but the tablets have been re-lettered, and placed upon a new and enlarged ground of black marble, surmounted with emblematic sculpture. In that of Mr. John Wesley, powerful rays of light break forth from a cloud upon that part of the surface of a globe, on which is drawn the geographical outline of the British Islands, the United States of America, the British American Colonies, and the West India Islands, marking the scenes of his extraordinary personal labors, or those parts of the earth which have hitherto been most directly and largely benefited by them; whilst the idea is also conveyed of the still further diffusion of the light of the same truth, of which he was so eminent and successful a dispenser, in other and, as yet, dark parts of the earth, by the agency of that religious system which he established. An emblem of the pastoral office, and a winged trumpet denoting the activity and range of his personal ministry, are also introduced. The backs of two volumes appear, on which are inscribed, "Bible," and "Liturgy," to intimate the conformity of his theological views to the Scriptures, and his affectionate attachment to the Church of England. The tablet is likewise supported by two volumes, on one of which is inscribed "Sermons," and on the other "Minutes," in reference to the doctrine and discipline of the body of which he was the Founder; Mr. Wesley's sermons being understood to contain the best account of the former, while the latter is described in the General Minutes of the Conferences over which he presided. On an open scroll is Mr. Wesley's favorite motto, "The best of all is, God is with us."

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Mr. Charles Wesley was distinguished as an eminent and successful preacher, and still more so as a sacred poet; and to the Methodist societies he bequeathed a most invaluable gift in those hymns, which are in constant use in their public and private worship, and which in taste, elegance, strength, and especially in large and deep views of Christian experience, stand not only unrivalled, but unapproached. The sculpture on his monument very properly refers to these circumstances. The emblems of the Christian Priesthood are intermingled with those of poetry and music, the Lyre, &c. These are supported by "The Bible," the source of his hallowed and lofty inspiration as a poet, and the great subject of his ministry as a preacher. Above this is an open volume, on which is inscribed a sentiment which he frequently uttered upon the death of great and

valuable characters, and which, indeed, is here happily calculated to call the heart from man to God, which otherwise might be discouraged when contemplating the loss of four men so eminent and useful, and whose fellows have not been left behind, -- "God buries his workmen, and carries on his work." An expanded scroll bears the inscription, "In Psalms, Hymns, and Spiritual Songs;" -- thus characterizing the species of poetry which the consecrated genius of the deceased produced. Volumes, marked "Hymn-Book," and "Sacred Poems," support the tablet.

The improvements in the monuments of the Messrs. Wesley have been made at the joint expense of the Methodist ministers and Missionaries, as a small expression and record of their filial gratitude and veneration towards men, to whose labors and writings they feel themselves so greatly indebted. As the inscriptions on the tablets of these monuments have been frequently published, we do not think it necessary to insert them in this place. -- The expense of Mr. Fletcher's monument has been defrayed by the trustees of the Chapel, and that of Dr. Coke's by the Methodist ministers and Missionaries, as stated in the inscriptions.

The sculpture of the whole is excellently executed, and does great credit to the artist.

London, December, 1822

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08 -- LETTERS FROM DR. CLARKE AND MR. PADDON, ON THE NATURAL INCREASE OF WHEAT

(See the Wesleyan-Methodist Magazine for Sept. and Oct. 1822, p. 573 and 649.)

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I. LETTER FROM DR. CLARKE TO THE EDITOR

Millbrook, Nov. 18, 1822

My Dear Sir,

Everything that has a tendency to improve Agriculture, and to show the wisdom and bounty of God in "causing the grass to grow for cattle, and corn for the service of man," is in its place, when found in your Magazine. I am glad that what I sent you in September, relative to the tillering of wheat, soon produced another correspondent on the same subject, and now a third, in the enclosed letter from a gentleman of Plymouth, who permits me to make what use of his very sensible communication I please; and I am sure I cannot dispose of it better than by sending it to your Magazine. Many thousands of those whose only business it is to cultivate the ground, to produce food for themselves and others, and who constantly read your work, are glad to see any thing that may induce them, through the medium of their own labor, to climb from earth to heaven, and see His hand, where before they were accustomed to see nothing but a sort of blind result of their own spades and plowshares. Such experiments as those already detailed, show, according to the very instructive and elegant representation of the Prophet, (Hos.ii. 21, 22,) that it is Jehovah

who causes the earth to bring forth and bud, so as to minister seed to the sower, and bread to the eater: for "He hears the heavens, -- the heavens hear the earth, -- the earth hears the corn, and the wine, and the oil; -- and these hear Jezreel." They are all furnished, through an amazing concatenation of cause and effect, by Him who is at the top of all causation, for the supply of the wants of his necessitous creatures. -- I am, my dear Sir,

Yours, Truly,
Adam Clarke.

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II. LETTER FROM MR. PADDON TO DR. CLARKE

Plymouth, Nov. 11, 1822

Rev. Sir,

Having been favored by a friend with the Wesleyan-Methodist Magazines for September and October last, wherein are related the particulars of an experiment made by you with two grains of wheat; and having myself taken some pains to ascertain the increase of wheat in a natural way for several years past; I trust you will not deem it a trespass on your valuable time, if I detail the particulars and result of my labor.

In the spring of 1818, a single grain of wheat, casually sown in my garden, (supposed to be brought in with the manure) produced eleven very fine and large ears, two of which were prematurely broken off; but from the remaining nine the grain was saved, and sown, and produced a most extraordinary crop, the general length of the ears being from five to six inches. Before it could be gathered, the birds destroyed nearly all, leaving only a few ears, which I cut, and threw by, through disappointment; but from those beaten out by the birds, some grains fell into the ground, and again sprung up; producing, in 1819, ears of similar length to the former. These were carefully saved, and, with the few ears before named, yielded sufficient grain to sow a piece of ground about thirty feet by two feet six inches; but from the want of sufficient netting to cover the whole, about one-third was again destroyed by birds. The remainder being reaped in August, 1820, produced one gallon of fine large grain; and was sown in a field in the parish of Buckland Monachorum, about eight miles from this town. The produce of this sowing in September, 1821, was ten gallons, which, being again sown in November following, has this year produced three bags and one peck! With the contents of the three bags, a field of three acres, on the same estate, was sown on the 8th ult., and is now in a healthy, thriving state, the remaining peck being reserved for another piece of ground. Thus, with all the discouragements that have been experienced, I have the satisfaction of seeing that my exertions have not been in vain; and should I be spared to gather in the produce in the ensuing year, (although it will not be more than a tenth part of what would naturally have been produced, yet) I trust it will, in some measure, show what may be effected by perseverance, where the Lord is pleased to give his blessing.

Should you, Sir, deem the foregoing statement worth publication, you may rely on its being perfectly correct; and perhaps it may prove useful, in some way or other, which would afford me additional satisfaction. -- I remain, Sir, very respectfully, your most obedient servant,

John Paddon

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09 -- REVIEW

SERMONS. By the REV. J. W. CUNNINGHAM, A.M., Vicar of Harrow, &c. 8vo. pp. 450. 10s. 6d. bds.

The excellent author of these sermons is well known as holding a distinguished place among that class of clergy called evangelical; and as filling a very important station in the national church, being the vicar of a parish which contains one of our largest public schools, the scholars of which, of course, are regular attendants of the church, and so fall, for the time, under the pastoral care of the minister. To sow the seeds of truth in the minds of so great a number of respectable youth, destined ultimately to spread themselves through different parts of the empire, and in every place to occupy such a rank in society, as will give them some degree of moral influence upon others, is a charge, devolved upon the Vicar of Harrow for the time being, of a very solemn kind; and we are happy to find that it is now in the hands of one who clearly appears to be impressed with its importance, and to have applied himself conscientiously to fulfill it. To this interesting part of his congregation, as well as to his regular parishioners, these discourses constantly look; and, whilst they are sufficiently plain for the most uncultivated understanding, they could not fail, when delivered, to attract minds opening to the pleasures of taste, and the power of argument, by their general elegance of style, and lucidness of method. They have another attraction; that of an earnest and affectionate spirit, the spirit of one who would not only save himself, but his hearers, and who is "constrained" to it by "the love of Christ," operating upon a temper naturally bland and gentle. Above all, the subjects are important; and this is no inconsiderable praise. Their theology is not deep, nor is it contemplated under very ample views; but this is no dispraise, as they were delivered in the ordinary course of a parochial ministry. The object of the preacher was to explain and enforce true and spiritual religion, the religion of the heart, the religion which springs from conversion by the power of the Holy Spirit, and exhibits itself in fruits of inward and outward holiness; and in many respects he has succeeded. In some particulars, and those of great importance too, we think he has failed. For two reasons we shall examine these failures at some length: first, because the defects in these sermons are not peculiar to the author, but very greatly characterize much of what is called evangelical preaching, both in the established church, and out of it; and, secondly, because it may be useful both to preachers and others, to be reminded, that sermons may have serious defects, though they contain many of the peculiar truths of the gospel, and though the preacher may exhibit a high degree of piety, zeal, and faithfulness; all these may be found, and nevertheless it might be very pertinent in him to inquire, "What lack I yet?"

In the discourses before us, it strikes us that too little use is made of the Law as the instrument of producing conviction for sin, and awakening from sleep the spiritually dead and careless. Great examples are often imitated too closely, and the imitation is carried into times and

circumstances to which it does not well apply. Mr. C. adverts to a celebrated preacher in the sister establishment, several of whose powerful discourses have been published, as the model on which he has formed some of the sermons in this volume; and we think his exemplar, with all its excellence and might, has, in part, misled him. The forte, probably, of the preacher alluded to, is to rouse the evangelic journalist, and doctrinal professor, by showing how nearly, in many cases, a state of vital and substantial Christianity may be approached, and in how many of its aspects and excellencies it may be admired, and even felt, whilst the heart is dead to God, and the moral condition of the man yet remaining on the wrong side of that line which divides the carnal and the spiritual, -- the believer who is "Christ's," and the professor who is disowned of him. The great means of conviction, in this case, is to show what Christianity in the heart and temper really is, and to contrast with its supernatural principle, and hallowed energetic working, the exterior reforms, and mere sentiments, and natural feelings, of those whose judgment only is won to the truth, or who, by education and society, have been brought at most under nothing more than its controlling influence. There are circumstances, and congregations, in which this method is necessary; and it will, when judiciously managed, be attended with much good. But we by no means think that it is adapted to the edification of the great body of unconverted hearers, at least where tried alone; and it appears to us, that the effect, if it were made use of generally, would be to produce, on the part of the hearer, an acknowledgment of a state of defective Christianity, rather than to create full conviction of a state of absolute sin, guilt, and danger. Mr. Cunningham has two sermons on "The Necessity of Divine Influence," in the study and use of the Holy Scriptures, and in the Sanctification of the heart and conduct. In the first he inquires "what progress it is possible to make in the study and use of the Scriptures, without the special influence of the Holy Spirit;" and in the second, "what useful or attractive qualities a man may possess by nature," or in other words, what appearances he may have of sanctification, without the special influence of the Spirit. Of course, as much moral power and excellence are allowed to mere nature as possible; with the laudable design of showing that Christianity is not at work, after all, in such minds, in its genuine principle, and much less in its deep and ample; effects, -- that they are still far from the kingdom of God, and must undergo that specific change which, in Scripture, is attributed to the agency of the Holy Ghost. We have said that we do not object to this mode of treating certain cases; and we allow that it affords also a very appropriate mode of illustrating the distinctive nature and character of that state of mind which constitutes the Christianity of the heart. But this mode of leading men to the knowledge of their condition before God, runs generally through the volume, as well as the discourses in which it is formally adopted; and we fear that, from the influence of the example under which Mr. C. has fallen, it may become very common among preachers. In preference to this, we think that the method of our old and best divines is worthy to be ordinarily followed, because it is founded upon an obvious Scripture-principle; "By the Law is the knowledge of sin." It is not the office of the gospel, properly speaking, to convince of sin. Its principles and privileges may be exhibited, and produce a conviction of defect; but this alone will not enforce that conviction of sin, in its proper sense, without which the gospel can have no attractiveness, nor be regarded as the refuge of the perishing, and the only means of salvation for the lost. It is only by the exhibition of the extent and purity of the divine Law, that men can be convinced of the fact of absolute, universal, and unpalliated transgression; and by proclaiming the holiness, justice, and majesty of the Lawgiver, that the imminent, awful, and certain danger to which they are exposed can be effectually impressed upon the heart. This was the method of the apostle Paul, the great model of preachers: he "stopped every mouth" by the Law. This has characterized the manner of the most successful ministers in subsequent ages. And we should be sorry that admiration for the peculiar

talent with which the other mode of reaching the consciences of religious sleepers has been, in the instance of a few eminent preachers, attempted, should lead to its universal, or even its general practice; because there is great danger lest it should leave even the awakened person with but a half view, and consequently an inefficient one, of his actual state and danger.

The sermons before us also afford instances of earnest, affectionate, and even faithful preaching, without sufficient energy of application, or a powerful fastening of the nail in a sure place. This is a great fault in many modern sermons, the orthodoxy of which cannot be greatly questioned, and the general excellence and eloquence of which will not be denied. Mr. Cunningham is a good example of modern popular preaching, and he will have many imitators in the pulpit, as well as readers out of it; and it is on this account, that he must excuse us, if we dwell the longer upon those defects which detract from the power of his own discourses, and which may diminish the usefulness of others who may take him as their model -- In a very serious and excellent sermon on Indecision in Religion, "the necessity of coming to a decision in religion" is forcibly and convincingly pointed out, and "some of the causes which prevent men from coming to this decision" are very well stated; but the whole subject is dismissed at the close in a very powerless manner.

"Away, then, with all apology for habitual indecision and inactivity in the things of God and eternity. If the Lord be God, serve him. Pray and labor earnestly to obtain fixed principles, and you shall, by the very same grant, obtain, to a great extent, settled and immovable peace. Cultivate the faith, imitate the life, and cherish the affections and temper of the great apostle of the Gentiles, and you shall be enabled with growing confidence of soul to adopt his language; I am persuaded," &c. (p. 18.)

Now this is all good, but surely it is not enough, as the peroration of a discourse on such a subject. In proportion to the dangers of indecision, as described in the preceding part of the discourse, ought to have been the strength of the warning, and the earnestness of the beseeching voice at the close. And here, indeed, it has often appeared to us, lies a great fallacy among preachers; a fallacy practiced upon themselves, and under the influence of which they too frequently escape from the cross of a too pointed application. It seems to be thought enough to describe the sins or the defects of certain characters, and the hazards or the positive dangers of certain states, leaving their hearers themselves to make the application. We acquit Mr. C. of any design to shun this cross. Many passages in the volume, on the contrary, show a firm and unyielding ministerial faithfulness; but in this sermon, and some others, when the evil and the danger are described, the subject is dismissed, as though the work of the pulpit was done. We think not; and the best models of practical preaching, the preaching of men, in different ages, who shook not only single congregations, but whole neighborhoods, and even countries, from their slumber, will bear us out. Then, indeed, the true, the proper work of preaching, is but to be begun. When the argument is completed, and the auditory is fully instructed, preparation is made for the application of the full power of the preacher's zeal and affection, to warn, invite, persuade, and obtest, if by any means he may gain some; and without such earnest attempts to produce immediate effects upon the resolves and the hearts of hearers, little, we fear, is remembered of the argument or the description. The hearer ought surely to be sent home, not only with a general conviction of the truth, but feeling that he has been singled out, so to speak, from the herd, and struck by an arrow which shall give him no rest because of his sin. We know that this is the work of God; but the

question is, whether the Holy Spirit does not usually work by those means, which are best adapted to produce the effect intended. He instructs the church by a wise and expository ministry; and he awakens the dead, and wins souls, by a warning, a pointed, and a beseeching ministry.

The great theological defect in these discourses, relates, however, to an important part of the work of the Holy Spirit; a branch of doctrine, in which many "evangelical" sermons are very painfully unsound, or deficient. This circumstance is, on every account, to be lamented. Without clear and full views of the doctrine of the New Testament on this great subject, the gospel cannot, certainly, be fully understood; other great doctrines, such as the doctrine of justification by faith, and Christian holiness, are in no ordinary degree neutralized; and whatever success a minister may have in bringing his hearers under serious impressions, he will never build up a church of lively and mature Christians.

To the doctrine of the Spirit, as the "Spirit of Adoption," sealing the pardon of sin on the soul of a true believer by his attestation, and producing an instant persuasion of his forgiveness through the mercy of God in Christ, we are sorry to see Mr. C. opposed, and not only so, but inclined to give it up into the hands of the common enemy, as gross and ignorant fanaticism. To this tenet, Mr. C. evidently alludes, in a passage, (found in p. 141,) which shows how little he is acquainted with it, as held by its advocates. The language, too, is very unworthy of him; and belongs rather to a school, the members of which would as readily apply it to most of the opinions on spiritual religion, which Mr. C. has so well advocated in this volume. "Faith in the Son of God," he says, "is not what it has sometimes been supposed, some sensible impression from on high." Who ever supposed this? The author puts an absurd sentiment into the mouths of those with whom he would contend. The persons to whom we suppose him to refer, know that faith is an act, not an impression; though, when it is justifying, they think that it is followed by an "impression from on high," conveying to him who believes an assurance that he is now a child of God. This probably was what Mr. C. meant to ascribe to them. "It is not the whisper," he adds, "of a diseased imagination." Certainly not; but under this view Mr. C. would represent this "impression from on high," -- which he also calls the "daydream of fanaticism." "It is not," he proceeds, "a mere unaccountable persuasion of our eternal safety, without any of the fruits of the Spirit in our life to warrant this persuasion." This likewise is trite enough: but the implication is, that they who admit this immediate persuasion of their present acceptance with God, (not of their "eternal safety," as Mr. C. states it,) can give no account of that persuasion; and that because they hold an "impression from on high," which satisfies them as to their pardon, in the moment when sin is forgiven, (independent of all fruits, because instantaneous upon their pardon,) this persuasion must continue unconnected with the fruits of the Spirit. -- This passage is sufficiently in proof of Mr. C.'s mistaken views on this subject; the following is more cautious in its language, but not at all nearer the truth. "You, my brethren, perhaps, under mistaken views of religion, have been longing for some sensible mark of the divine favor; for some voice from heaven, some peculiar manifestation, some 'sign' from God to assure you that your principles are just, and your persons accepted of him." (p. 152.) Here that "peculiar manifestation," which is held by so many Christians, is strangely confounded with "signs and voices from heaven," which they do not hold, and by the aid of which Mr. C. really makes a scarecrow of the doctrine, to affright the serious part of his parishioners from seeking an evidence of their forgiveness, except in the manner he prescribes. He goes on, "But 'no other sign shall be given you,' than 'By their fruits ye shall know them;'" thus quoting two texts which have as much connection with the subject as the first verse in Genesis. "If

our principles," he adds, "be such as appear to us, after serious prayer and investigation, to have the warrant of Scripture; and if, through the divine mercy, they are rendering us holy and happy, no other testimony is wanted. Such principles, and such individuals, have the seal of God, that 'they are his.' The Lord is with you, though you know it not. His presence in the soul is manifested by the sanctity and peace which he has diffused over it." We shall not stop to point out the very obvious contradiction, between the Lord being with the persons described, though they "know it not," and his presence in the soul being "manifested" to them, at the very time they know it not! We haste on to larger and more serious views of on the subject.

And first, we would ask Mr. C., and many others of his excellent brethren among the evangelical clergy, who are in the habit of treating this important topic in a similar way, -- much, we are persuaded, to the limitation of their own usefulness, and to the hindrance of the work of God in their congregations, -- whether they have considered that this doctrine, respecting which it is certain they have notions very obscure, and which they then often join with unevangelical clergymen in deriding, is the doctrine of their own Church, and the doctrine of the Protestant Churches of Europe, as appears from their Confessions, &c.; and that the most eminent divines, among whom are names for which they are all in the habit of professing great reverence, have expressed their belief in the direct witness of the Spirit "that we are," as Melancthon has it, "received into favor," or, as Bishop Pearson expresses it, "to assure us of the adoption of sons, and to create in us a sense of the paternal love of God towards us," in the most unequivocal terms? *[See a very interesting note on this subject in Nichols' Translation of the Works of Arminius, (an important and valuable work, now in course of publication,) Part III. page 603, &c.] On this subject so many have agreed, even of those who have opposed the Calvinistic extension of the doctrine to an assurance of eternal salvation, that it would rather become the clergy of the present day to inquire "whether these things are so," than, with information on the controversy so evidently scanty, to brand a doctrine thus sanctioned, as the "day-dream of fanaticism." Surely, the authority which might be raised on the side of the opinion ought to lead them more carefully to investigate it. But we do not rest the case here; we think nothing easier, than to show that, without this doctrine, the gospel cannot be fully announced, and that the preacher who does not proclaim it, is only in a very defective sense evangelical, however orthodox in other particulars.

It is, indeed, very remarkable, that Mr. C. himself did not perceive, whilst he was writing and delivering his sermon "On the Inward Testimony," that something was wanting to reconcile his view of the subject with itself; and that the direct witness of the Spirit is the only harmonizing point which can be applied to it. In this his course, he supposes an individual "awakened to a sense of his lost condition as a sinner," and receiving the intelligence of salvation through faith. This intelligence he believes and welcomes, and "a new train of sensations bursts in upon his soul;" "he escapes by the power of the gospel from despair to hope, from anguish to joy, from death to life;" and thus, says Mr. C., "it may be affirmed of such an individual, that, believing in the Son of God, he 'has the witness in himself.' " Now, we ask, how it is possible, that this sudden change of feeling, this bursting in of a new train of joyous sensations, expelling his doubts and his sorrows, can take place upon the author's scheme? The person in question is to infer that he is pardoned from his "principles;" but that his principles have the warrant of Scripture, cannot, we are told, (p. 152,) appear, but "after serious prayer and investigation." Now this requires some considerable time; these "principles" must be well and often tested, before they can be determined to be genuine; and the conviction of their truth and excellence must, in the nature of things, be very

slowly and cautiously admitted. It is not possible, therefore, that this "burst" of new sensations should take place; and all that Mr. C. has said, on this subject, must pass for mere rhetoric, on a very serious business, unless he is prepared to admit some more compendious means by which a spirit, broken by a sense of its sin, may obtain confidence and joy.

The great fallacy in all Mr. C.'s observations on this subject lies in assuming, that "the fruits of the Spirit," on the production of which in an individual the proof of his pardon is made exclusively to depend, can, in reality, exist where there is not a previous evidence of the forgiveness of sins, through the mercy of God in Christ Jesus. This is mere hypothesis, often confidently enough uttered, but of which there is no proof at all. All the reason lies against it; for how can God be loved with a filial "love," unless he is known as a Father; and how can there be "peace," peace in the conscience, where there is no knowledge of a previous reconciliation? On this point, the reasoning of Mr. Wesley is most convincing.

"That this 'Testimony of the Spirit of God' must needs, in the very nature of things, be antecedent to the 'testimony of our own spirit,' may appear from this single consideration. We must be holy in heart, and holy in life, before we can be conscious that we are so; before we can have the 'testimony of our Spirit' that we are inwardly and outwardly holy. But we must love God, before we can be holy at all; this being the root of all holiness. Now we cannot love God till we know he loves us. 'We love him, because he first loved us.' And we cannot know his pardoning love to us, till his Spirit witnesses it to our spirit. Since, therefore, this 'testimony of his Spirit' must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or the 'testimony of our spirit' concerning them.

"Then, and not till then, when the Spirit of God beareth that witness to our spirit, 'God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood;' 'we love God, because he first loved us,' and for his sake we 'love our brother also.' And of this we cannot but be conscious to ourselves: we 'know the things that are freely given to us of God.' 'We know that we love God, and keep his commandments.' And 'hereby also we know that we are of God.' This is that 'testimony of our own spirit,' which, so long as we continue to love God and keep his commandments, continues joined with the testimony of God's Spirit, 'that we are the children of God.' " (See Wesley's sermons on Rom. viii. 16.)

Thus does this great divine do justice to the doctrine of Scripture, "The Spirit itself beareth witness with our spirit, that we are the children of God," giving its proper place to each of the witnesses; whilst the theory adopted by Mr. Cunningham annihilates the testimony of God, and confines us wholly to our own. Nor is there the slightest ground to charge this larger and more scriptural view with fancy or fanaticism; seeing it has all the practical guards with which Mr. C.'s system would surround us, whilst it leaves the common privilege of the sons of God unwithered by an affected human caution, and undiminished in its splendor by the dark apprehensions of minds, which hesitate to come into the light of the clear revelation of God.

We have said, that where this doctrine is not preached, the gospel is not fully preached; and, from what has been adduced, that point is obvious. In the first place, the "Spirit of Adoption" is not acknowledged. God sends the "Spirit of his Son" into the hearts of believers, crying Abba,

Father, "because they are sons," and that they may know that they are so; but Mr. C.'s view, rightly interpreted, is, that He is sent into their hearts to make them holy, and that, on that ground, they are that ground they are to infer that they are sons. Here is surely no witness of the Spirit in any proper sense; and this view, in point of fact, if closely pressed, would subvert the doctrine of justification by faith alone, by making our sonship to depend upon our holiness, and not our holiness, our proper evangelical holiness, to flow immediately from our sonship.

The gospel is not fully preached, when this theory is advocated, -- that is, the Christian system is not fully unfolded, -- for another reason. Either the moral changes, which, are depended upon as the only evidences of our pardon, are such as a serious penitent, who is seeking mercy, may discover in himself; or they are such men can be found only in those who are justified by faith, and are actually become, by the grace given with that great act, "new creatures," or regenerate. In either case, a false view is presented, by a preacher who denies the direct witness of the Spirit. -- Let us take the former supposition. "The evangelical state, or state of love," as Mr. Wesley observes "is frequently mixed with the legal; for few of those who have the spirit of bondage and fear, remain always without hope. The wise and gracious God rarely suffers this. He causes a part of his goodness to pass before them; and shows that he is a God that beareth their prayer." -- "They have vehement desires to cast off all sin, and to fulfill all righteousness, frequent rejoicing in hope, and touches of love glancing upon the soul; yet none of these prove a man to be under grace, to have true and living faith." We may add, that all such persons themselves know that they have it not; the prevalence of distressing doubts and fears in their minds proves this. Now, if any minister should say to them, "The Lord is with you," as a pardoning, reconciled God, "through you know it not;" he utters not the truth of God, but his own imagination, and he deceives his people; -- he speaks not only without authority, but against it, for "being justified by faith, we have peace with God." "We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

But let us take the other view, -- let the "fruits" required to support this confidence, be the full fruits of a justified and regenerate mind; then, if faith, exercised in order to present pardon, and an earnest waiting for the Spirit of Adoption, are not to be encouraged until those effects, which can only flow from that new relation and communion with God into which pardon introduces us, make their unequivocal appearance, the hearers are set upon a fruitless search; and the preacher, instead of being a messenger of good tidings, becomes an Egyptian taskmaster, and exacts his tale of bricks without the straw. Either the evidences of a state of acceptance with God are so lowered, in order to inspire comfort and confidence, that a very partial and defective experience is the result; or, the truly sincere and contrite are kept in perpetual bondage, from the habit of trying themselves by a standard which they will never reach, until, by simple faith, they believe in Christ, in order to their present justification, and receive, along with pardon, the Holy Spirit, who is at once the Agent of regeneration, and the Comforter. To this important question, as put by a contrite sinner, "What shall I do to be saved," the divines to whose opinions we have adverted, never give a full and unequivocal answer; and that, not because many of them are not deeply sincere, but because their views are darkened by a very confused system of experimental religion.

We have dwelt the longer on this topic, because this great defect in preaching is by no means peculiar to unenlightened clergy. It may be traced among numerous ministers, both in the establishment and elsewhere, who never suspect that they do not very fully and eminently "preach

Christ." But Christ is no more fully preached when he is not exhibited as sending the Spirit, "the promise of the Father," upon his disciples, as the Comforter, and the Comforter because he is the Spirit of Adoption, without which he could convey to us no full and abiding consolation; than when any other of his offices is kept back, denied, or, by a feeble criticism, explained away. In nothing does the inferiority of modern divines to those of an older and better school, strike us so much as in this. Our observations are made, however, with unfeigned sorrow, that so great a defect in the excellent preaching of so many excellent men should exist; and we trust that a clearer light may soon shine upon them, leading them into all truth. We confess, that the oftener we turn to those writings in which the work of the Spirit is so partially stated, valuable as they may be in other respects, we are the more thankful for the sermons of our venerable Founder on this all-important subject; and for the clear testimony of thousands of our people, confirming, through successive years, and throughout these lands, -- by the uniformity of their experience, their habitual faith in Christ, and their joy in the Spirit, sealed by their witness in death, -- the accuracy of those views of Scripture, which, in his discourses on the direct witness of the Spirit, Mr. Wesley has so ably developed. To the Methodists, as a body, appears to be given the special charge of holding up, in the present age, this testimony to the world, and to other Churches; and though we must expect the stigma of enthusiasm, not only from many who are "without," but from others also, it is a part of our calling, as a religious community, still to bear the testimony, through evil report and good report. The result will be, that, as the attention of sincere ministers of other denominations is more closely turned to this important branch of experimental religion, better views will be obtained; and when the gospel shall be more fully preached, it will be preached with greater power, and with larger success.

Many of the preceding observations, we must again remind our readers, apply equally to a large class of modern sermons as to those of Mr. C., and it is for that reason, that we have taken the present opportunity of stating our views of the subject. We must also do him the justice to say that, occasionally, he approaches very near to that great truth, in which, chiefly, we think him deficient. He puts his foot upon the threshold, but hesitates to enter the porch. With the exceptions to which we have so largely adverted, these Sermons (of which the volume contains twenty-three,) may be read with, great pleasure and edification. The following passages may be given as specimens of the author's interesting and useful manner of treating general topics. The first forms the conclusion of the Sermon entitled "Life a Race," founded on Heb. xii. 1, 2.

"Let us learn from these observations, to derive due encouragement from the death of the real servants of God. -- My brethren, your heart may be bleeding from the infliction of some heavy domestic loss. Death may have touched you at some vital point; may have taken from you your companion, -- your tender, fond, forbearing, forgiving friend, -- your soul's delight and comforter. Under the tremendous pressure of the blow, you are tempted, it may be, to murmur or despair. You call to mind the blessings which are gone; you shudder to think of the guide you have lost; you fear to stem the tide of life, and encounter its difficulties, alone. You are tempted almost to question the love of that God who could so heavily afflict you. But, I would ask, is there nothing, even in the death of these cherished individuals, to compose, to assure, to establish the soul? Had you there no evidence of the power of faith, and triumphs of lowliness, and constancy, and love? Had you nothing to convince you that it is not merely in the sunshine of life, or merely when the comforts of the present are veiling to us the terrors of the future, but even on the edge of the grave, when every earthly stay is gone, that the Lord is an ever-present and all-sufficient Comforter, -- that the Master

we serve can sustain the sinking soul, and surround us with scenes of glory which still every clamor of conscience, and fill the doubting heart with peace and joy? Nor is this all. Does not the very language of the text carry high consolation along with it? Is it not much, to see the friends we fondly love, and who are gathered to a Father's bosom, represented as surrounding us while we wander in this valley of tears; as sympathizing with our trials, and anxiously awaiting our deliverance? Well may we, as we contemplate them in the visions of faith, exclaim, 'Thanks be unto God, who giveth us the victory through Jesus Christ our Lord!' Our triumphs will eventually be theirs. In the mean time, their triumphs are already ours. Their conquests are so many proofs that we may conquer. What need we any other 'witnesses' to the power of religion? The 'cloud' which surrounds us dispels our fears, and assures the fainting soul. O may every mourner, animated by these reflections, come forth from the chamber of affliction a man of another spirit, renewed in mind, and principle, and temper, ready to 'spend and be spent' in the service of so tender and all-powerful a Master!

"Finally, let the text lead us to labor so to live and die, as to afford the same encouragement to our own successors which we derive from the servants of God who have preceded us. We are 'witnesses,' my brethren, for the God we serve, and the principles we profess. Men will naturally judge of both from the character of our own lives. What, then, is the testimony we hear to religion? Dare the ministers of religion appeal to our devotion, our faith, our holy obedience, our patience, our lowliness, our tenderness, as to so many 'witnesses' for the gospel of Christ? Can they confidently direct the eye of the enemy of the gospel to us, and say, 'Behold a man unmolded and formed on the principles which we are prescribing?' O my brethren, how high and solemn is the trust reposed, as to this point, in every servant of Christ! The ark of the Lord is committed to us: let it not be defiled or dishonored in our bands. Pray for a firm and unfaltering spirit in religion. Pray that we may not do the work of the Lord deceitfully. Pray for a more simple dependence upon the merits of the Saviour, and the grace of the Holy Spirit. Pray that the divine image, once stamped upon man, and forfeited at the Fall, may be reflected in the 'righteousness and true holiness' of our own character. And, finally, may those who shall be called upon at some future day, when we are consigned to the chambers of the silent grave, to encourage the fainting souls of the servants of the Lord, be able to point to us, as among the cloud of witnesses whose lives and deaths proclaim the holiness, the usefulness, and the happiness of true religion!" (pp. 93-96.)

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Our second extract is from a Discourse on "The Benefits of Affliction." The text is Heb. xii. 11-13.

"But you are also to 'make straight paths' as it respects others. And the reason is expressly assigned, 'lest that which is lame be turned out of the way.' -- The inconsistency or cowardice of one man in religion, is often a source of temptation and ruin to multitudes. You may conceive yourself able to tread on the very edge of the precipice without a fall, or to 'take fire in your bosom and not be burned;' but, however safe yourself, you will not despise the danger of many others if exposed to the same risks. In the case of many, it is evident that to approach temptation is almost necessarily to fall into it; to cease from 'doing good' is to learn to 'do evil;' to doubt, is almost certainly to decide on the wrong side; to halt, is to be undone. If not, then, for your own sake, yet for the sake of those less powerful brethren in the family of God, you are to 'make the path' of

Christian duty plain, and conspicuous, and broad. You are to 'avoid even the appearance of evil.' You are to 'eat no meat while the world standeth,' if thereby you 'cause a weak brother to offend.' You are to keep the line of demarcation clear between the camp of the Lord and the strongholds of the enemy. You are not to lessen that interval to a point here, which is to be an immeasurable gulf in eternity. You are not to reduce to a shadow the substantial truths and duties of religion; to confound the distinctions of right and wrong, of pardoned and unpardoned, of penitent and impenitent, of converted and unconverted. You are not, by increasing the temptations of the doubtful and wavering Christian, to allure him, as in the fictions of the Mahometan paradise, to seek the kingdom of heaven by a 'bridge of a single hair.' On the contrary, in the spirit both of the Master you serve, and his first and best followers, you are to 'make straight,' and broad, and visible, the 'path' to glory, 'lest that which is lame be turned out of the way.' " (pp. 331, 332.)

Our last specimen is from an excellent sermon on "The Privileges of the True Christian," as they are described in Heb. xii. 22-24.

"By the general assembly and church of the 'firstborn' are meant, I conceive, the universal Church of God, in heaven, and upon earth, pilgrims in the world; to whom this title is applied, because the 'firstborn' were always considered as the peculiar property of God, and set apart for his service. By the 'spirits of the just made perfect,' are probably meant those spirits already separated from the body, purified from their earthly corruption, and prepared for glory; who are expecting the hour of resurrection, -- that happy hour, in which they shall be perfected in holiness and joy, in the immediate presence of their God and Saviour. To this company also, or to the real Church of God, on earth or in heaven, the Christian is 'come.' However the Church of the Redeemer may be dispersed, however various its features, however ignorant each member of that blessed assembly may be of the other, all are bound together by the same mysterious influence. A strong but secret power impels every heart in this great society in the same direction, fills them with common sympathies, allies them each to the other, and all to God their Redeemer. -- Apply this subject, my Christian brethren, to the consolation of your own mind. It may be that you are rarely cheered with the voice of human friendship and love: you may find much resistance to your labors in 'well-doing:' you may hear little from the world but the accents of suspicion or hostility: and in these circumstances you are perhaps tempted, with the prophet, to exclaim, 'I alone' of all the Lord's servants 'am left!' But great is the error involved in such a conception. As a Christian, you have millions of brethren, scattered indeed over the face of the globe, of many languages, and of different complexions; but all known to God, all confederated with yourself, and all ready to acknowledge and welcome you at the great day of account. There sleeps in many a grave, by which you pass coldly or dejectedly, a brother spirit, who, when all merely worldly friendships are forgotten, or remembered only as the alliances of delusion and ruin, shall rise to claim you at the bar of God as a friend of his bosom, as his glad associate and partner through the ages of eternity. The man of the world has often a multitude of enemies of whom he knows nothing: the Christian has innumerable friends, who, though withheld from him for a time, shall be united to him for ever. Separated from each other in a state where mutual infirmity must impair the vigor of mutual attachment, and where no intensity of love can secure its endurance; they shall be associated in the world where alone they can love perfectly, and love permanently; where the flame, kindled at the throne of God, shall burn brightly, and uninterruptedly, and for ever." (pp. 386--388.)

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10 -- SELECT LIST OF BOOKS RECENTLY PUBLISHED
Chiefly Religious, with occasional Characteristic Notices

[N. B. The insertion of any article in this List is not to be considered as pledging its to the approbation of its contents, unless it be accompanied by some express notice of our favorable opinion. Nor is the omission of any such notice to be regarded as indicating a contrary opinion; as our limits, and other reasons, impose on us the necessity of selection and brevity.]

* * *

A New Part of Dr. A. Clarke's Commentary on the Holy Scriptures, containing the Book of Psalms, LXII. to the end. 4to. 12s. 6d. sewed; Fine Paper Royal, extra boards, 18s.

* * *

Friday Evening; or an Attempt to show that we are now living late in the Sixth Day of the Millenary Week, which will be succeeded by a Sabbath of a Thousand Years, commonly called The Millennium. 1s. 6d.

* * *

A General and Historical View of Christianity; comprehending its Origin, Progress, leading Doctrines, Forms of Polity, and effect on the Moral and Political State of Europe. By George Cook, D.D., F.R.S.E., Author of the "History of the Reformation in Scotland," &c. 3 vols. 8vo. 11. 16s. bds.

* * *

Time's Telescope for 1823; or a Complete Guide to the Almanac: containing an Explanation of Saints' Days and Holidays; with Illustrations of British History and Antiquities, Notices of Obsolete Rules and Customs, Sketches of Comparative Chronology and Contemporary Biography, Astronomical Occurrences, (with an account of Astronomical Instruments,) the Naturalist's Diary, and an Introduction on British Insects, &c. Published annually. 12mo. pp. 432. 9s. -- We have given the title of this book so much at large, because we are desirous to convey to our readers a just idea of its various and interesting contents. Every promise implied in that title is amply fulfilled, and many short but tasteful and elegant extracts from the Poetry, Travels, and other popular productions of the day, are appropriately introduced. The recommendatory notice which we gave, in our last volume, of "Time's Telescope for 1822," we can generally extend to the present publication; which will convey, we think, to young persons of intelligence and education, much entertaining and useful information, without that corrupting admixture of unsound principles, or improper allusions, by which so large a portion of the current literature of our times is unhappily debased. We regret, however, that in one unguarded passage, p. 337, "a forgetfulness even of serious things" seems to be inculcated in order to promote the "kindness and joy" which are so properly recommended at the festive season of Christmas. There is more sense, as well as

more religion, in the old adage which bids us "Be merry and wise." The two things united in this adage, if rightly understood, are, in fact, perfectly consistent with each other.

* * *

Novas Thesaurus Philologico-Criticus: sive lexicon in LXX. et Reliquos Interpretes Graecos ac Scriptores Apacryphos Veteris Testamenti. Post Bielium et alios viros doctos conguessit et edidit Joh. Freid. Schleusner. 3 thick vols. 8vo. 4l.4s. boards. -- In this Edition, the German explanation has an English Translation attached to it. To the 3d vol. is appended an index of all the Hebrew words occurring in the work, and a collation of verses and chapters as set out in the Editions of Wechel and Bos. The former of these will in some measure supply the want of a Hebrew Lexicon. The very great value of Schleusner's Lexicographical works, both on the Septuagint, and on the New Testament, is now generally acknowledged. This improved Edition of the former will therefore be highly acceptable to the more advanced classes of Biblical Students. But we feel it right to accompany our cordial recommendation of them by the cautionary remarks of an elegant scholar, Mr. Jebb, who observes, in his Sacred Literature, "that those who use these lexicons should be on their guard against alleged identity of meaning in words whose ordinary signification is any thing but synonymous. In such cases, on careful examination, "there will almost universally be found," says Mr. Jebb, an important variation of meaning between the related members; commonly a progress in the sense; but always such a variation, as will supersede the necessity of resorting to an unusual, much less to an unprecedented, acceptation of the terms employed."

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The Practical Works of Richard Baxter: Vols. V. and VI. (Edward's new Edition, in 8vo) pp. 560, and 622. 12s. bds. -- For our decided opinion as to the great usefulness and importance of this extensive republication, we refer our readers to our last Volume, p. 307, 383, and 658. The "Christian Directory," a Treatise which, in many respects, will probably always remain unparalleled, is completed in the five volumes which have already appeared; the volume intended to be numbered as the first being deferred till the close. As a Book of Reference on an immense variety of practical subjects, and now presented to the public in a form peculiarly agreeable and convenient, no minister, we think, should be without it. We strongly recommend to young Preachers, and others, the immediate addition of their names to the List of Subscribers. By taking the volumes as they successively come out, they may possess themselves of an invaluable theological treasure in a way comparatively easy.

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Elijah being Tributary Verses, occasioned by the Death of the late Rev. Joseph Benson. By James Everett. Second Edit. 8vo. 6d.

* * *

Psalmo-Doxologia, a New and Complete Collection of Psalm and Hymn Tunes. pp. 300. 12s. bound. -- This work professes to include, (1,) Tunes which have long been generally used and

approved; (2,) Tunes more recently introduced, and generally approved; (3,) New Tunes composed, or selected from English composers, on purpose for this work; (4,) Tunes adapted to English words, from Handel, Haydn, Mozart, and other Foreign Masters. They are composed for three or four voices; and there is an accompaniment for the organ or piano-forte, expressed, however, in small notes instead of figures, for the accommodation of such as are unacquainted with thorough-bass. The tunes are, in number, 347; and are intended for public worship, as well as private use. -- Such is the design of the publication. The execution, as we are informed by a competent judge of musical science, is on the whole judicious and respectable; though some of the harmonies might be improved. In the compiler's introductory observations on the proper style of sacred music, and especially of that which is intended for congregational use, we entirely concur. A second volume is announced, with a "History of Psalmody from the Reformation to the present period," which, if written on the principles avowed in this preface, will prove, we doubt not, both interesting and useful.

* * *

Jones' Annual Family Account-Book for 1821. 4to. This book is so arranged as to provide, in a small compass, and on a very easy and simple plan, the means of inspecting at one view the daily, monthly, and yearly account of cash received, and of the cost of every common article of housekeeping, as well as of periodical expenses for rent, wages, &c. Various useful tables are added. Our apology for appearing to deviate from our general rule, by noticing a work of this description, will be found in the following passage, extracted from the author's Preface:-- "Families inclined to economy will readily see (by regularly using this book) in what article of expenditure they can best accomplish retrenchment; while benevolent persons, anxious to carry their charitable contributions to the full extent of their power, will be able to survey the annual cost of every article, and determine what may be reduced or given up, so as to enable them to carry their best intentions into full operation." We might add, that to keep exact and regular accounts, so as to know at all times how our affairs are proceeding, and whether we are living within our means, is, in our judgment, a duty of Christian morality. To live at random is the way to a thoughtless but culpable extravagance, which sets at nought the obligation of carefully endeavoring to proportion expenditure to income; and leads eventually, in very many cases, to crime and ruin.

* * *

Sea Sermons; or Twelve Short and Plain Discourses for the use of Seamen; which may be read by individuals in private, in the master of a vessel to his crew with prayers and hymns: by the Rev. George Burder, author of "Village Sermons." 12mo. pp. 172. -- This little volume is one of the fruits of that increased attention to the eternal welfare of seafaring people, which has, of late years, been so happily excited. We have read it with no small pleasure; and we heartily and unreservedly recommend it to seamen themselves, and also, as a model, in respect both to the kind of subjects which ought to be selected, and to the manner of treating them, to all who are in the habit of addressing that interesting class of our fellow-creatures. The venerable and pious author of these sermons has honorably distinguished himself through life, in the publications which have proceeded from his pen, by a marked and manifest aim at usefulness. This is high praise; and to this praise the present work is amply entitled. Nor can it fail, by the blessing of God, to do good wherever it may find its way. We own, we are partial to that style of plain, simple, evangelical,

and experimental preaching, which Mr. Burder's sermons exemplify. It is the sort of preaching, after all, which is ordinarily "the power of God unto salvation." We have the greater pleasure in thus freely delivering our opinion of Mr. Burder's discourses, because it is well known that, on some minor points of doctrine, he differs from the theological views which we think it our duty to advocate. Those points of difference, however, are seldom apparent, and never offensively obtruded, in this work.

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11 -- CHRISTIAN RETROSPECT
Of General Occurrences Interesting
To Those Who Fear God,
On Account Of Their Influence On Religion,
Or On Public Morals And Happiness

(To be continued occasionally)

No. 9
South American Independence
Greek Cause
Importance of the Preservation
of Peace in Europe
to the Interests of Christianity

Another year of the duration of this mutable world has passed, and not without the occurrence of some of those remarkable events, the effects of which are not to be bounded by a day, but run on to future ages. Among these the complete disruption of the Portuguese American Colonies from the parent state is the most remarkable. It has sealed in all probability the independence of every part of Spanish and Portuguese America, comprehending its widest and richest portions, and it has exhibited a striking example of the mutability of empire. In the fifteenth century this power attracted the admiration of all Europe by her naval expeditions and geographical discoveries; changed the ancient track of commerce; and set up a commercial empire in the East, which for extent and splendor had no rival in the history of nations. That eastern empire has nearly passed away; the establishments of Portugal in Africa are in the same crumbling condition; and now her vast transatlantic possessions have been severed, leaving to the once celebrated crown of Portugal little more than its narrow native territory. That both Spain and Portugal should have sunk lower than most other nations, whilst they appeared to command all the elements of wealth, and of extended and permanent dominion, is, however, not difficult to account for: moral and religious causes; though overlooked, will ever have an irresistible agency. The Inquisition was introduced into both countries; and the sedulous exclusion of the truth from the public mind, and the repression of all free inquiry prevented the formation of that moral and energetic national character which has distinguished other nations, who have been rising in proportion to their fall. There is another reason. Colonies, when connected with a heathen population, surrounding, or within reach, are given in trust to Christian nations. Ever since Spain and Portugal acquired theirs, their religion has been in a course of debasement. They have not been lights in the heathen world, -- they have there introduced as many obstacles as possible to the

progress of truth, -- and God taken away the talent, and given it to others. The ultimate effects, doubtless, of these changes, throughout the vast regions of Spanish and Portuguese America, will be the establishment of more liberal civil institutions; encouragement to literature and education; and, at length, such a degree of freedom of worship as shall be favorable to a better moral state of things.

* * *

Whether the sublime, but awful struggle in Greece has, by its sufferings, sacrifices, and heroism during the last year, brought the prize of freedom within the immediate grasp of our oppressed fellow Christians may be doubted; but in consequence of the spirit exhibited in Greece, the unfolding of the true character of Turkish tyranny, and the interest implanted in the hearts of Christian nations in their favor, we have no doubt that the events of the past year have secured their ultimate emancipation. They themselves have looked more steadfastly at the goal than formerly; and other nations are more impressed with the incongruousness of suffering, in an enlightened age, where international law is better understood and regarded than formerly, so monstrous an oppression as that of the Turks in Greece, -- the oppression of a comparatively refined people, by hordes of lawless barbarians. Should the present struggle long continue, it must call other agents into the field; and should a compromise take place, it; will, probably, be on terms so favorable to the Greeks, as to give them opportunities for collection resources for the final effort which shall break the last link of their chain.

Notwithstanding the anxieties which have been felt in every part of Europe, lest a continental war should be rekindled, we think there is reason to hope, that peace may be preserved. This, at least, ought to be the object of our earnest prayers. Of war, the effects of which are yet felt through so many years of peace, we have had enough to teach us to "fear and tremble before God," if we are disposed to learn that important lesson; and if not, we apprehend that war, whether civil or foreign, is usually more punitive than corrective, -- a judgment almost unmitigated, and not a mercy in disguise. In some cases, it may remove the obstructions which exist to the application of means of mural benefit; and so far, a good, of no unimportant kind, will arise out of the evil. We may hope this from the present convulsions in Spain and Turkey. For as it has been well observed, "Both Mahometanism and Popery have exercised a more effectual hostility against real Christianity, than any of the persecuting emperors of Rome; for the persecutions in ancient Rome had long intervals, and sometimes swept off only the chiefs of the party; but any convert from Mahometanism, and in some countries from Popery, is certain of death, so soon as his conversion is openly known: and had the Apostles to preach the faith again, their course would meet with all instantaneous termination; far worse than the 'wild beasts at Ephesus;' there is the Turkish Cadi, and instead of 'his own hired house' at Rome, Paul would have been sent to the inquisition." In such a state of things, as our Lord's Kingdom approaches, and cannot, from the utter exclusion of those means by which it might prepare a way for itself; exert a gracious influence, it must be expected, as represented by the stone cut out of the mountain, to "smite and grind to powder" the opposing obstacles.

The general peace which has lately prevailed, has, however, been highly favorable to the moral benefit of the nations of Europe; and whatever wars may occur, the seed-time of truth must be a time of peace. The thunderbolt, as well as the ordinary plowshare, may sometimes open the

furrow; but though it be a "bolt from heaven," it sows no seed, and implants no root. These operations must follow by human industry; and they are following. The pious among the nations of Europe have become acquainted with each other; and the religious and moral institutions of our own have been examined, and imitated, in other countries. The spirit which had been concentrated in a few places, has, by the restoration of intercourse with every part of Europe, breathed a hallowed vitality into many; and among the continental states there is a work of growing truth and righteousness going on, which did not before exist. To all this a continental war would be very menacing in its effects. The agitations of mind which that state of things produces, the parties it creates, and the passions it fosters, are all unfriendly to the growth of religious principle; and, above all, the interruption of intercourse betwixt the pious of all churches, and almost all countries, is to be earnestly deprecated. This intercourse has, of late, been greatly influential in diffusing knowledge, in awakening zeal, in suggesting new plans of usefulness, and in encouraging the burdened and sometimes almost despairing laborer in the vineyard of the Lord, in different places. And, indeed, as we can contemplate nothing on earth so delightful as this connection of love, zeal, and sympathy among the most excellent of the different parts of the earth, an nothing bids fairer, if uninterrupted for many years, to create relations and friendships, among nations, of a higher and more sacred order than have ever before existed, and which will tend more than anything else to bring them into that state of unity in which they will "learn war no more." We trust that prayer may prevail; and that the councils of men may be so disposed, that lasting peace may follow the almost ceaseless agitations of the greater part of the last half century.

December 23, 1822.

N. B. The reader is requested to correct with his pen the following typographical erratum, which occurs in the Christian Retrospect in our Number for Dec. 1822:-- viz. page 794. col. 2d, line 19, for "frightens" read "brightens".

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12 -- RELIGIOUS INTELLIGENCE

Home Notices

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United Prayer for the General Outpouring of the Holy Spirit

We have recently received information upon which we can rely, and from which it appears that this subject has effectually engaged the attention of many of the clergy in Great Britain and Ireland; as well as that of numerous ministers and members of other denominations of Christians. The following particulars, we are sure, will be interesting to our pious readers.

"Resolutions, recommending special prayer for the gracious effusion of the Holy Spirit, have been passed at many of the public meetings of different religious societies. And in several large towns and cities, courses of lectures have been preached by different clergymen, in rotation, upon the Deity, Personality, and Offices of the Holy Ghost.

"In one county, the following topics have been included in the course: viz. 1. The Existence, Deity, and Personality of the Holy Ghost:-- 2. The Agency of the Holy Spirit as exerted through the instrumentality of the written Word:-- 3. The Work of the Holy Spirit in reference to the Unconverted:-- 4. The Work and Offices of the Holy Spirit, as they respect Believers:-- 5. The characteristic and distinguishing Marks of the sanctifying Operations of the Holy Spirit: -- 6. A general View of the Scripture Doctrine of the Holy Spirit, especially in reference to the latter period of the Church:-- 7. The Importance of a practical regard to his Ministration, in connection with the present State of the Church and the World:-- 8. The Duty and Benefits of Special Prayer for the general Outpouring of the Holy Spirit.

"In a populous city, in another county, a still more extensive course has been commenced, including the following subjects: viz. 1. Introductory Discourse on the general Importance of a larger Effusion of the Holy Spirit, and the Encouragements to expect that blessing:-- 2. The Deity and Personality of the Holy Ghost:-- 3. The Holy Spirit the Author of Regeneration:-- 4. The Convincer of Sin:-- 5. Of Righteousness:-- 6. Of Judgment:-- 7. The Guide into all Truth:-- 8. The Glorifier of the Lord Jesus: (see John xvi. 8, 15:) -- 9. The Witness of the Deity of Jesus: (I Cor. xii. 3:) -- 10. Received through faith in Jesus: (Gal. iii. 14:) -- 11. The Helper in Prayer (Rom. viii. 26:) -- 12. The Sanctifier:-- 13. The Comforter -- 14. The Spirit of Adoption:-- 15. The Spirit of Promise:-- 16. The Author of Ministerial Gifts, and Edifier of the Churches:-- 17. The Fruits of the Spirit:-- 18. The Earnest of the Spirit:-- 19. The Believer the Temple of the Holy Ghost:-- 20. The Sin and Danger of Grieving the Spirit:-- 21. Scripture Emblems of the Spirit; the Dove; Fire; Wind; Water; Air:-- 22. The blessed Effects of the Outpouring of the Holy Ghost:-- 23. The Duty of Special Prayer for that blessing:-- 24. The Reasonableness of Humiliation before God for past sin in grieving the Spirit; and the Necessity of Application to God, through Christ, for pardon, and for a more abundant Outpouring of his gracious influences, attended by a correspondent walk and conversation.

"In small villages and towns, where these united exertions could not be conveniently made, several of the clergy have, however, called the special attention of their different flocks to this subject by a more careful and frequent reference to the offices of the Holy Spirit in their ordinary discourses.

"Many Ministers of other denominations, also, have been very earnest in pressing this subject upon their congregations. Stated times have, in many cases, been set apart for special prayer in reference to it; and courses of sermons upon the work of the Holy Spirit have been preached.

"The importance of Prayer for this gracious effusion has been felt by many devout Christians on the continent. Several of their religious publications have inserted papers upon the subject, and prayer-meetings have been established in different places. Among other cities we record with peculiar pleasure and thankfulness, that at Paris, a meeting on the first Monday of the month has been commenced, in which prayer for the general outpouring of the Holy Spirit is made a prominent object.

"Some very pleasing effects have already followed these Christian exertions. Various ministers have mentioned the increasing personal comfort which they have experienced in their labors; greater seriousness has been visible in their congregations; their ministry has been more blessed to the awakening of the unconverted; several young persons, and, in some cases, whole families, have joined the communion; established Christians have been refreshed and edified; and a greater zeal for the spread of the gospel, and a more tender compassion for Jews and heathen, have been manifested. Missionaries also, it appears, have been particularly encouraged by hearing of this spirit of prayer, and have consequently prosecuted their work in foreign lands with fresh ardor.

"It is hoped that this gratifying intelligence may, by the divine blessing, excite heads of families, and pious individuals, to more earnest prayer for the gracious influences of the Divine Comforter; and that the clergy, and other ministers of the gospel, may be led, with increasing zeal, to attempt to interest the people under their charge in this all-important subject.

"The commencement of a New Year [1823] is deemed a most appropriate season for engaging with redoubled earnestness in this sacred work. When we contemplate the numbers of souls which are constantly issuing into an eternal world, and recollect that, ere another year closes, twenty million sinners, at least, will have passed hence into eternity; -- when we remember that, however extensive may be the outward means used for their conversion, unless they receive the Spirit of God, they cannot see his kingdom; -- when we bear in mind, also, that our heavenly Father has expressly connected the gift of the Holy Spirit with prayer for that blessing, and has promised, in terms the most tender and encouraging, to hear our petitions -- who does not feel himself deeply humbled by the thought, that he has spent so small a portion of his time during the past year, in direct applications to a Throne of Grace for himself, and for others? And who will not be stirred up to commence the New Year with these solemn inquiries: "What have I hitherto done to promote serious and constant attention to this vital subject;" and "What can I do more than I have already attempted?"

"O that these inquiries may become general among true Christians of every name and in every country and that, in this new year, the universal Church of Christ may arouse herself, and say with the patriarch, 'I will not let thee go, except thou bless me!'"

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13 -- REVIVALS OF RELIGION IN SEVERAL CIRCUITS AT HOME

We insert with pleasure the following extracts from letters recently received:

Congleton, Cheshire; Nov. 20, 1822

"The Lord has, for some time past, been carrying on a gracious work in this town and circuit. Our congregations have been gradually increasing; so that, I believe, every sitting in the chapel is let. Our society also has increased. A class, which meets on Saturday evenings, (principally designed for young persons,) has grown from seventeen members to seventy-eight; and the number increases almost every week. [The class, we presume, has been, since its happy

increase of members, divided into several. Our correspondent surely cannot mean to say, that seventy-eight persons pretend to meet in one class at the same time; for the proper objects of a class-meeting, those of careful individual examination and instruction in experimental and practical religion, would, in that case, be entirely unattainable. -- Editor] Many of these hopeful disciples of our Lord enjoy the peace of God, and are thirsting for full salvation. Several new classes have been established, and are in a prosperous state; and some of our country societies have a goodly increase. The work among us is without confusion, and bears evident marks of the hand of God. Preaching a present and a full salvation, together with prayer-meetings, and band-meetings, have been much owned of God."

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"Pickering, Yorkshire Nov. 1822. -- It hath pleased God graciously to revive his work in several villages in this circuit, so that our societies, including members now on trial, have been more than doubled, in three or four places, within the last three months. This blessed work is extending; and at this place the Lord is answering the many and united prayers that have been offered to him for a greater outpouring of his Spirit. Many have been brought out of darkness into marvelous light. The subjects of this work consist of persons of all ages, and almost every description of character. At Lastingham, the village where this revival first commenced, children have been instrumental in the conversion of their parents; husbands in that of their wives, and wives, in that of their husbands. In that village there are now but few families in which there are not one or more brought to the knowledge of the truth. So wonderful has been the change evidenced in the life of many of the subjects of this work, as to constrain even the wicked to say, that must be of God. -- To raise from a low; state of profaneness and vice; to soften the obdurate heart; to impart a spirit of meekness, benignity, and love, where every contrary temper lately reigned; and to teach and assist men to "do justly, love mercy, and walk humbly with God;" -- these are operations which all, who have correct views of human, depravity, will allow that nothing but almighty power could accomplish."

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14 -- PROFANATION OF THE SABBATH

From a highly respectable correspondent we have received a communication, in which, referring to the awful increase of this sin, and to the inadequacy of the laws, as they now stand; to effect its suppression, he emphatically observes, "Without some immediate check to this growing evil, I dread the judgments of Almighty God upon this country." He adds, "Ought not professing Christians to unite, at the beginning of the new year, in not dealing with any one who profanes that Holy Day?" This suggestion at least deserves consideration. A general impression, on the part of serious Christians of all denominations, of their desire that the Lord's Day should no longer be profaned by buying and selling, &c., if kindly communicated to the various shopkeepers and others, with whom they deal, might, in many cases have a happy effect. It would, at all events, be bearing a testimony against a great and prevailing sin. We think, indeed, that Christians are bound to give a preference to the tradesmen, who respect the sanctity of the Sabbath over those who obstinately persist in contrary practices, and to avow the ground and reason of that preference. We hear much in these days, of the power of "Public Opinion." The united "opinion" of what is called

the Religious Public, on a point of Christian morality, in which it is sanctioned alike by the law of God and the law of the land, if prudently, yet firmly and conscientiously declared, might perhaps prove to be an engine of considerable might and utility.

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15 -- FOREIGN

Account Of The Vedahs, A Race Of Savages, Who Inhabit Some Parts Of The Interior Of Ceylon

In the interior of Ceylon, a race of wild and independent savages are found, who have never been subjected either to the native Cingalese or the European government, nor indeed, in their present state, do they appear capable of civil government at all. Dr. Davey, in his account of Ceylon, mentions this degraded body of people; and we have received, some notice of them in the following letter from the Rev. Joseph Roberts.

"In the course of my journey to Trincomalee in the month of January last, I only saw one Vedah; the reason for this I suppose was, that the waters being much out near the coast, they had retired farther than they usually do into the interior. But on my return to Batticaloa I met with nine of these wretched sons of Adam, three men, four women, and two boys. They were exceedingly shy and had it not been for an old Vedah, who informed me he had several times seen Europeans before, they would have been altogether inaccessible. Without any hesitation he accompanied me to the shed where I had to spend the night, and seemed much gratified with the attentions he received. After some conversation I inquired if he had any family; he replied in the affirmative. Where are they? 'In the jungle.' Here I observed he was a little discomposed, but his fears were soon silenced. I wish you would bring your family here. 'They will not come.' Why? 'They have never seen a white man; they are much afraid; and besides this they are at a great distance.' But after using many persuasions and the promise of a gift; he set off into the jungle with a promise soon to return.

"After the lapse of considerable time I heard some loud shrieks, apparently made by persons in great distress. On inquiring of the coolies as to the cause of the noise, they said the Vedah was bringing his family, and they were much afraid. I immediately went into the jungle in the direction of the noise, but the poor distracted creatures no sooner saw me than they gave a dreadful scream, and again rushed into the thicket. The Vedah said I must remain in the hovel, or they, would never come near; upon my promising to remain in the place, he set off again after his distracted family. For a considerable time I heard him call aloud in the forest without receiving any reply; at last they answered, and begged he would not take them again; he answered, that they would not receive any harm, and that the great man had promised to give them some good thing. At last they consented to come, on condition that he walked first, and that they were allowed to remain at a distance.

"I, of course, remained in the Bungalow, and the family, consisting of the father, mother, son, and daughter, stood before me. A short time after this another family made its appearance, who had probably heard the noise. They, however, on seeing some of their tribe so near, appeared less timid, and joined themselves, though not without caution, to the group. I have often heard it

asserted that they have a language of their own: differing materially from Malabar or Singhalese. I called the old man, and asked him what language they used: He replied, 'Singhalese and Tamul.' Have you no other? 'No.' But in what language were those people conversing?' Singhalese.' I found upon examination, it was nothing more than corrupted Singhalese, which my boy in the first instance could not understand. I suppose the difference does not amount to more than that which exists betwixt the dialects of the Northern and Southern counties of Britain.

"Their Tamul was equally barbarous. They pronounced it very short, and made one word serve for many purposes. But thinking they still might have a language peculiar to themselves, I requested the old man to tell me the names of different things in all the languages they knew; these I found agreed invariably either with Tamul or Singhalese.

"I observed one little boy apparently much agitated, and succeeded, through his father, in quieting his fears; but in putting out my hand to take hold of him, he cried out and ran into the jungle with the swiftness of a deer: upon inquiring the cause of his alarm, the father replied that the Moormen sometimes stole their children, and they were seldom heard of again; two of his children had been taken from him in this way, but they had died of grief. I asked him to place one under my care, assuring him I would be the child's father, and give him plenty of rice and curry, and good clothes. 'Alas!' said the father, 'what can I do; two are gone, and if you were to take one, he would die as the others did, and I should see him no more.'

"I was much surprised to see that they had some tattered clothes about their bodies, as I had heard they were in a state of complete nudity. I asked where they procured the cloth: the answer was, that the inhabitants of distant villages gave it in exchange for honey, wax, and elephant's teeth. Some of them had a quantity of glass beads about their necks, which had been acquired in the same way. I offered the old Vedah a piece of bread which I had brought from Trincomalee, which he ate without any hesitation, but the others refused to taste, stating they were much afraid. On pulling out my watch I observed that it excited considerable attention, and I prevailed on them to come near to hear the beating, and they were much astonished and afraid, particularly so, when they observed the rapid revolution of the seconds-hand; this led them to retire to their former place.

"I inquired of the old Vedah, where they slept? 'On the trees.' But where do your wives and children sleep? 'On the trees.' But how can they climb? 'It is their nature.' Do you marry? 'We do not marry: we take a woman, and when we are tired of each other, we part and seek another.' What do you eat? Such things as we can get.' And what are they? 'Roots, deer's-flesh, honey, and fish, when we can catch it.' Do you ever catch elephants? 'Yes.' How? 'We shoot them with the bow and arrow, and follow them till they fall.' What religion are you? 'I do not know what you mean.' Where do people go after death? 'We do not know.' How many Vedahs are there in those forests? 'We cannot tell.' Are there 500? 'Yes, more.' Are there 1000? 'We cannot tell.'

"It was now become quite dark; and observing some of them very impatient, I began to think what would be the most acceptable as a present: I had neither beads or knives with me, so I ordered the boy to bring a large cotton sheet, and divide it into pieces, and present them to the two oldest women; this, I saw, was a most acceptable present. The rest of the group began to look rather anxious, but I gave to them some fanams [whatever they were -- DVM], with which they

were also pleased, as they could purchase salt and other articles to be had only for money. Upon my telling them they might go, they immediately retired into their much-loved jungle.

"I shall not soon forget the wildness of expression in their features, particularly in the eye; their hair was disordered and brown with the sun. I could think of no comparison to mark the difference betwixt them and my coolies, than that which exists betwixt a wild beast just brought from the forest, and one that has been tamed. Their state is alike calculated to excite the attention of the Philosopher and the Divine. By comparing the poor Vedah with the Malabars who live in villages, he sinks almost to the brute. For his subsistence he has to depend upon the productions of the jungle, such as roots, plants, and fruits, or the uncertainties of the chase; and lives and dies like his shaggy companions of time forest."

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16 -- VARIETIES AND GLEANINGS

New Invention In Tanning

It is affirmed that a new mode is discovered, by which raw hides are made into perfect leather in less than six weeks, instead of lying, as heretofore, twelve months in the tan-pit; and that the expense is less than one half of that incurred by the old process. The fortunate discoverer has sold his invention for a sum almost incredible; so great are the results expected from its operation on the prices of leather-articles:

* * *

Means of Rendering Wood, Linen, &c., Incombustible

Mr. Benjamin Cook, of Baskerville House, Birmingham, in his experiments on the Alkalies, has discovered that all linen, cottons, muslins, &c., &c., when dipped in a solution of the pure vegetable alkali at a gravity of from 124 to 130, taking water at the gravity of 100, become incombustible; and that all timbers become incombustible when saturated with a solution of alkali at the gravity of 140 to 150. He has two methods of saturating timber; first, by letting the timber in the plank he in the solution for several weeks, until the alkali has perfectly filled up the pores of the wood; -- but the method he prefers, is the use of a powerful machine, by which he extracts or forces out the sap, and then forces the alkali through the whole tree, thus filling up all the pores, and rendering the tree incombustible; this he proposes to do as soon as the tree is felled, and before the bark is taken off. When the bark is in its best state, he performs his operation in a few hours, which, while it renders the wood in combustible, completely prevents the dry rot.

The solution of pure vegetable alkali which Mr. Cook prepares for securing from fire muslins, cottons, &c., &c., is as pure as the clearest spring water, perfectly free from smell, and will not discolor the finest cambrics or muslins.

This gentleman obtained a patent for his discovery nearly eight months ago; and its not yet having been brought into the world, has been occasioned by the delays he has experienced in

preparing the proper apparatus for making the solution in that pure state requisite for use in muslins, cottons, &c., &c.

* * *

Life Preserver

M. Scheerbaum has invented a very simple and valuable life-preserver, which is extremely light and portable; is airtight, and impenetrable to water; occasions no pressure on the chest; and can be almost instantly inflated and adjusted to the body. This machine was some time ago exhibited on the Thames, and apparently gained the approbation of the spectators.

* * *

Machine For The Calculation and Printing of Mathematical Tables

A letter addressed to Sir H. Davy, Bart., P.R.S., by Charles Babbage, exq. A.M., Secretary of the Astronomical society of London, describes a Machine of this nature, which he has actually constructed, and gives "scantlings of inventions" of others, which he has in contemplation, if properly encouraged to proceed. The Machine already finished is "capable of computing any Table by the aid of differences, whether they are positive or negative, or of both kinds." Besides other purposes to which Mr. B. thinks it applicable, he particularizes "all Astronomical Tables for determining the positions of the Sun or Planets." Among his sketches, are several machines for "multiplying any number of figures, by any other number." He adds, that he has contrived means for solving, by machinery, "equations for which analytical methods of solution have not yet been found;" and others, by which "the machines themselves shall take from several boxes, containing type, the numbers which they calculate, and place them side by side; thus becoming at the same time a substitute for the Compositor as well as the Computer."

* * *

Sugar Preservative of Animal Food

The antiseptic quality of sugar is sufficient to preserve fish in excellent condition. So active is this substance, that fish may be preserved in a dry state, and perfectly fresh, by means of a small quantity of sugar alone. Salmon, Whiting, and Cod, have been thus kept for an indefinite period. Fresh fish, by this means, may be kept in that state for some days, so as to be as good, when boiled, as when just caught.

* * *

Mushrooms

The following easy method of trying the quality of field-mushrooms, copied from Phillips' interesting, History of Vegetables, we insert, because of its practical utility in preventing fatal mistakes:-- "Take an onion, and strip the outer skin, and boil it with the mushrooms. If it remains

white, they are good; but if it becomes blue or black, there are certainly dangerous ones among them."

* * *

Ancient Aerolite

A Danish journal mentions a fact (taken from the *Speculum Regale*, a book written in the thirteenth century under the reign of the Danish King Snorro, and by some supposed to be written by the King himself,) of which it would be interesting to ascertain whether any trace remains yet in Iceland. In this book it is told, that in the church of Kloena, in Iceland, an anchor is kept, which had fallen from the air; and, adds the Danish Journalist, it is probable that it was an aerolite, in form resembling an anchor, or that an anchor had been made of this meteoric iron.

* * *

The Spikenard of the Ancients

Much difference in opinion has arisen among the learned, as to what this celebrated ointment was composed of. The late Sir William Jones and Mr. Lambert were of opinion that it was procured from the root of the *Valeriana Jatamansi*, which is found growing only in India; while Mr. Phillips, in his late work on Vegetables, positively asserts that it was made from Lavender, which, he says, was called *Nardus* in Greek, from Naarda, a city of Syria, near the Euphrates, -- and that it was called *spica*, spike, because, among all the verticillated plants, this alone bears a spike. Mr. Phillips says, that "it is a native of Languedoc, some parts of Spain, Hungary, and Austria; but the most odoriferous lavender grew anciently about the city *Eporrhedia*, and was so much esteemed at the time when our Saviour was upon earth, that it was sought after with the greatest avidity, and brought a revenue to that city equal to a mine of the most precious metal. Pliny, who flourished a little after this period, has described the lavender plant under the name of *nardus*: he notices the blossoms as forming a spike, and mentions that the most costly and precious ointment was made from the aromatic leaves of the *nardus*, and that the spikes (blossoms) sold for one hundred Roman *denarii* (£3. 2s. 6d.) per pound. What especially confirms the opinion that lavender was the *nardus* of the ancients is, that Pliny, after having described the same ointment mentioned by the Evangelists, which he directs to be kept in vessels of alabaster, observes, that the flowers or spikes of the plant, being "laid in wardrobes, give a most agreeable perfume to the garments." In speaking of the *Valeriana* of Nepaul, Mr. P. says, "it seems highly improbable that this should be the spikenard of the ancients, as the scent of this root differs very widely from our ideas of agreeable perfumes; and we may presume, that the opinions of the Romans at the commencement of the Christian era, with respect to odors, were similar to our own; as we find, besides the spikenard, they extracted their favorite odors from roses, myrtles, violets, marjorams, lilies, orris-root, and jonquils, &c., to which they often added sweet spices and aromatic gums."

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Number of Plants Cultivated in Britain

Since the discovery of the New World, our English gardens have produced 2345 varieties of trees and plants from America, and upwards of 1700 from the Cape of Good Hope, in addition to many thousands which have been brought from China, the East Indies, New Holland, various parts of Africa, Asia, and Europe; until the list of plants now cultivated in this country exceeds 120,000 varieties.

* * *

New Remedy for Sea-Sickness

A Correspondent in a monthly magazine states, that he cured himself, in the following manner, of a violent sea-sickness:-- "I seated myself in a chair upon the deck, and commenced a sharp libration of the body, such as it receives in trotting; and, in a few minutes, the previous nausea abated. In a quarter of an hour I recovered my spirits; and in half an hour felt a desire to eat, which I indulged, to the surprise of those who were around me; in fine, I kept up the action more or less during the three hours in which we were in rough water, in which time I emptied my pocket of eatables; and afterwards I was as well as though I had merely taken my customary morning's ride."

* * *

Safety Alarm

A very curious Alarm, for the prevention of burglaries, &c., has been invented. Its outward appearance is that of a narrow slip of canvas, about four inches in length, with a small ring affixed at each end, the center part being inclosed within a piece of colored paper. These rings are intended to be fastened upon hooks or nails, the one upon the frame or stationary part, the other on the moveable part, of a door or window. When so placed, should any person attempt to enter, a tension of the canvas, of course, takes place; and this causes an instantaneous explosion of detonating balls or powder as loud as the report of a fowling-piece -- the combustible matter being confined within the paper already described.

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17 -- MISSIONARY NOTICES

Relating principally
to the Foreign Missions
carried on under
the direction of the Methodist Conference.

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Ceylon Missions

Colombo -- Extract of a Letter from Mr. Fox, dated April 4, 1822

I greatly lament to say that there is little visible improvement in the state of brother Clough's health. He has gone by sea to Galle, and I hope a change of air may induce more favorable symptoms.

I am happy to say that our Pettah congregations are on the increase, and we have generally cause to say they are particularly attentive. I feel more and more convinced that, generally speaking, our adult congregations must consist chiefly of those who from their early years have been the objects of our solicitude. It is impossible for any one in Europe to conceive of the state of those who are called Native Christians with respect to the Sabbath. In their youth they were never taught that it is the duty of Christians to keep holy the Sabbath-day, and devote it to religious services; and indeed, had they been so taught, they had no churches except such as were almost buried in weeds and jungle, where perhaps they scarcely saw a Padre once in three years. I have been greatly pleased to witness the firmness of some of our little charge, who have borne the reproach of the cross; they have found the grace of Christ sufficient. We have, nevertheless, often to lament the proverbial sluggishness and indolence that pervade all classes of people in this country. They are "not afraid of the snow," but they are sadly afraid of a few drops of rain, and a slight shower will generally keep away a great part of the congregation. I have, however, thought, that perhaps they may have reasons not without weight, -- they are more liable to suffer injury by being wet than ourselves: they have a small wardrobe, perhaps consisting of one suit; and, from the poverty of a great number of them, no very flattering prospects of soon getting another. Whatever griefs we may have, or however painful our labors may be; however different in mode our work maybe from what we anticipated when we left the land of our birth, we may rejoice in the firm tone of character which appears in a great number of those who have been made wiser and better by our labors. If we are permitted, after our labors are ended, to visit these regions, we shall doubtless rejoice in the brighter prospects and more extended success of our successors.

Our English congregation in the Fort has suffered a little by the removal of some companies into the interior, and by several of our members returning to the most favored island upon earth; but there is an increase in the societies in the interior: our friends there are zealous and faithful.

There has been no falling off in our country places. In two there has been improvement. In some of our former letters we mentioned that we had given up the school at Wellawatte; but in consideration of there being in that place four truly serious women, we have continued to meet the class, and to give them an exhortation every Lord's day. They are now increased to nine, and have built for themselves a very neat and commodious room.

The printing of the Singhalese version of the Old Testament extends to the end of the First Book of Kings, and were it possible to proceed more rapidly with the translation, it would not be long ere the whole Scriptures would be in the hands of the Singhalese. The mode adopted in translating is not the most rapid one, but it is well calculated to secure great accuracy. It is as follows: each translator, with a learned native, translates a chapter at home; this is sent round successively to the rest, who each, with a learned native, read it carefully over, and make notes on a separate paper. Once, or oftener, in a week, all the translators meet together to revise the chapters, and four learned natives are usually present. All the notes are exhibited, and the emendations are carefully discussed; in all obscure or doubtful matters, all the different versions we possess of the Scriptures are examined, and the testimony of the majority of the most approved

versions is decisive. Where the original is ambiguous, we make the version so, as far as the language will bear it; but in some cases the Singhalese will not allow of ambiguity, and then we follow the best versions. It would be a desirable thing if it could be printed in a less compass; but the Singhalese long primer font, belonging to the Bible society, is too imperfect to attempt such a work.

The whole Scriptures in their present form will, when complete, make four volumes quarto. Mr. Gogerley calculates, that with our new font, which is in a forward state, the Old and New Testament might be printed in one volume quarto.

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Jaffna -- Extract of a Letter from Mr. Stead, dated April 11, 1822

When our last was written, our new Chapel was in a state of considerable forwardness, -- the walls were ready for the roof, and the front almost finished. Such, however, was the violence of the monsoon, that all the front, and one of the angles, was brought entirely down. You will better conceive what would be our feelings, than I can express them, when a building erected at so much trouble and expense, and which we had often viewed with peculiar satisfaction, was thus reduced to a state of ruin. We had indeed one consolation. All was done that could have been done; and had not the rains been unusually heavy, there is every reason to believe, the accident would not have occurred. About two months ago, the work was commenced afresh. I am happy to say it is going on well, and as the old materials have been used again, the loss will not be near as great as we anticipated. The effects of the rains were not confined to the chapel. The school was injured so much that it was dangerous to occupy it. The boys therefore at present assemble in another place. Nearly the whole of the buttress also, on the north side of the mission premises, was carried away by the flood. We were apprehensive that the buildings on that side would come down, and had to remove every thing out of them. Both the mission premises, therefore, and the premises on which the school and our present place of worship stand, must undergo a thorough repair, which, with the building of the chapel, now takes up very much of brother Osborne's time, and will continue to do so the whole of the season.

The district meeting held in this place was attended with benefit. The people were gratified with a change of preachers for the time, and the faithful sermons delivered were not without effect. In the society of the brethren our hands were also strengthened, and our love to each other, and to our work, abundantly increased. Preaching in Tamul in the Salia chapel once in three weeks is continued, and we have hitherto had tolerable congregations.

Though Point Pedro is not supplied with the labors of an English brother, I am happy to say it is well supplied. Mr. Kats, the young man taken out as an assistant missionary, exceeds our most sanguine expectations. He does his work with a zeal and prudence highly creditable. His plan is to visit one or more of the schools every day, and he finds in them generally good congregations. His knowledge of the people, and the great freedom with which he converses in their own language, give him advantages in his intercourse with them, which an European brother could not possess. The magistrate lately arrived there seems disposed to do all in his power to promote the instruction and benefit of the natives. When Mr. Hunter arrives from Trincomalee to supply his

place, Mr. Kats will proceed to Negapatam as the colleague of brother Close, where we doubt not, by the blessing of God, he will be made very useful.

Our English congregations continue much as usual, and our English class also. Several have lately joined our Portuguese class, who, we have every reason to believe, are decidedly pious. To these young men we pay all the attention in our power; persuaded that, from amongst such, we may hope for other assistant missionaries.

Of our native schools you have lately had no regular report. The fact is, that for some months they were entirely broken up by the cholera. To such an extent did that awful disease prevail at one time, that there was scarcely a school in the district attended. Now, however, they are beginning to recover, and the number of boys is about as formerly. Beside the school in Jaffna, we have five in the country, and there is the same number connected with Point Pedro.

On the 31st of December last, a public meeting was held in the provincial courthouse of Jaffna, for the purpose of forming a branch Bible society, to take the place of what was termed the "Sub-committee of Jaffna." The feelings excited on that occasion will long be remembered. The funds of the society are since much increased, and many of the respectable inhabitants of the Pettah feel an interest in the distribution of the Scriptures, which they felt not before. Brother Osborne and myself, with two other members of the committee of this society, lately undertook to visit all the families in the Pettah, to inquire how they were supplied with the Scriptures. We found that many Bibles and Testaments were wanting, in English, Dutch, Portuguese, and Tamul, and on delivering in our report, the number required was placed at our disposal; so that many families, who are too poor to purchase the Scriptures, receive them gratis.

Two native associations have been formed in the district. It is pleasing to state that the demand for the Scriptures amongst the natives is much on the increase, and we hope soon to distribute to advantage some thousands of Scripture extracts, printed under the direction of the Colombo auxiliary society. Without trespassing longer your time, I will only add, that the state of things around us is generally encouraging, and our prayer is, "Let thy work appear unto thy servants, and thy glory unto our children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

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Batticaloa -- Extract of a letter from Mr. Roberts, dated April 30, 1822

The state of things on this station continues to afford ample encouragement to proceed in the difficult task of preaching to the Gentiles the unsearchable riches of Christ. Twice have I had the pleasure of administering to my sable brethren the sacred memorials of our Lord's death. One of them professed at that time to have received such joy and peace through believing on Jesus Christ, as banished his guilty fears, and enabled him to say, "My Lord and my God." The prayer of my heart is, that they may continue faithful unto death.

It has been proposed by some to build a small place for public worship, but I fear our means will be found inadequate to the work. There, is a church in which I regularly preach; but it

is so exceedingly damp, and so unpleasantly situated, that many object to come who would otherwise gladly attend.

The schools which have been lately erected on my own premises have excited no small degree of attention, as I am now enabled to devote some part of every day to the instruction of the children who attend.

* * *

Trincomalee -- Extract of a letter from Mr. Carver, dated January 20, 1822

It is painful for me to state the injury sustained by our new Chapel, in consequence of the violent wet monsoon. This very unexpected accident has not only greatly retarded the building, but exposed us to a great additional expense, as the damage done exceeds £200. By a number of hindrances, of which persons in this country only can form proper conceptions, operating against the most strenuous exertions, and especially by the failure of a native contractor to supply timber, even three month's after the stipulated time, the building could not be saved from exposure. The rains coming on rather sooner than in some former years, drove the men from their work, when a week longer would have placed every thing in a state of perfect security. What most occasioned surprise was, that greater damage was not sustained. Nevertheless, under every difficulty, and at very great personal risk, (for here we cannot have architects and overlookers as in England,) we secured the rest of the chapel against the succeeding rainy season; the roof was raised and covered sufficiently to defend the walls, except the front part, which had been blown down on the night of the 8th of November: the rains, day and night, have continued from the latter end of December, with little intermission. You will not expect me to describe my feelings on such an occasion: no efforts were wanting to prevent the accident, which would not have taken place, could any dependence be placed upon native contractors, their oaths, or their bonds. In this case all were violated most shamefully.

With the society little alteration has been experienced, and we are persuaded our labor has not been in vain. From our hearers, who are frequently moving to different places, we have pleasing communications, which prove sufficiently, that good is sometimes done, and Christians built up in their most holy faith, even when the minister may have been almost led to exclaim, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Among the natives in particular we are not without some fruits of our exertions.

The schools have been regularly visited, and some improvement among the children is observed. Their numbers have increased to upwards of three hundred, the bulk of which, pretty regularly, has attended during the year. Many copies of the New Testament have been distributed among the more advanced scholars; and thus have many boys, fast growing up to young men, been furnished with the sacred Word of God, whose future life may be regulated by it. During this year also we have sustained the loss of our principal native teacher; his place has been in a measure supplied by a young man, who has conducted himself with great propriety. We have been obliged to refuse several applications to establish schools in different villages, although many urged their pleas to our feelings for months successively: we could not but pity their wants, but were unable,

by reason of our expenses being considered already too great, to help them: and even the present number must be reduced.

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Missions in South Africa

Boschuana Country -- Extract of a letter from Mr. Kay, dated March 20, 1822

Between 31 degrees and 27 degrees there are various detached tribes, distinguished from each other by the names of Bushmen, (a sort of wild men who dwell amongst the bushes,) Namacquas, Hottentots, and Corannas. And on the western coast the Namacqua tribes extend still further; all these tribes are scattered over the barren plains, dwelling together in very small companies, seldom exceeding fifty or sixty families, and more frequently ten, fifteen, or twenty, who very rarely remain a whole year upon one place, but live a completely wandering life. The Bushmen are regarded by all the other tribes as the lowest cast, and are placed in general on a level with the brute creation. But having had the opportunity to observe less or more of each of their characters and dispositions, I must confess that the more I see of the real character of the Bushman, the more I feel disposed to rank him first. He is much more active, ingenious, teachable, and apt to learn, than either the Hottentot, Namacqua, or Coranna. His place of residence is the desert, in which he wanders to and fro, in search of subsistence, for which he has to depend entirely upon his bow. He is vicious, if offended, and seeks to be revenged; but he is docile, if kindly treated, and serves with cheerfulness. From 27 degrees up to 23 degrees 20 minutes, which is the extreme point to which I have yet been, and as far as any European has before traveled, the country is thickly inhabited by numerous tribes of Boschuanas, whose manners, customs, color, and language, are completely original and distinct. With respect to their color, it is jet black. They are a very fine, athletic race, free in general from every species of deformity. Their manners are peculiar, and the grossest superstition is interwoven in all their customs. Their language, as yet, possesses no regular form, but is filled with all the unsoftened barbarity of savage sound. It is spoken, with a little dialect-difference, by all the tribes (called Boschuanas) that I have yet had occasion to come amongst, and as far to the northward as information reaches. It is not uncommon, whilst traveling amongst those people, to find from two to ten or twelve thousand of them living together in one compact body. And when their place of habitation is once established, scarcely anything will move them, save the death of their king, or some very destructive epidemic, which very rarely occurs. They are a very warlike people; some of them present a very fierce appearance, but are not, in general, so savage as they seem. Plunder, however, is very prevalent amongst them. Their mode of living is pastoral. Hunting constitutes their grand exercise. Each tribe has its king, laws, and government. The kings, throughout all the tribes, are invariably hereditary. I give you the above brief statement, in order to show you the growing importance of Africa as a field for missionary exertions.

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West India Missions

Dominica -- A new chapel has been commenced at Roseau, the foundation-stone of which was laid by the Earl of Huntingdon, the governor of the island, on the 22d of October. His lordship has been the constant and zealous patron of every attempt to promote the moral instruction and benefit of the Negroes, from his first entrance upon the government of the island.

Extract of a letter from Mr. Catts, dated Roseau, October 10, 1822

You will find at the end of this sheet an [missing text -- DVM] of our chapel. It was a solemn time, account of the laying of the foundation and appeared to afford great satisfaction to the large concourse of people, of all ranks, then assembled. To his lordship, the Earl of Huntingdon, we are highly indebted for his condescension upon the occasion, and the interest produced in favor of our undertaking.

The land upon which we are building is in an excellent situation, and sufficiently extensive to allow the erection of a dwelling house, besides the chapel. Our subscriptions have surpassed our most sanguine expectations. We have upwards of £300 upon our new list, which is headed with the name of the Earl of Huntingdon, and followed by the most respectable names in the community; with about £300 in cash, raised by a former application to the public.

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From the Dominica Gazette

The first stone of the Wesleyan chapel at Roseau was laid the 23d of October, 1822. His excellency the governor and suite, lady Selina Hastings, with several ladies, attended also by the chief justice, with some officers of the 5th regiment, and royal artillery, and a number of the inhabitants, were present.

As his lordship approached the spot, the children of the Sunday School sang a verse of a hymn.

The company being placed in a convenient situation, the Rev. Mr. Catts gave out an appropriate hymn, which was chanted by the congregation.

When ended, his lordship proceeded to lay the stone in the name of the Holy trinity. Mr. Catts then presented his lordship with a copper plate, requesting him to deposit it in the foundation-stone.

The Rev. Mr. Harrison then, standing upon the stone, concluded the ceremony by offering up a prayer, extempore, to almighty God. This prayer was extremely pathetic and suitable, and seemed to interest his lordship and the numerous ladies and gentlemen present. The copper plate, resting upon the first stone, was engraven as follows:--

Bethesda Chapel

This first stone was laid by his excellency the right hon. Hans Francis, Earl of Huntingdon, governor and commander-in-chief of the island of Dominica, chancellor, vice-admiral, and ordinary of the same, the 23d day of October, A. D. 1822.

"Glory to God in the Highest!"

* * *

St. Vincents -- Extract of a letter from Mr. Nelson, dated Prince's Town, April 9, 1822

This circuit is certainly a most interesting and important one, whether it be regarded as the scene of former success, or as the field of present missionary toil. In the first view of it, I often reflect with peculiar pleasure, that many are now in the land of rest and peace and joy, the glorious fruit of the labors of those who were in this department of the vineyard before me, and that many are the living witnesses of the truth and power of the divine word preached by them. Here, indeed, "the word of the Lord has had free course, and been glorified." At present, it may be said with truth, that thousands in this island are living under the powerful influence of the gospel, in the enjoyment of its blessings, and in hope of eternal glory, and these the most degraded of our species. Such are the blessed effects of this delightful "labor of love!"

Our congregations are large, generally crowded, and they are deeply serious and attentive. When I am preaching, my heart sometimes overflows to see the people so eagerly listening to the word of God; and I am constrained to exclaim, "How amiable are thy tabernacles, O Lord of hosts!" What a contrast does this place form to the station I lately left. There general unconcern, and the deepest iniquity, prevail among the people; but here a general interest in the truth is manifested, and the hallowing influence of the gospel is evident. Truly, in this respect, "the lines have fallen unto me in pleasant places, and I have a goodly heritage."

We have two or three Sunday-schools on the island; but being unable to attend to them ourselves, without neglecting the societies, and having few active intelligent persons to superintend them, they are not in that state of order and efficiency which is desirable. We, however, give them what attention we possibly can, and we are thankful that, little as this is, it is not altogether labor in vain. Besides these Sunday-schools, we have a goodly number of catechumens at each of our preaching places, whom we regularly instruct in the great first principles of our holy religion. Some of these, I confess, manifest a stupidity I never met with before. Yet patient perseverance subdues even this ignorance, which appears almost invincible. And many, who were formerly in the same state, can now answer any question on the leading truths of the gospel. Here, then, we see the deep necessity of missionary effort, and a proof that even in this less splendid part of our work, "our labor shall not be in vain in the Lord."

There are one or two openings, into which a missionary might advance with considerable prospects of success, both in this island and the neighboring one of Beckway; but we want help, and earnestly hope we shall soon receive some in the arrival of missionaries. "The harvest" here is eminently "great, but the laborers are few." The Lord thrust them forth into his harvest!

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Tortola -- Extract of a letter from Mr. Truscott, dated Road-Town, Tortola, October 17, 1822

You will rejoice with us on this station when you hear, that the Great Head of the church condescends to own the efforts of his servants, in the awakening and the conversion of immortal souls. During the last quarter, we have had abundant cause to rejoice in the peace and harmony which have existed among us, and in the addition of 100 members to the society, many of whom, we have reason to believe, have given their hearts to God. Many of the old members of society afford us the greatest satisfaction, in consequence of their attachment to God's cause, their exemplary conduct, and their constant and ardent pursuit after that holiness, without which no man shall see the Lord.

Some of these, with regard to their temporal circumstances, are in the greatest want and poverty, not having, on some occasions, food to eat, nor a home of their own to shelter them from the heat of the sun, or from the storm and rain; yet they consider themselves rich, in having the love of God shed abroad in their hearts, and, with joy and tears of gratitude, often look forward to the period when they shall be admitted to the enjoyment of those pure mansions, which Christ is preparing for his faithful people.

Our congregations, both in town and country, continue large, and sometimes very respectable. Our love-feasts, band-meetings, &c., are, in an especial manner, owned of God. Our schools are, on the whole, doing well; but we much need a greater number of teachers, and a larger supply of books for the small children.

Though we have had these causes of joy, we have had also many causes of sorrow and grief. Although the inhabitants of this small island are so highly favored with an evangelical ministry in the Established Church, and a variety of means are employed in order to effect a change of character, yet the tide of iniquity rolls along with mighty force. Hence it requires our utmost exertion and vigilance, in order to prevent those over whom we are placed from being carried away by its impetuosity. However, we are not in despair; we rely on the promises of God, and the omnipotence of divine love. We know that these are equal to the accomplishment of all things, even the subjugation of the most untoward human wills, and the captivation of the most stubborn hearts; and we hope to see this power yet more abundantly exerted in the salvation of thousands, in this land of wickedness.

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Antigua -- Extract of a letter from Messrs. Whitehouse, Brown, Pennock, and Hyde, dated St. John's, October 28, 1822

The society in St. John's and its neighborhood, we may still report, is in a good state. Fifty persons, in the quarter ending last June, joined themselves to us, and thirty-six in the quarter which has just expired. The work here is assuming an aspect of stability, highly gratifying to all who love Zion; and the steadiness of the members will have a good effect upon the rising generation, who also are giving themselves to God and to his people. With delight, we observed in several of the

classes a clearer apprehension of the truths of Christianity, and a deepening of the work of God in their souls.

In Parham and its environs, there still continues a blessed spirit of hearing, nor does the Word spoken fall to the ground, or return void, but accomplishes the purpose for which it is sent, by "turning the hearts of the disobedient to the wisdom of the just." We have sometimes felt a momentary discouragement, because the effect does not appear so extensive as in the last year. Perhaps, this is intended as a 'trial of our faith, and our persevering zeal for the salvation of precious souls.

In English Harbor and its environs, the work of God wears a pleasing aspect. It is evident, from the late increase in our congregations, that there is an increasing thirst after divine knowledge; and not only so, but many have of late renounced the world, with its affections and lusts, embarked in the cause of our great Redeemer, and now adorn their professions by an upright life. Our old members are likewise growing in grace, and in the knowledge of God our Saviour. Our missionary labors are uninterrupted, with the exception of two instances; one person, the proprietor of two estates, having forbidden us, by a note from his manager, to visit his properties.

At our June Quarterly Meeting, we considered the wants of the island, as to preaching on the Lord's Day. There are sixteen places where congregations might be assembled, each of which is encompassed by a population that may reasonably be expected to afford a congregation of at least 150; some of them from 300 to 400. In these sixteen places, we include the chapel at Parham, where, at present, there is no preaching on the Sunday evening. One of these places has, since then, been visited by brother Pennock, on Friday evenings. The congregation is about 150, and the prospect very encouraging. Another of them is not yet visited on the week-day, or, indeed, at any time, though pressing invitations have been sent, both to brother Whitehouse and brother Pennock; but our hands are so full, that we have not yet been able to comply with their request. The population is large, and exceedingly dark.

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Bahamas -- Extract of a letter from Mr. Rutledge, dated New Providence, October 8, 1822

In this town, Nassau, New Providence, we have a steady work, and have reason to believe that many who are not members of our society hear the word preached to the edification, and, we hope, the salvation of their souls. Many of our old members show all the fruits of righteousness in their lives, and some of the new members promise fair to be very useful. The deaths that have taken place in our society, for nearly two years past, have been, in general, happy, and some of them triumphant. Brother Wilson spent ten weeks on the Harbor Island circuit this year, during which time I had the superintendence of the Town circuit. I bless God, I could say he was with me, and I felt the additional care to be my delight.

There is a very pleasing change at the eastward of this town, by the preaching at our East Chapel. One of our leaders there lately told me, that formerly he could scarcely go out of his door about his ordinary business without being hooted at, mocked, and persecuted; but now, said he, "Blessed be God, those very people, even some of this worst of them, seek my company, in order

to receive some religious information, and are glad to show me kindness. They now attend the East Chapel, and I have reason to believe that they feel the importance of the truths they hear." In this town, I am happy to say, some of our young gentlemen are coming boldly forward to exhort their neighbors and friends to flee from the wrath to come.

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18 -- MISSIONS IN THE BRITISH AMERICAN COLONIES

Newfoundland -- extract of a letter from Mr. Walsh, dated July 30, 1822

Since I wrote to you last, we have held our District-Meeting, when I was appointed to labour in the Bonavista Circuit. I arrived at my station on Wednesday, June 19th, and opened my mission on the following Sabbath. Bonavista is twenty-four leagues to the northward of St. John's; situated on the north side of the bay. It is the most level part of the country I have seen; so much so that we can walk or ride from the harbor to the Cape, (about four miles,) with great facility, and without ascending a hill, which is a rare thing in Newfoundland. During the short time I have been here, I have often felt my soul refreshed when conversing with the members of society in private, meeting them in their classes, and delivering to them the word of life from the pulpit. Our school has a very promising appearance. It is conducted on the same plan as those in London. I regularly attend it, to superintend the arrangements, and encourage the teachers.

There is one circumstance which I cannot forbear to mention. This is the shameful practice of Sabbath-breaking. Though the Gospel has been preached in this harbor for a considerable time, yet still it is no uncommon thing to see many of those who call themselves Protestants and churchmen, spreading their fish, making their hay, and in various other ways profaning the day of the LORD, But this certainly is not surprising when we consider that the merchants, to whom the common people look for example, open their shops, load their vessels, and transact other branches of their business, on that on sacred day. Small as this community is the words of Nehemiah (xiii. 16,) are too applicable,-"There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." And, considering the failure of the fishery, and the present distress in the country we may ask, (ver. 18,) "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."

I will close this letter by giving you the substance of a conversation which I had with an Indian woman, while on a visit to brother Hickson in Trinity. The wigwam in which she and her family were, was about a quarter of a mile in the woods. It was made of bark, of a conical form, and about twenty feet in circumference. The fire was in the middle of the wigwam, and the top left open, which served for a chimney; and it was only near the center that we could stand upright. As there were no seats, we sat down on the ground. There were two women, one girl, and two boys. They were of the tribe of Micmacks from the island of Cape Breton. They have been in different parts of Newfoundland for a considerable time, and subsist partly by mendicity, and partly by making small trinkets which people purchase of them. They are of a Mulatto colour; their clothes in some respects resemble those worn by the English, except their caps, which, like their wigwam, are in the form of a sugarloaf, Finding them free to converse, I began as follows:-- Of what tribe

are you? "We be Micmack tribe, from Cape Breton." Are there many of your tribe in Cape Breton? "O yes, great many; me suppose three or four hundred." Do your people live together in the woods in Cape Breton? "O, we live in town with merchants." Do you live in wigwams in Cape Breton? "Yes, but not like dis; dis no good wigwam we better in Cape Breton, and here be merchant's house, and dere be wigwam" have you any headman or chief among you? "O yes, we have chief in Cape Breton." What kind of laws have you? O we very good laws." But suppose one of your tribe should kill another, what punishment would your chief inflict upon the offender? "O, we never kill one another, we only kill Esquimanx." But suppose one of you should get into a passion and kill one of your own tribe, what would your chief then do to him? "O kill him." If one of your tribe steal from another, what would your chief do to him? "Take something from him." Have you any priest in Cape Breton? "O yes, we have priest in Cape Breton; twenty years ago our chief send to Quebec for priest, and bishop said, You build chapel, and me send you Priest, so we build chapel, and den we get Priest." Did you ever learn from your Priest, that you are a fallen guilty creature, and must be pardoned through the blood of Jesus Christ before you can enter heaven? "Dat very good me hear of Jesus Christ." But did you ever hear that you must be pardoned through Him? On this and several such-like questions, she manifested her want of information. We, therefore, took an opportunity of explaining these things to them, prayed with them, and then returned home.

While engaged in the above conversation, several times I thought on the subject which I understood the committee have in contemplation, namely, to send a missionary to Labrador, and was led to wish that I might be appointed to that station; but I would not choose for myself, or run before I am sent.

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Canada -- Extract of a letter from Mr. Hick dated Stanstead. Oct. 3, 1822.

I have at length the satisfaction to inform you, that the Lord has begun to pour out of His Spirit on this part of his vineyard, so that in the space of five weeks eight persons have been brought into the enjoyment of Christian liberty, and several others appear to be impressed with a conviction of the vast importance of serving God, and determined to seek him while he may be found. For several months I laboured under very considerable discouragement:-- the people were kind, -- the congregations good, and apparently attentive, but, alas religion, in its spirit and practice, was attended to but by a few.

However, since the day appointed by the District-Meeting for fasting and special prayer for the revival of religion, the case has been altered; the few who did profess to know the Lord, have been quickened, -- the congregations have appeared to listen with different feelings, and the result has been what I stated above.

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19 -- MONTHLY ABSTRACT OF RECENT INTELLIGENCE

Letters have been received, during the last month, from the following missionaries:

India. From Mr. Lynch, Madras, announcing that on account Mr. Close's severe and continued indisposition, it was thought necessary that he should leave India; and that Mr. Mowatt will take Mr. Close's place at Negapatam: From Mr. Osborne, Jaffna, in which he states the general prosperity of the work: From Mr. Carver, Trincomalee: From Mr. Fox, Columbo, giving an account of the progress of the Mission-Schools in the southern part of the island.

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South Sea Missions -- From Messrs. Horton, Turner and White, stating the safe arrival of the two latter at Van Diemen's Land, and the progress of the Mission at that station.

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South Africa -- From Messrs. Shaw, William Shaw, Kay, and Edwards, Mr. Broadrent was recovering from his severe sickness, and the rest of the brethren, with their families, were well.

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West Indies -- From Messrs. Morgan, St. Kitt's; Felvus, Tortola; Whitehouse, Antigua; Rayner, St. Vincent's; Shrewsbury, Barbados; Horne, Young, and Turtle, Jamaica; stating the progress of the new chapel in Kingston, and the extension of their labors into some new places; and Rutledge, New Providence, giving an encouraging account of the work in the Bahama Islands.

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Canada -- From Messrs. Booth and DuPutron, the latter of whom mentions a revival of religion at Burtonville.

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Newfoundland -- From Messrs. Peckavant, Harbour-Grace; and Wilson, Conception Bay.

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France -- From Messrs. Cooke and Croggan, who state, that the prospects of usefulness in the South of France are still very encouraging.

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Gibraltar -- From Mr. Croscome, who reports that a good work was going on among the soldiers of the garrison.

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London Missionary Society

Surat -- Extract of a letter from Mr. Fyvie, to the Secretary, dated March 1, 1822.

Feb. 4th. -- I was much gratified this morning by a visit of the native who has for some years been very active in giving away tracts, in assisting in the schools, and in speaking to his countrymen about religion. He requested a supply of Gujuratee New Testaments and Tracts, as he intended to visit several of the villages at a considerable distance from Surat. With pleasure I complied with his request; and pray that the Lord may be with him in his journey. When taking leave, he said, "I go as a pioneer, and you must follow; and I trust you will see that my labors have not been in vain." Glad should I have been to have accompanied him; but I cannot leave the work in Surat a single day, unless compelled to do it, until I receive assistance from England.

I may here observe that the Gujuratee Testament is divided into eight parts; and since it has been printed, about 1,000 parts have been given away by us among the people in this city, and in the villages around. About 10,000 Gujuratee Tracts have been given away since the press began to work.

Feb. 5th. -- I visited the second native School. The whole number of children in this school is 50. -- I was much pleased with the progress they had made, and I heard them repeat the lessons in our first book. Finding them perfect in the first book, I introduced our second book for children; it contains the Ten Commandments, the Lord's Prayer, a morning and evening hymn, etc. This school is entirely composed of Dhera children, -- that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they always live in districts by themselves. It is the duty of a missionary, I conceive, to teach the people that all castes are on a level in the sight of God; yet in the present state of the people, it is absolutely impossible to mix these people with the children of other castes, We must either teach them in separate schools, or allow them to remain ignorant. The children of all other castes unite together in the schools.

Feb. 6th. -- Visited the first and third native schools. In the first are 55 children, and in the third 45; making, in the three schools together, 150 children. They may be said to be Christian entirely, as every thing of a heathen and superstitious nature has been gradually excluded.

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Penang -- The cruelty of idolaters, exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7, 1821. -- Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device! I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They

that make them are like unto them." He was unable to give any consistent excuse for his folly, but acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

Murder of Female Infants by the Chinese

Jan. 18th. -- A man came for medicine today, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" "I smothered her; (said he:) this year also I heard by letter that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "O no, (said he,) it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case, when they are related, without fear of detection, as the common occurrences of life. I felt I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

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United States of America -- We have the pleasure to make the following extracts from "The Third Annual Report of the Missionary Society of the Methodist Episcopal Church," which we have just received.

The establishment of this society, forms a new era in the history of Methodism. Through its influence, the latent energies of many an individual are called into action, and directed to the accomplishment of the grand designs of redemption, namely, the universal diffusion of gospel truth and holiness.

In perfect accordance with the primary intention of this society, the superintendents of our church have availed themselves of the pecuniary aid thus afforded them, to send the light of evangelical truth among the scattered population of the exterior parts of our country, as well as among the aborigines of our wilderness. And the information which is here presented, will evince that success has attended the efforts of our missionaries. Never, indeed, since the first settlement of our country, has a more effectual door been opened to the natives of our soil, than at the present period; and it is matter of no small exultation, that the exertions of the Christian community are becoming proportionate to the demands of the destitute; and that the Supreme Head of the Church is raising up and qualifying men to enter the fields of missionary labour, with that spirit and intrepidity which promise a complete triumph to Christianity.

At the session of the last Genesee Conference, two missionaries, the Rev. Fitch Reed, and Kenneth M. K. Smith, were appointed to the new settlements in Upper Canada. In mentioning this Province, we cannot but recollect, with gratitude to God, the progress which the Gospel has made in that region, where, previous to the visits of the Methodist Preachers, the people were generally destitute of Gospel ordinances; but where, through the persevering and indefatigable labours of these heralds of salvation, thousands have been drawn to the standard of Immanuel; many of whom are now lending their aid, both by their prayers and money, to extend the borders of His kingdom. And now, through the medium of the Missionary Society, the poorest and most destitute neighborhoods are likely to be favored with the transforming power of the Gospel of the Son of God. By this means the bounds of His kingdom will be limited only by the extent of the settlements; and dwelling homes and meeting-houses shall rise up together.

That this anticipation is not imaginary, but founded upon facts already ascertained, the following extract of a communication from the Rev. Fitch Reed, one of the missionaries, will fully demonstrate.

"The last of August, we passed into the new settlements about thirty miles from this place; and made it our first object to ascertain the state of the country, the wants and dispositions of the people, and to what places we might, with the best prospect of success, direct our attention. We found the inhabitants in general composed of English, Scotch, and Irish, with a few American families, possessing different habits and inclinations, and consequently differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the Gospel preached among them. To extend our labours to all those places where this desire was manifested, it was necessary to travel over a large extent of country, frequently without any open roads, and sometimes without even the mark of the axe upon trees to guide us from one settlement to another. To travel with horses was found impracticable; both from the state of the roads, and the want of accommodation for our beasts.

"I found it necessary to return to my station in this place, before I could visit all those townships which were considered proper missionary ground; nor have I been able since to travel so extensively as I could wish, from the important duties connected with my charge in town. Brother Smith has generally remained in the woods, while, as often as possible, I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket-compass, where there was no path, and sometimes traveling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm,

"Although the people had generally expressed a wish to have preaching, yet at first but few attended; four or five on week-days, and not many on the Sabbath. Contending with difficulties common to new settlers, and anxious to render themselves comfortable in worldly circumstances, so much did the cares of life engross their attention, that it was difficult to engage their minds in the duties of religion. In numerous instances, the Sabbath was not regarded as holy to the Lord, but devoted to worldly purposes; and many who were once living witnesses of the power of godliness, had become lax in religious duties, and seemed to have lost, in a great measure, their spiritual enjoyments.

"But glory and praise be to God, the scene is changed. An astonishing alteration in the manners of the people soon became visible; not in one or a few places only, but generally where the Gospel was preached. Where formerly our congregations were very small, houses are now crowded with listening multitudes, anxious to hear the word of salvation; and their inquiry is not so much, 'What shall we eat, and what shall we drink?' but in many instances, 'What shall I do to be saved?' The gathering crowds upon the Sabbath, and the multitudes which frequently press to the house of worship in the evenings, witness the solicitude of their minds by their serious attention, and often by tears and cries of penitence. To see them in every direction coming from the woods, with lighted torches, has often filled us with a pleasing solemnity, and led us to reflect upon the importance of those realities, which have excited this deep interest in their minds. We have had the pleasure of witnessing not only the tears, but, in some instances, the joyful conversion of penitents. In the townships of Esquesing and Chinquacousy, the Lord has favored us with a revival; and a number have been brought from 'darkness to light,' and 'made free from the law of sin and death.' They are principally young people. The work still appears to be progressing, and our meetings are crowned with the gracious presence of our God.

The country is new, having been settled but little more than two years. In each of the townships of Esquesin and Chinquacousy, there are about one hundred and fifty families; and emigrants are constantly moving into these and other townships adjoining. I would wish to suggest to our Missionary Committee the necessity of persevering efforts in regard to this mission; as I think we have reason to be encouraged from the success of our first endeavors."

After following the flight of our missionaries through the wilds of Canada, and witnessing the triumphs of truth in the hearts of its inhabitants, we will turn our attention to some of the Indian tribes who dwell in the skirts of our own States and territories. In surveying this field of missionary labour, we shall have abundant cause of thankfulness for the blessed result of the recent exertions among our brethren of the forest.

At the last Ohio Conference, the Rev. James B. Finley was appointed missionary to the Wyandott Indians, with directions, if possible, to establish schools for the instruction of Indian youth, as well as to convey to them the knowledge of the truth as it is in Jesus.

Our last report mentioned, that a missionary, the Rev. William Capers, had been appointed to travel through the bounds of the South Carolina Conference, to collect funds for the benefit of the Indians. It was also made his duty to visit some of the Indian tribes, with a view to establish schools, and to introduce the Gospel among them; and his communications show that this undertaking, though attended with many difficulties, has been as successful as could have been reasonably anticipated.

A letter from Bishop George announces the appointment of a missionary to the Floridas, with instructions to visit Pensacola, Mobile, Blakely, and as many of the adjoining settlements as possible.

It would be an easy matter to swell this report with interesting accounts of the proceedings and success of other societies, all of which are directing their attention to the attainment of the same grand consummation, namely, the salvation of the world. But it is unnecessary to enter into

minute details. We would just observe, however, in passing, that the West-India and South-Sea Islands are receiving His law who died to redeem them. The vast tribes of East Indians are witnessing the rising beams of the Sun of Righteousness. The hills and valleys of Palestine, once the theatre of such grand events, are echoing with the voice of divine mercy. The depressed sons of Africa are stretching out their hands to God, And the tribes of savage men, on our own continent, are beginning to listen to the sound of "salvation in Jesus' name;" while the poorest and most destitute parts of our own scattered population, are reached by the feet of the zealous missionary.

O Brethren! with an object of such magnitude before us, who can remain unmoved? Let the arm that will not be stretched out in support of such a cause, forget its cunning. The voice of God calls, Arise. The time to favor Zion, even the set time, is now come. A halo of glory already surrounds the head of the intrepid missionary who is successfully elevating the cross of Christ among the savage tribes of men. And he loudly calls for more to come over to his help

It is now only about three years since this society commenced its operations. Combining so large a field of labour, and comprehending in its plans so large a circle, as the whole of the Methodist Conferences in the United States, it was but reasonable to expect that its progress would be slow: but it has been sure. Time and patient perseverance are necessary to set so many wheels in motion; to communicate life and vigor to each, and so to direct the movements of the whole, as to produce a simultaneous and harmonious co-operation. But, blessed be the God of Missions! the God of Wesley and Whitefield, those eminent missionaries of the old world, who inspired them with sufficient energy to set the mighty machine in motion; -- of Asbury and Coke, who gave it such an impulse in the new world; -- blessed be his Holy Name for ever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the center to the circumference of our Connection. The mustard-seed, first sown about three years since, has taken deep root, has extended its branches, and many are reposing under their shadow. Young branches are shooting forth in various directions, and instead of exhausting the strength of the parent-stock, are daily adding to its growth and stability. As you have already heard, the heathen tribes of our wilderness are partaking of its fruits.

The time indeed is not far distant when every man who shall have engaged in this godlike enterprise, will esteem it as the happiest period of his existence, the highest honor ever conferred upon him, when he embarked in the cause of missions. The loiterer's, those who have looked on with cold indifference, and, with envious eye, have waited the doubtful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, at last, to participate in the grand work of conquering the world by the power of truth.

By Order of the Board,
N. Bangs, Third Vice-President.

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Anniversaries of Branch Missionary Societies etc. -- Those of Brighton, Lewes, Groombridge, and Eastbourne, have been lately held. The collections, as usual, were very liberal. The anniversary of the Knaresborough circuit Society was held, Nov. 14. Meetings had been previously held at Whisley, Torkwith, Wetherby, and Keswick, all in that Circuit. The sums raised in the year amount to £166. -- The Juvenile Society of Woodhouse Grove School, consisting of the sons of Methodist Preachers, held its seventh annual meeting on November 27th. Since its establishment, it has contributed £100 to the Missionary Fund. -- The first Anniversary of the Juvenile Society at Liverpool was held November 29th; the Rev. Dr. Clarke in the Chair. The Collection was £50. The receipts of the year have been £170.

Departure of Missionaries -- The following missionaries, etc. sailed from Bristol, December 13th: viz. Mr. and Mrs. Fletcher, for St. Vincent's; Mr. and Mrs. Murry, for Grenada; and Mr. Stephenson for Tobago.

Contributions -- The amount of sums received by the General Treasurers, since the account published last month, is £3250. 6s. 6d. Among these, the following are reported: viz. Mr. Deakin, Birmingham, £100: Legacy of Mr. A. Timmins, of Dudley, by Mr. B. Leadbeter, Executor, £100: J. B. Wilson, Esq., Clapham, £50: Thomas Fowell Buxton, Esq., M. P., £10. 10s.: Thomas Farmer, Esq., London, £10. 10s.: A young man of industrious habits, £5: C. McKinnon, Esq., Kensington, £5: Rev. H. Moore, Bristol, £10. 10s.: J. Burgess, Esq., of Worsley, in the Salford (Manchester) Circuit, £70.

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22 -- OBITUARY

1. Died at Halifax, Yorkshire, May 16, 1822, Mr. John Fourness, aged fifty-seven. (See Recent Deaths in our Number for June, 1822.) His father was a pious man of Calvinistic sentiments; and one who, like the venerable Patriarch of old, "commanded his children and his household after him, that they should keep the way of the Lord, to do justice and judgment." Of this, the good effect was seen in the conduct of his son, who, being brought up "in the nurture and admonition of the Lord," shunned those temptations to vice to which the period of youth is most exposed. Up to the age of thirteen years he remained under the parental roof; and then was bound as an apprentice to the late Mr. Richard Emmett, of this place, an event for which he expressed his gratitude to Almighty God to his dying day. The transition of a youth from his home to another person's habitation and care, is an important crisis of his life, and must be pregnant with important results. On parents in general, but on religious parents especially, a very serious responsibility at this period devolves; and care should be taken, not only that the place selected is eligible in a secular point of view, but that it is one in which due attention will be paid to the morals of their children. This advantage was happily secured for the late Mr. Fourness during his apprenticeship; for Mr. Emmett was, for many years, a pillar and an ornament of the Methodist Society in this town, and his piety developed itself in a lively concern for the spiritual welfare of all committed to his care. The religious instructions given to Mr. F., by his pious master, were accompanied by the divine blessing; as appears from the following circumstance, which shall be related in his own words. -- "I well remember," says he, "after my recovery from a severe illness, being one Sunday reading with my master in private, as was his custom. Deep conviction seized my soul. I saw and

felt that I was a sinner, both by nature and practice. As soon as we had done, I retired; and, with many prayers and tears, I poured out my soul before the Lord, promising him to repent, and forsake every evil way." But, alas this "goodness" was but as the early dew, and the morning cloud." During the eighteen months which followed, he wandered still farther from God, and sought happiness in the vain amusements of the world. But they were to him as broken cisterns that can hold no water; and during every step he took in the paths of sin, he found that "the way of transgressors is hard." Referring to this portion of his life, he remarks "I was truly miserable; and could find no rest for my soul, in the vanities of the world; for I felt that I was constantly grieving the Holy Spirit of God, and, as it were, crucifying afresh the Lord Jesus Christ, and putting him to open sham. Lord, it is of thy mercy, and because thy compassion fails not, that thou hast not given me up to a hard and reprobate mind." -- The serious impressions which he thus, for a short time, resisted, were again revived and strengthened by his perusal of that invaluable little book, "Allein's Alarm to the Unconverted."

Revisited by the grace of God, he received it not "in vain, but presented himself to God a living sacrifice, holy and acceptable." As an essential step toward this end, he sought fellowship with the visible Church of Christ, and in March, 1781, (being then sixteen years of age,) he was admitted a member of the Methodist Society by the late Mr. Mather, whose public ministry and private exhortations were made a great blessing to him. But it was not till the 25th of May, 1782, that he obtained the knowledge of salvation through the remission of sins. He refers to that interesting period of his life in the following terms.

"This morning, when I awoke, my mind was much burdened. After I had been at work for an hour or two, this thought passed my mind, 'What is faith?' I saw that this was the grace which I wanted, to make me happy, and I cried, 'Lord, give me faith!' The Lord answered my prayer. In a moment my burden was gone. My heart was filled with love to God and man, and I could rejoice with joy unspeakable and full of glory. With the poet I sung,

'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."

From the commencement of his religious course, our deceased friend wrote a regular diary of his Christian experience; but his family and friends have to regret, that, a little prior to his death, he destroyed nearly the whole of what he had written. But his record is on high, and those who knew him, need not any documentary evidence to convince them that he was found faithful. He was a living "Epistle of Christ, known and read of all men." He was not given to change in his religious principles and attachments, but stood "as a pillar in God's temple, to go out no more." In the cause of Christ he was zealously affected; and in every exertion, made among us for its extension, he cheerfully took his part of labor, never manifesting that jealousy of the activity of younger members of the society, which some old persons occasionally betray, and which has, in various places, retarded the progress of the good work of God. His language uniformly was,

"We must soon leave this world; and these young men are the persons to whom we naturally look as our successors. I am, therefore, glad to see them exert themselves in the cause of Christ." -- But to ascertain the strength and sincerity of a man's religious principles, we must witness their operation in domestic life; and the Christian character of Mr. Fourness may confidently be submitted to that more rigid but equitable test. His profession was ornamented by his consistency at home, as well as abroad. He was a faithful husband, an affectionate parent, a kind master, and a sincere friend. His character is not held up as being faultless; but "e'en his failings lean'd to virtue's side." -- The removal of a man so pious and useful is deeply deplored by all his surviving brethren; while the suddenness of its manner affords another example of the uncertainty of human life, and admonishes us to "be also ready." It was on Sunday the 12th of May last, that Mr. Fourness was seized with the fatal distemper, which hurried him from this to an invisible world; and such was the rapidity of its progress, that on the Thursday evening following he expired. During his illness, he seems to have had a strong presentment of its fatal issue, to which he frequently alluded with great Christian fortitude and triumph. Having, a few hours before his decease, set his house in order, by the final arrangement of his temporal affairs, he said, "Now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Feeling that he had nearly done with all earthly things, he proceeded in the most affectionate, but firm manner, to take leave of the different members of his family, by commending them to God and the word of his grace, and charging them to live to him, that he might one day meet them in glory. To a friend who entered his room, he said, "I have not followed a cunningly devised fable;" and he praised God that religion yielded him divine support. When the films of death spread themselves over his eyes, and obscured his sight, he exclaimed,

"What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath
Tell me, my soul, can this be death."

And added,

"No condemnation now I dread,
Jesus, and all in him, is mine."

To one who stood near him, he remarked, "You see how a Christian can die; "and then repeated, "Though I walk through the valley of the shadow of death, I fear no evil, for thou art with me thy rod and thy staff they comfort me. Jesus is mine, and I am his." He then inquired of the Doctor how long he thought he might continue, and on being informed that his dissolution was very near, he seemed pleased, thanked him for his great attention to him, and then bade him farewell. The last words he was heard to articulate were, "Happy! happy! happy!"

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Halifax
John James

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2. Died in Edinburgh, May 21, 1822, Mr. Donald Sinclair, an old disciple. He was born at Thurso, in the county of Caithness, in the year 1756. At a very early period of his life he entered the army, in which he served for fourteen years. About the year 1780, being then in Ireland with his regiment, he was led by a kind Providence to hear a sermon preached, I believe, by Mr. Christopher Peacock. The text was, "Thou art the man!" He was convinced of sin, alarmed by a sense of his danger, and cried for mercy to Him who is able to save. He earnestly sought for a clear and satisfactory evidence of his acceptance with God; and this he soon obtained. During forty years, he was a member and an ornament of our society; nearly the whole of which period he was resident in Edinburgh, having been discharged from the army in consequence of bodily infirmity. For thirty years I have intimately known Mr. Sinclair; and, from having been twice stationed in Edinburgh, had much opportunity of cultivating his acquaintance. I never knew a more sincere, simple, and truly Christian man. He was a steady Methodist in principle, an acceptable Class-Leader, and a faithful Steward. Some years ago, he found himself obliged, by increasing infirmities, to resign his office as a Leader; but he continued, as frequently as possible, to attend his class as a private member, till at length he was wholly confined to his own house. He was a man of much prayer; and his seasons of retirement were regular and long-continued. He truly "lived within the veil." he glorified God with his substance, acknowledging him, with a peculiar feeling of gratitude, as the Author of all his benefits; and was very liberal in his alms-deeds. his sincere attachment to the cause of God, especially to that branch of the golden candlestick by which he was himself enlightened, was shown in his last will, in which he made some generous bequests, out of his small property, to the fund for the support of Aged Methodist Preachers, and to the Funds of the Edinburgh Chapel. As his life was in unison with his profession, so his end was peace and praise. The expressions which dropped from his lips bespoke a fulness of comfort, and the triumph of hope. "He rests from his labors, and his works do follow him."

Berwick
Duncan McAllum

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3. Died, August 3, 1822, Mr. William Norris, of Cheetham Hill, near Manchester. He was the son of the late Mr. John Norris, an Itinerant Methodist Preacher, who died in the Epworth Circuit in the year 1779, and of whom Mr. Wesley says, that he was "a faithful and constant witness of Christian perfection, who died, as he lived, full of faith and of the Holy Ghost." At the time of his father's death, my late uncle was pursuing an awful course of determined impiety. Not long afterwards, however, through the blessing of God on the unremitting efforts and prayers of those who loved him for his father's sake, his heart began to be softened, and he felt some desire to repent and turn to God. This was the case with him, when Mr. Wesley paid his last visit but one to the city of Dublin, at which all the parties here referred to were present, my uncle being then resident in Ireland. One asked Mr. Wesley, if he remembered Mr. Norris, and told him that this was his son, and that he had a desire after salvation. Mr. Wesley, with great interest, exclaimed, "What! the son of my friend John Norris" -- and stepping hastily over the floor, fell upon his neck and kissed him. But being told, that he hesitated, at that time, about uniting himself to God's people, he withdrew from the embrace, casting upon "his friend's son," as he retraced his steps backwards, a most expressive look, full, at once, of reproof and of compassion, which, to use my late uncle's

words, "almost broke his heart." -- When Mr. Wesley had gone on board of the ship, which was to convey him from Dublin, after his next and final visit to Ireland, the same individual who had addressed him on the former occasion, called to him from the Quay, and asked if he remembered "Mr. Norris's son;" adding, "He is now rejoicing in God." The venerable man immediately took off his hat, put down his knee on the deck, and expressed the joy and gratitude of his spirit by lifting up his hands to heaven in ardent thanksgiving. -- Mr. William Norris, having obtained rest to his soul, continued steadfast in the faith. He had resided in the town of Prosperous, for several years before the breaking out of the Rebellion in Ireland. At that period, many awful circumstances occurred. The rebel-force came upon the garrison at that place by surprise, and butchered them. Passing along the street, and seeing my uncle standing at his own door, they ordered him into his house, to await his fate, whilst they murdered his next neighbor. They soon directed their steps to his dwelling, for the like sanguinary purpose. But He who "watcheth every numbered hair," verified to his servant a gracious promise, which had been applied to his mind with singular influence for some time previously:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world." Mr. Norris was upstairs, in a secret chamber, commending himself to God. Whilst thus engaged, he suddenly heard a tumultuous noise as of contention below stairs. The ringleader of the murderous band, coming to the door, was suddenly overruled by ONE, in whose hands are all hearts; he instantly varied his purpose; and instead of proceeding upstairs to imbue again his pike in human gore, placed it across the threshold; awfully affirming, that "before any man should touch Norris, they should go through his body!" He proceeded to combat their arguments in favor of their mischievous design, by referring to Mr. N.'s former kindness as a master, (many of the mob being his own weavers,) and to his peaceable demeanor as a neighbor. By degrees, the main body withdrew; wrathfully vociferating, however, as they moved along, whilst still their leader remained as a life-guard to God's servant. As soon as a little stillness was obtained, he called to my uncle, who was yet up-stairs; urged him, at the peril of his life, immediately to quit the town; directed him in a way of safety; and then proceeded to the work of spoil.

In the year 1799, Mr. Norris came over to England; and in 1800 settled in Salford, Manchester, where he resided until within a few months of his decease, when he removed to Cheetham-Hill. For the last twenty-two years he acted as a Class-Leader; in which office he was singularly faithful and judicious. This was one blessed result of his diligently searching the Scriptures, and of his laboring by much prayer, and constant reading, to obtain a knowledge of their true meaning. What he read, he digested; and what he heard, he "pondered in his heart." Thus he gained much of "the wisdom which is from above." In his unconverted state, he was remarkably unyielding and obstinate in reference to things spiritual; -- he was resolutely profane: so, in his renewed state, he was inflexible in Christian integrity. Being favored with the light, he constantly walked therein. In July last he was seized by an inflammation of the lungs. During his affliction, his confidence in God was firm; and he was strong and joyous in spirit, though under heavy sufferings of body. I had the happiness to see and converse with him for a short time. He said, "How condescending is the Lord! I am astonished how he stoops to me! One promise after another is poured into my mind so rapidly, that my soul seems to swim in a sea of love!" I intimated, that, if it were the will of God, his friends would be thankful to be favored longer with his company below. He very nervously replied, "What have I to do with that? He will do right; and I have surrendered

all into his hands. Yet the weary pilgrim would be glad to reach his Father's house." Then rather abruptly addressing me by name, he said, -- "Tell them from me, -- they that live the life shall die the death of the righteous: trimming will not do." -- On the Friday following, after repeated expressions of increasing faith and love, and blessed hope, his spirit gently passed away to the land of life.

Disley
George Heald

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23 -- RECENT DEATHS

Nov.16, 1822. At Les Foures d' Chaux, near St. Servan, Ile et Vilaine, in France, Ann, the wife of the Rev. Joseph Thomas, aged twenty-nine years. "Early in life she became decidedly pious; and ever afterwards maintained that consistency of religious character which, added to a natural kindness of disposition, and softness of manners, gained her the respect and affection of all who knew her. During the whole of her protracted illness she was saved from distressing fears both of death and its consequences; her faith had firm hold on the Atonement of Christ; and she was enabled to meet her last enemy with a calmness and fortitude, which greatly edified her friends."

Nov.22 At Neath, in the Swansea Circuit aged fifty two, Mr. Thomas Pengilly, Superintendent of the Neath-Abbey Iron-work, and for many years a member of the Methodist Society there. An article, published in "The Cambrian" of Nov 30, observes of Mr. P., that he was distinguished by his "scientific and practical acquaintance with the mechanical powers, his exemplary and well-proved integrity, his kind and cheerful temperament, his original cast of character, his fund of valuable information," and, above all, "his sincere and influential religion." It is added, that "his latest moments were expressive of confidence in God."

Dec. 5. Mrs. Rachael Hirst, Widow of the late Mr. Samuel Hirst, of Huddersfield, aged seventy years. She had been a steady Member of the Methodist only for about forty years; and for some time a respectable and useful class-leader. In her various afflictions, she was abundantly supported by her faith in God and her end was peace.

Dec. 7 Near St. Blazey, in the St. Austle Circuit, aged eighty, MR. William Stephens. "His uniform Christian deportment for thirty-six years, his steadfast integrity, his inextinguishable zeal, his abundant labors as a local Preacher, his extensive usefulness, and his divine consolations both in life and death, incontestably proved, that "he was a faithful man, and feared God above many."

Dec. 19. At Sevenoaks, in his seventy-first year, the Rev. John King. He was converted to God when very young; joined the Methodist Society in the year 1770, at Lofthouse, near Guisborough and soon afterwards became a local preacher, in what was then called the Dales Circuit. He was instrumental in introducing the Gospel into many dark parts of the North Riding of Yorkshire, where his efforts were greatly blessed. In 1783, he was called out as an itinerant minister in our connection; in which work he remained, a faithful and successful laborer, until the year 1811, when he became a supernumerary, and settled at Sevenoaks. he still, however,

continued to preach, as his health would permit, till the month of May last; when, through extreme affliction, he was obliged to desist. From that time his sufferings have been great; but he bore them with exemplary patience. His last expressions were those of prayer and praise to God and of thankfulness to his surrounding friends.

Dec. 23. At Kingsland, near London, Mrs. Sarah Watson, the late wife of Mr. David Watson, aged forty-eight. Under the ministry of the late Rev. James Rogers, about thirty years ago, she was convinced of sin, and joined a class of young women, of which the excellent Mrs. Rogers was then the leader. She soon found peace with God; and has ever since maintained the character of a humble, steady, and consistent disciple of the Lord Jesus. Her last illness was very protracted, and sometimes severe; but her patience in suffering was truly exemplary; her affliction was greatly sanctified to her; and "her God was with her in her final hour." Some of her last words were, "Angels beckon me away, and Jesus bids me come. -- I am happy! happy!"

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24 -- POETRY

ON TIME

(Written upon the Conclusion of the Year)

Rolling on, with march sublime,
Lo! I hear the wheels of time;
Twelve o'clock, I heard the bell!
'Tis the last year's funeral-knell!

Seasons change, and, as they pass,
Cry aloud, "All flesh is grass!
Human pomp but blooms an hour;
Man is an ephemeral flower

Where are now the mighty dead?
Names of olden ages fled!
Lights of Egypt, Greece, and Rome,
Sleep in the oblivious tomb!

All the pale-hors'd King obey:
Ancient fathers, "where ai they?
Prophets, who events foreshow,
Do they live for ever? -- No

All the post-diluvian throng,
Sons of history and song,
Heroes, artist,, poets, sages,
Sink into the gulf of ages!

Mighty cities, empires, states;
Babylon, with brazen gates;
Thebes, and the Assyrian's glory;
Flourish but in ancient story!

Stately temples, shrines of gold,
Perish like a story told!
Time, unfaithful to his trust,
Writes their record in the dust!

City of the desert wide!
Where is now Palmyra's pride?
All thy mighty colonnades
Desolating time pervades!

Ruins upon ruins rise,
When I backward glance mine eyes,
Only shades of what has been
Flit across the dreary scene.

Midst this mighty wreck of things,
What are heroes, warriors, kings?
What is man? Alas, I sigh!
What a bubble, Lord, am I!

Every moment brings me near
Vast eternity's frontier;
And the next may land me there
Up, my soul, this hour prepare!

Minutes roll, and pulses beat;
Teach me, sacred Paraclete,
While the flight of time I sing,
Round the bleeding Cross to cling!

O how short man's woe or bliss;
Life is a parenthesis
Two eternities between;
One to come, and one has been.

From the birth-hour of this ball,
To the final end of all,
Time is but a few short pages,
In the tome of endless ages.

For should thousand ages run,

Measur'd by yon flaming sun;
Still they are but as a mite
In duration infinite

Joshua Marsden

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THE GENIUS OF DEATH

(From the Rev. G. Croly's Illustrations of "Gems from the Antique")

What is death? 'Tis to be free
From earthly love, or hope, or fear, --
To join the great equality:
All alike are humbled here!
The mighty grave
Wraps lord and slave;
Nor pride nor poverty dares come
Within that refuge-house, the tomb!

Spirit with the drooping wing,
And the ever-weeping eye,
Thou of all earth's kings art king!
Empires at thy footstool lie!
Beneath thee strew'd,
Their multitude
Sink, like waves upon the shore;
Storms shall never rouse them more

What's the grandeur of the earth
To the grandeur round thy throne!
Riches, glory, beauty, birth,
To thy kingdom all have gone.
Before thee stand
The wondrous band,
Bards, heroes, sages, side by side,
Who darken'd nations when they died

Earth has hosts; but thou canst show
Many a million for her one;
Through thy gates the mortal flow
Has for countless years roll'd on:
Back from the tomb
No step has come;
There fix'd, till the last thunder's sound
Shall bid thy prisoners be unbound!

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SONNET TO THE EARTH
(Sent to a Native of Persia)

Oh! fix'd by heavenly hand in fields of air,
Rolling thy destin'd way at His behest,
Who first array'd thee with thy garment fair,
And on thy brow a smile of joy imprest; --
Thou little one and his offspring high,
Yet not unheeded, or beneath His love;
Dear as the radiant train that walk the sky,
To Him who dwells enthron'd all height above;
O Earth! my Mother! o'er thy beauteous face
Mine eyes enraptur'd rove with true delight,
And all thy children lov'd I would embrace
With fond affection, though unknown to sight.
Yes! Persian Lady! I would ask for thee,
The blessings infinite that fall on me.

O.

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RECOLLECTIONS OF MATERNAL TENDERNESS, AND OF EARLY LIFE
(From a Poem by Mr. Thomas Pringle)

Ah! while and the world's wide strife
We yet may trace that sweeter life,
Now fading like a lovely dream,
Why cannot Fancy's power redeem
The glowing hopes, the thoughts sublime,
The feelings of our earthly prime? --
Can haughty Science ever pour
Such blissful visions from her bower,
As when that mother's warblings wild
Had sooth'd to rest her sickly child,
And o'er my couch I dream'd there hung
Ethereal forms, with seraph-tongue,
Who told of former, happier spheres,
Exempt from pain, unstain'd with tears.

And when that gentlest human friend
No more her anxious eye could bend
On one, by young affliction prest

More close to her maternal breast,
I deem'd she still beheld afar
My sorrows from some peaceful star; --
In slumber heard her faintly speak,
And felt her kiss upon my cheek.
And oft, when through the solemn wood
My steps the school-boy path pursued,
I paus'd beneath its quiet shade
To view the spot where she was laid,
And pray, like hers, my life might be
From all ungentle passions free, --
Like hers, in pain or sorrow's hour
My hope and stay that Holy Power,

To whom, even 'mid delirium wild,
Her prayer consign'd her weeping child.
O sainted spirit, (if thy care
An earthly wanderer yet may share,)
Still in celestial dreams return
To bid faith's failing embers burn,
While yet unquench'd the smoking brand
By worldly passion's wasting hand!
Let fond remembrance oft restore

Each long-lost friend endear'd of yore,
And picture o'er the scenes where first
My life and loveliest hopes were nursed;
The heaths which once my fathers trod,
Amidst the wild to worship God;
The sacred Sabbath's mild repose;
The social evening's saintly close,
When ancient Zion's solemn song
Arose the lonely banks among;
The music of the mountain-rills;
The moonlight sleeping on the hills;
The Starry Scriptures of the sky
By God's own finger grav'd on high,
On heaven's expanded scroll,-- whose speech
To every tribe doth knowledge teach,
When silent Night unlocks the seals,
And to forgetful man reveals
The wonders of eternal might,
In living lines of glorious light.

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THE INFANT'S ADDRESS TO THE DEPARTING DAYLIGHT
(From "Henry Schultze, a Tale, the Savoyard with other Poems")

[The child on whom these verses were written, manifested peculiar pleasure in gazing on the sky as the daylight departed from it. He was generally carried to the window in the evening, and as the night closed in, he continued to express his dissatisfaction by a low complaining note; nor would he allow himself to be removed from his position while a gleam remained in the sky, though candles were introduced, and other means used for engaging his attention elsewhere.]

"Beautiful daylight, stay, O stay!
Nor fly from the world and me away,
To darken the skies so blue and so bright,
And take the green fields from my lonely sight.
No birds then will talk to me from the tall tree,
Nor flowers appear looking and laughing on me:
Strange voices I'll hear, strange faces I'll view,
But I can't talk with them, little birds, as with you;
I know not their language, their ways, and their looks,
Nor care for their candles, chairs, tables, and books.
Then, beautiful daylight, fly not yet,
Few suns have I ever seen rise or set,
And when each day and its pleasures are o'er,
I think they will never come back any more.
A stranger I am in this world of woe,
And have much of its wonders to mark and to know;
I want to see more of each new fairy scene,
To trace sounds and objects, and learn what they mean;
To gaze on the features of her, in whose breast
I am fed, and folded, and sung into rest,
Who kisses me softly, and calls me her dear;
And all the new friends who are kind to me here.
Stay then, sweet daylight, mine eyes to bless,
I know night little, and love it still less:
The place that I came from had nothing of shade,
In beauty and glory for ever array'd;
There, angel forms were smiling and singing,
And waving their wings in the light that was springing
From God's own face, like a fountain flowing
With rays sun and moon fail in bestowing.
I scarcely remember that world of bliss,
But I love what is brightest and pure'st in this;
And if upon one of those clouds I could be,
That have run to the verge of the western sky,

And there, in rosy companionship seated,
Look down on the sun from earth retreated,
If aloft in its bright fleecy folds I could lay me,
And call on the winds through the skies to convey me,
I'd ride round the globe, the perennial attendant
On daylight, wherever it shone most resplendent:
Over hills, over clouds, I would take my wild flight,
And bathe and revel in rivers of light:
The moon and the stars I would leave behind,
Nor stoop any object on earth to mind;
Unless for her baby dear mother should cry,
Then I'd glide down, and tell her how happy was I;
I'd kiss off her tears, and bid her good day,
And again on my travels away away!"
Sweet bird, thy suit it is vain to press,
The light regards not thy fond address
On glittering pinion away be hies,
To heed other wishes and light other skies;
The will of his God he goes to obey,
Nor at earthly bidding will go or stay.
A child of the light, sweet bud, thou art now,
Nor needest a veil for thy conscious brow:
No deeds thy tiny hands have done
Need fear the broad eye of the glaring sun;
And the pleasant and pure of this world of woe,
Is all thy delicate spirit can know.
But alas my baby, the day may appear
When the light shall be loathed as now it is dear;
When thy red rolling eye, that can weep no more,
The relief of night may in vain implore.
The billows and storms of this heart-breaking world
O'er each young illusion too soon may be hurl'd,
May wring thee, may wreck thee, till all is riven,
But the friendship of God, and the refuge of heaven.
Yet baby, my baby, if these shall be thine,
Thou wilt not want a spot where thy head may recline;
Thou wilt not want a light through this world of dismay,
To guide thee from danger and solace thy way.
The sweet 'Sun of Righteousness' never declines,
The light of the gospel eternally shines;
Adds zest to our joys, plucks the sting from our woes,
Lends peace to our life, and hope to its close.
This light, my son, be it thine to prize,
It ne'er shall withdraw from thy favor'd eyes;
Come joy, come sorrow, the same it will stay,
And shine more and more to the 'perfect day,'

Till grace shall be glory, and faith shall be sight,
And God, as at first, 'mid his suns of light,
Receive his homage of song and of love,
And thou be with him, for ever above.

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THE END