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## **THE WESLEYAN METHODIST MAGAZINE -- FEBRUARY 1823**

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01 -- BIOGRAPHY -- MEMOIR OF JOHN BROWNELL -- By Thomas Jackson (Continued)

During the earlier years of Mr. Brownell's ministry in the West Indies, the Wesleyan mission in those islands was but in its infancy; and many persons, actuated by merely secular principles and motives, regarded the instruction of the Negroes in the truths of Christianity as a hazardous experiment and viewed the men who were employed in this laudable undertaking with the greatest suspicion and alarm. In various places, therefore, the missionaries had to contend with the most determined opposition. The field which they were called to cultivate was very extensive. On every hand they saw multitudes of immortal beings perishing in ignorance and sin; and, in a climate unfriendly to European constitutions, they were often impelled, by zeal for the glory of God, and compassion for the souls of men, to exertions which nature was unable to sustain. Their wants, in many instances, were very imperfectly supplied; and, when laid upon the bed of sickness, they had few friends to alleviate their sorrows by sympathy and kind attention. The following paragraphs, extracted from Mr. Brownell's journal, and descriptive of his labors and sufferings, will be read with lively emotion by every pious and benevolent mind:

"Feb. 1796. -- I am now severely afflicted with the fever and ague, and for six or eight weeks have been so ill, as to be seldom able to go out of doors. During this time I have indeed had fellowship with Christ in his sufferings. My afflictions have been very great. I was far from home, a stranger in a wicked country, had few friends, and scarcely any money to procure the necessaries of life. Having no house, I frequently lay all night in the chapel, groaning under the pressure of pain and sickness, without a single attendant, or any kind of nourishment except cold water. However, time Father of Mercies has not forsaken me, but has comforted me in my distress, and at length raised up friends who minister to my necessities. O Lord, remember them for good! -- The society falling off, for want of the means of grace, I have been repeatedly compelled to preach before I was half recovered; nay, sometimes with the fever so strong upon me, that it was with difficulty I could stand in the pulpit."

These attempts to preach in the time of sickness, to which Mr. Brownell was prompted by the intense interest taken by him in the prosperity of God's cause, occasioned several relapses; so that, for the space of six months, he was unable to proceed with regularity in the labors of his mission. Supported, however, by the consolations of that religion, which he was so anxious to propagate among the sable objects of his charge, he says,

"I know not that during this time I was ever disposed to murmur, or once thought of quitting my station. As my days, so was my strength. The Lord gave me fortitude in the time of trial, and often caused me to rejoice in his love. May my lengthened life be devoted to his glory!"

In a letter addressed to Dr. Coke, dated Nevis, April 1, 1796, Mr. Brownell further says,

"Had it not been for the kindness of Mr. Frith, and of Mr. Washington's family, (who took me into the country, and paid me every degree of attention for six weeks), I had possibly been in my grave long ago. But I am far from repining at those afflictions. I have been educated nearly all my life in the school of adversity, and therefore her rugged face has become familiar to me. I bless God that I ever was sent to this place, to approve myself a Minister of Christ in hunger and thirst,

in sickness and health, in perils and dangers from various quarters. I am determined to spend and be spent in time Lord's service. Our society is, at present, in a flourishing condition."

Whether those persons, by whose instrumentality Mr. Brownell's life was prolonged, are themselves now living, I am unable to ascertain; but their affectionate attention to this afflicted and destitute Minister of the Lord Jesus shall not be forgotten by Him who hath said, "Whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41.) Christian missionaries are not always able to recompense their friends and benefactors: but those generous persons shall receive their reward at the resurrection of the just.

During his residence in the West Indies, Mr. Brownell experienced many signal interferences of divine providence. One of these, which occurred in the month of May, 1796, he thus describes:

"Yesterday, being at the estate of John Taylor, Esq., there fell in the afternoon a heavy shower of rain, accompanied by thunder and lightning. The Negroes took shelter in a wind-mill, the top of which was struck at the time by a large ball of fire. The destructive fluid shivered the neckbeam, descended among the terrified Negroes, killed two of them on the spot, and burnt, scorched, or wounded thirty more. It also penetrated into the dungeon, where was a small cask of gunpowder, and involved Mr. Taylor, his lady, and me, in the sulphureous flame. Had the gunpowder taken fire, we should in all probability, have lost our lives. The cries of the Negroes were dreadful beyond description; and it would have pierced the hardest heart to have seen many of them, to all appearance, dead with fear, and others who had been deprived of the use of their limbs. One of them was so severely burnt, that she afterwards died. The day after this melancholy occurrence, I buried the two men who were instantaneously killed, and then preached on the following impressive text of Scripture: 'At this also my heart trembleth, and is moved out of this place. Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend!' (Job xxxvii. 1-5.)

Three months after this remarkable preservation, Mr. Brownell writes:

"I am just recovered from a severe attack of fever. The pain in my head was almost insupportable. I felt resignation to the divine will, and was kept in peace. Many of those attacks are occasioned by riding on wet or damp evenings; by sleeping in the houses of the Negroes, sometimes without a bed; and by want of proper nourishment."

While Mr. Brownell was ready to faint under time burthen of sickness and hard labor, he load not infrequently to contend with riotous mobs, strongly resembling those by which Mr. Wesley and his courageous co-adjutors were assailed in this country in the earlier periods of Methodism. On the 20th of November, he says,

"The rioters, headed by -----, are become very troublesome. They interrupted me in preaching on the 17th of September; and threatened and swore in so shocking a manner, that we were obliged to discontinue that meeting. Not content with this outrage, they were resolved to proceed to other acts of violence. Accordingly, on the 12th instant, four of them came to the chapel in the evening, with a large quantity of squibs, to fire among the congregation. One of these was thrown into the chapel, and caused such confusion among the people assembled, and such horrible swearing among the rioters, as I had never witnessed before. On the next morning, while I was going to a magistrate to apply for protection, I was way-laid, grossly insulted, and severely beaten. The magistrate 'cared for none of these things;' and though I had sworn the peace against Mr. -----, he would not so much as require him to enter into any recognizances, till he was forced to it by the President. We afterwards addressed the Honorable Council, who heard us with patience, and redressed our grievances. Thus we obtained peace, and the designs of our enemies were frustrated. They threatened us with extermination; but this has been overruled to the further establishment of the mission.

The opposition which Mr. Brownell met with from "unreasonable and wicked men," neither led him to relax in his real and diligence, nor diverted his attention from the all-important subject of personal godliness. The pious and truly Christian feelings with which he contemplated the work in which he was engaged, and the success with which it pleased God to crown his zealous and faithful labors, are strikingly depicted in the following extract from his private journal:

"Jan. 27th, 1707. -- I have just passed my twenty-sixth year. Here I stand as on an eminence, and review my past life. What a scene presents itself to my mind! What mercies and blessings from God; what mistakes and defects in my own conduct; what temptations to evil from my own heart, from ether people, and from the Devil! What joys have I experienced, arising from the hope of future things; what mortification and despair, arising from disappointment! I have had many hair's-breadth escapes from the jaws of death; and many happy moments of delightful fellowship with my Saviour. Here, then, I will raise my Ebenezer: for hitherto the Lord hath helped me. O my God, still be my Guardian: preserve me from temptation: raise my drooping spirit: banish sorrow and dejection from my mind, and cheer me by the light of thy countenance!

"May, 1797. -- We have enlarged our chapel, by adding to it another wing. From this time the society began to flourish.

"July 23d, 1798. -- I was married to Miss Jane Cooper, of the Island of St. Kitt's. We afterwards went to Nevis, where the little society did everything in their power to render us happy.

"1799. -- This year we had a blessed revival of religion. The seed which had been sown in the name of the Lord, and watered with many prayers and tears, sprang up, and yielded a glorious harvest. Many joined our society, and, I trust, were added to the Lord.

"1800. -- The work of God continues to prosper. We have now a large and flourishing society, capable of supporting a missionary and his wife. All glory be to God! Many blessings and trials have I experienced in this island ; but now I must leave this loving and affectionate people.

"On the 1st of May, 1800, I entered upon my labors in the Island of St. Kitt's, with somewhat gloomy prospects. The chapel at Basseterre is in a very ruinous condition. The people are discontented; the society is in debt to the amount of £175; and there is no one to assist me in this extensive field of missionary exertion. My hands hang down, and my heart is ready to faint. But God hath promised to be my almighty helper.

"Feb. 5th, 1801. -- I am more than ever convinced, that a Minister ought to be fully devoted to God, and dead to human praise and censure, in order to his usefulness, and to his personal comfort. Today he is applauded, and elevated to the very skies; and tomorrow he is censured, insulted, and reckoned the worst of men. Help me, Lord, to cease from man, and faithfully to declare the whole truth as it is in Jesus."

The following extract from Mr. Brownell's journal contains a caution of the utmost importance to Christians in general, and especially to Christian Ministers. Even the best of men, in the confidence of private friendship, and of social intercourse, are in danger of animadverting upon the conduct of absent individuals, in a manner which they would find it difficult to reconcile either with the spirit of Christianity, or with those passages in the New Testament Scriptures which describe and inculcate our duty towards our neighbor. Happy are those who, like Mr. Brownell, seriously survey the conversations in which they have participated, and learn to be more watchful and circumspect, from the conscientious upbraidings of their own minds, before a habit of evil speaking be formed. But happier still are they who, from the commencement to the termination of their Christian course, by the grace of God, keep themselves so as to "offend not in tongue."

"Feb. 6. -- I rode to Old Road, and met with Brother John Taylor, from Nevis. We had a happy meeting at the chapel. After spending much time in conversation, I felt my mind somewhat uneasy. We ought to be cautious of speaking even the truth concerning the conduct of wicked men. It is best to leave them to God. No one was ever improved in his temper and conduct by railing against his neighbor. It is right to bear a public and decided testimony against sin, in all its forms; but not to name the offenders."

Mr. Brownell's prudence and discretion, as well as his Christian firmness, appear to great advantage in the following adventure, which is thus described by himself:

"March 10th. -- In the forenoon of this day, I received a letter from the late commander-in-chief, requesting me to attend him immediately at time council-room. On my appearance before him, an address was presented to me, purporting to be written by the General Conference in America, to time body of people called Methodists, requesting them to petition the Legislature for the abolition of the slave-trade. This address was signed by Dr. Coke, Mr. Asbury, and several others, inserted in the newspapers, and published in the form of hand-bills. The Council imagined that it had originated with the English conference, and by them had been transmitted to the conference in America; and desired to know whether I had received any orders to carry it into effect? I informed the council, that the English conference had no authority over the Methodist societies in the United States of America; and distinctly asserted, that I had received no instructions respecting the matter, and that the English conference had no desire or intention that their missionaries should interfere with the political affairs of the islands, our only design being to

bring the people to the knowledge of God. On the following day there appeared in one of the public papers, a vile letter, accusing the missionaries of seditious designs.

"Tuesday the 14th, I waited upon the late commander-in-chief in company with Mr. Shepley. We laid before him a considerable number of facts and arguments, to prove that we had not the slightest intention to interfere with the civil condition of the slaves. We were ready to attest upon oath, that we had never inculcated any doctrine tending to sedition; but uniformly exhorted "as many servants as are under the yoke to count their masters worthy of all honor, that the name of God and his doctrine be not blasphemed." That no principles contrary to these had been taught by us in any of the society-meetings, we stated to be manifest from this consideration; -- that great numbers of whites, or free people of color, who held slaves, were in religious connection with us, and attended those meetings, as well as the slaves; and yet such people, who would of course be tenacious of their own interests, so far from making any complaint against us, were anxious to prevail upon us to admit their slaves into society. We also pledged ourselves, that we would rather quit the colonies than disturb the public peace; and farther urged, that if these reasons were not satisfactory to the local government, the affair might be referred to the Duke of Portland, and an explanation required of the English conference. This proposal was acceded to, and here the business ended. I afterwards drew up a reply to the infamous letter which had been published against us. But the man who had given publicity to the unprincipled defamations of an adversary, had not the honor to print the vindication of the accused."

The following is an affecting record of human depravity, and of the power of divine grace. It is calculated to encourage the prayers and efforts of religious parents on behalf of their unconverted children: for the individual to whom it relates was the son of a pious mother.

"Nov. 1st. -- About a fortnight ago I called at a house in Old Road, to settle some business, and was informed that Mr. ----, the son of a member of our society, lay there very sick. He was brought up an overseer, lived in gross sin, and was extremely wicked. He was so much under the influence of passion, as sometimes to abstain from food for several days together. On such occasions he spent his time in smoking cigars, in drinking rum, in tormenting all around him, and in being tormented himself. God at length laid his hand upon him, and it was evident that he was hastening to the house appointed for all living. This, however, did not appear to give him any concern: and as his flesh and strength wasted away, he retained all his wonted aversion to religion. Thus we found him; while his pious mother lamented that she had brought forth such an enemy to God and goodness. After some conversation, in which he expressed his hope of recovery, we told him, that if he had no objection we would unite in prayer to God for him. He replied, apparently with deep contempt, that he had no objection to the prayers of any persons, whether they were whites, blacks, or yellows. We sung a hymn, and then prayed that God would not suffer him to die in his Sins, but convince him of his sinful and dangerous condition, and incline him to come to Jesus Christ, who was ready to receive and pardon him. In a few days I received a note, informing me, that a great change has taken place in him, and that he earnestly requested me to visit him again. Accordingly the next morning I set off from Basseterre, and met a gentleman on the road, who hastened me forward, saying, that Mr. ----- was dying, and calling for me. I found him indeed extremely weak, conversed with him a long time, set forth Jesus Christ as the only refuge from the wrath to come, and prayed earnestly to God for his salvation. He appeared to be deeply sensible of his sinful state, and that death was at hand; and therefore earnestly desired us to pray that God

would pardon all his sins, and prepare him for his removal to another world. In the afternoon I again commended his soul to the mercy of God, through the mediation of Jesus Christ, beseeching the divine Spirit to complete the work which he had begun."

When Mr. Brownell labored in the West Indies, the missionaries of different denominations used to meet together at stated times, that they might strengthen one another's hands in their arduous toil, by united councils and prayer. Of one of these social meetings he has given the following account. It is an encouraging circumstance, that the same spirit of unity and love, which actuated the minds of those excellent missionaries, upwards of twenty years ago, is exemplified by their successors of the present age, in every part of the world.

"On the 20th of November, the monthly meeting of the missionaries on this island, for increasing brotherly love, and forwarding the object of their mission, was hold at Palmetto-Point. There were present Mr. John Taylor, Mr. Robert Shepley, Mr. Nankval, the Bishop of London's missionary to the Negroes of this island, and myself. Our first inquiry was, what is the real state of our own souls, with regard to vital religion? In answer to this question, every one spoke with freedom and simplicity. Notwithstanding the severe temptations by which we had all been exercised, yet each declared that he had faith in Jesus Christ, had been preserved in the way of holiness by the grace of God, and was determined to spend and be spent in his service. The next inquiry was, What are the principal doctrines upon which we have expatiated in the regular course of our ministry, since our last meeting? The answers were, The fall of man, repentance towards God, faith in our Lord Jesus Christ, and holiness both of heart and life. The third question was, what can be further done to increase genuine religion in our societies? In reference to this we all resolved, to be more fully devoted to God ourselves; to preach the great truths of the gospel in the plainest manner; to meet as many of the classes as we can ourselves; and to continue our present plan of itinerancy."

Describing the labors of his mission, Mr. Brownell proceeds:--

"May 10th, 1802. -- I went on board a schooner for Nevis, and arrived safe after a short and pleasant passage. I afterwards agreed with a carpenter to build a new Chapel; and in the evening attended a Prayer-meeting, at which were present about forty whites, and many colored people. Their singing was very delightful. I also delivered an exhortation. It was a season of great spiritual profit.

"May 16th. -- I rode to Hog-Valley, and conducted the public worship at ten o'clock. I met the little society, and endeavored to form them into regular classes. The tears ran plentifully down their cheeks; and the heart of one poor aged Negro was so full, that she could scarcely speak. She seized hold of my hand, and continued for a long time to kiss it, till it was with difficulty that I could get it away. Her cry was, 'Glad for see massa again.' Great good will certainly be done in this part of the country I returned home about three o'clock, almost melted by the heat, and preached to a large congregation. The chapel being low, and scarcely any air in motion, I had like to have fainted during the service. After the preaching I met the society, and read to them part of a letter I had just received from Dr. Coke. It animated them exceedingly; and many a prayer did they offer up to God, for the prosperity of his work."

The following account of the conversion, the holy life, and the peaceful death of a Negro, will be read with lively interest by the friends of Christian missions. The elevation of this poor African from the guilt and misery of heathenism to the purity and comfort of true religion, and his triumphant entrance into the paradise of God, are worth all the mercy and toil which have been expended upon the West India mission, from its commencement to the present day.

"Having omitted at the proper time to insert in my journal an account of Cato Madan, I think it right in this place to relate some particulars concerning that remarkable Negro. Cato was one of those who received the Gospel soon after it was first preached at Cayon, but it was not till after the chapel was built at that place, that he manifested any particular work of grace upon his heart. He then became very attentive to the preachers, and as they generally lodged in the chapel, he would stay with them after the preaching till eleven or twelve o'clock, asking them questions, and conversing on the subject of religion. He now appeared to be convinced of sin; clear views of divine truth opened upon his mind; he was enabled to believe in Jesus Christ, to love him in sincerity, and to walk in his commandments with holy joy and delight. He began to assist in meeting the classes, learned to read and to write, watched over the people, took care of the children, and was acceptable to all. It pleased God, however, to cut him off in the prime of life, and the beginning of his usefulness. His manager, Dr D., was at a loss to find out his disorder, and labored much to save so useful a slave; but Cato said, 'The physic will do me no good: I am going home.' One of the class-leaders visiting him, found him so happy, that he stood amazed, having never conceived that God imparted such a degree of love, and peace, and joy, on this side of death; and he returned greatly instructed and refreshed. He was very anxious that all should come to the knowledge of God; and calling for one whom he had often exhorted in vain, he said, 'I have often warned you to forsake sin, and you would not: kneel down, and say after me, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."' The overseer of the estate to which Cato belonged, came in, and asked him if he knew him; Cato replied, 'Yes, you are my master. God bless you!' The overseer desired to know whether he had any request to make before he died; he replied, 'Only one: and that is, that I may be buried at the chapel.' Having obtained this request, he blessed them and died.

"I was administering the Lord's Supper at Old Road when I received a note, informing me of his death. I immediately rode to Basseterre, and from thence to Cayen; where I found a vast concourse of people assembled to attend the funeral. We proceeded in regular order near a mile to the chapel, two white overseers attending. We interred the corpse with great solemnity, and a deep and lasting impression was made on the minds of most of those who were present. Soon after, I preached a sermon on the occasion, and such was the effect of his sayings and death, that many turned to the Lord, and a revival of the work of God began, which continues to this day. I could not but reflect upon the difference between this poor Negro, who received a few pints of corn as a reward for his weekly toil, and his master in England. By means of the truly Christian experience and triumphant death of the Negro, many were turned to righteousness; and by the writings of his master, in defence of polygamy, many hundreds, if not thousands, in this part of this world, have been hardened in their unhallowed practices. To which of these two men, in the great day of final account, will God, the righteous Judge of all, say, Well done, good and faithful servant?"

(To be continued)

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02 -- MEMOIR OF THE LATE CAPTAIN TRIPP  
To the Editor of the Wesleyan-Methodist Magazine

The obituary of the Methodist Magazine, for March, 1821, contained a short account of the late excellent Captain Tripp, of the twenty-sixth regiment. I sincerely wished that some person, better qualified than myself, would undertake to present to the public a more extensive account of the deep piety and extraordinary spiritual attainments of that gentleman, during the short period of his Christian career. But having enjoyed the privilege of his society for nearly twelve months, and that of a regular monthly correspondence for another year, and being likewise favored by his brother, Mr. George Tripp, with the perusal of his private journal, and with the kind permission to make what use of it I might think proper, I have complied with the earnest solicitations of several very respectable gentlemen, in whose memory he will never die; and have engaged in the pleasing duty of selecting from his journal and letters the following particulars, the insertion of which will oblige many of your readers.

Francis Upton Tripp, Esq., late Captain in the twenty-sixth regiment of infantry, was born at Petworth in Sussex, Dec. 3, 1790. He was educated at the Royal Grammar-School of Guildford, in Surrey; and entered the army in 1807, as ensign in the sixty-seventh regiment, then at Alderney. His friends afterwards purchased for him a lieutenancy in the tenth regiment of Foot; in which Regiment he served many years in the Mediterranean, and formed part of the Anglo-Sicilian army which landed at Alicant, and acted, under the command of Sir John Murray and Lord William Bentinck, on the eastern coast of Spain. He returned home at the conclusion of the war in 1814; when his friends purchased for him a Captain's commission in the same regiment, from which he afterwards exchanged into the twenty-sixth regiment. From his first entrance into the army, he conciliated the regard of his brother-officers in general, and especially that of those who held superior commands in the places where he served. Indeed his character and conduct were so invariably amiable, as to gain him the respect of all who knew him. From a tract which he wrote, entitled, "Happiness attainable in this life, it appears, that he had been blessed with a religious education, and that from his youth he had been the subject of divine influences; but when he entered into the world, and associated with men whose desires and pursuits were carnal and earthly, his serious impressions were gradually effaced. In reference to this he writes as follows:

"With respect to my conduct, it was neither better nor worse than that of my neighbors. I endeavored to be guided by moral principles, and to be just in all my dealings. But in the various succession of my plans and pursuits, I never could find any pleasures to gratify the unbounded desires of the mind, to fill the great void which exists within, or to beguile many melancholy and tedious hours. I had ample opportunities of knowing the world, by mingling with different classes of society; and was thus able to discern the imperfections and failings of its various characters, and to form a pretty correct estimate of the happiness of men without religion. But I saw no remedy for this state of things, of which I gradually became more weary every day; especially as I could meet with none who professed any enjoyments superior to my own. Thus twenty-seven years of my life passed away, without my knowing the power and comfort of religion. A good education had taught me the propriety (and the conviction ever continued with me) of worshipping God in sincerity; but, unfortunately for me, this was not fashionable; and, through the fear of man, I was led astray, and followed the example of others older than myself, and my superiors in the world;

having no idea that my want of true religion would explain my occasional uneasiness. But because the Lord's mercy failed not, I was spared during this period of ignorance and self-delusion."

In the Spring of the year 1817, Captain Tripp was providentially brought into the way of hearing the truth at Gibraltar. A gentleman, well known in the twenty-sixth regiment as a decidedly pious character, invited him, one Sunday morning, to accompany him to the Methodist Chapel. He was much surprised, and replied, "What will they think of us? -- However, I have no great objection to go for once." Of this circumstance, and of his conversion to God, in which it happily terminated, Captain Tripp gives the following interesting narrative.

"On that Sunday, God, in his mercy, visited my soul. When I saw the minister, and heard him preach, the word came with power to my heart. I could with difficulty contain myself; and thought that all in the Chapel were looking at me. Such, however, were the impressions made on my mind, that I was fully convinced of the necessity of a change of heart, and that the way of the cross was the only way to enjoy real happiness in this life, and to insure eternal felicity. After service, the subjects of our conversation were the sermon we had heard, the impressive manner of the preacher, the simplicity of his doctrine, and the importance of the truths delivered; and we came to this conclusion, that he alone is the happy man, who fears God and keeps his commandments. On the following Sunday, Mr. C. invited me to go with him again. I replied that if I went I should be called a Methodist, a name to which much contempt was attached; and as my family were all members of the established church, I did not think it proper to attend the Methodist chapel. Thus I stifled conviction, and hardened my heart against the Lord. However, my friend soon after again requested me to go with him to the chapel. I at last consented, and went; and with such power did the word of God come to my soul, that I then resolved that 'this people should be my people,' ignominious as they were considered by the circle of my friends and acquaintance, and that 'their God should be my God.' In the beginning of the following year, I determined, by God's blessing, to cast my lot among the Methodists, to devote myself a living sacrifice to the Lord, and earnestly in work out my salvation with fear and trembling. Natural timidity, internal strife, and fears of the world, occasionally rendered my acts of duty, in my new way of life, painful to me; but strength was given me, according to the day of trial; and having resolved to give my whole heart to God in Christ, and used the means which my Bible pointed out, the divine blessing attended my endeavors. Mountains of apparent difficulties and imaginary fears vanished. I found myself, in about three or four months, walking in ways of pleasantness, and had peace and joy in believing. My soul was at length filled, and perfectly satisfied; and the great end of life, which before had appeared to me a perfect riddle, was now clearly unfolded. Though I know not time exact time when I passed from a state of nature to a state of grace, from a state of darkness to a state of light, yet I felt that I had experienced the new birth; I had a sense of the remission of my sins, and enjoyed a happiness which I did not formerly think to be possible, and of which I had not the least expectation. During this period, I had some hard struggles with worldly interest, fleshly reasonings, the maxims of fashion, and the opinions and conduct of friends whom I much esteemed. But I reflected, that if I rendered implicit obedience to the commands of God, he would assuredly make me a conqueror over all; and I have found him ever faithful to his word. The headings of providence, whether in reference to religious or civil exercises, when pursued with an entire and implicit faith in my Saviour, have always been followed by a corresponding degree of spiritual growth and blessing."

In the account given by Captain Tripp of the means which led to his conversion, we see an instance of the blessed results which may arise from an affectionate concern for the eternal interests of our friends. A kind and persevering solicitation to attend a ministry, by which the truth as it is in Jesus was faithfully preached, at last prevailed; and Mr. C. had the unspeakable pleasure of beholding his friend, not a nominal professor, but a Brother in Christ, walking in all the commandments of the Lord blameless. O that every disciple of our Lord may be encouraged to "go and do likewise."

Of the reality and magnitude of the charge which had been divinely accomplished in Captain Tripp, the following extracts will afford satisfactory indications:

"For some months, my kind and gracious Master has given me constant peace and joy in believing. How easy are his heavenly commandments, when the Spirit of God witnessed with our spirit that we are his children. Filial love, and reverential fear, can do all things. This I speak from experience. My heart is enlarged to go to the house of the Lord. Though many private devotions are answered with the smiles of my God, yet I have found greater tokens of his approbation and favor in the public means of grace. I can truly say, that it is my meat and drink to do my heavenly Father's will. I can pray for my enemies with delight. O, what happiness is this! The life I now live in the flesh, I live by the faith of the Son of God. I find that I can do all things through Christ strengthening me. I cannot look back on former years without lamentation, when I consider of how much happiness I have deprived myself, by parlaying with sin and the world so long. But mercy, infinite mercy, has found me out; and I am saved by grace. I find it necessary to be constantly on the watch tower of faith, hope, and love; and constantly depending on my Saviour, I am enabled to begin, continue, and end all my prayers with 'Thy will be done.' It is my earnest desire to be fully transformed into his holy likeness, so that whatever I eat or drink, I may do all to his glory. I count all things dross for the knowledge of Christ my Saviour. O may I be a living sacrifice to him who has redeemed my soul! All my happiness is bound up in his glory. O the wonderful effects of grace! humility has now superseded pride, which concealed itself in my heart, in so many ways, for several years. I now feel a pleasure in sitting at the lowest disciple's feet, to bear the wisdom of God, and to witness the triumphs of grace. The more eminent time piety of his saints, time more strongly and spontaneously is the love attracted towards them."

A deep conviction of the great realities of a future world, and of the absolute necessity of personal holiness, confirmed Captain Tripp in his resolution to imitate the choice of Moses, who preferred "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was not long before an opportunity of evincing his decision of character occurred. Before his conversion, such was the attractive influence of his amiable disposition, and unassuming manners, that his society was courted by a large circle of acquaintance. This was likely to be a source of great temptation, and a hindrance to his spiritual progress; but the event proved, that the grace of Christ was sufficient for him. After he had made a full surrender of himself to God, he received a card of invitation, from a gentleman of high rank, to dine with a large party. In the station of life in which Captain Tripp moved, this was a close trial of his faith and that he might be steadfast and unmoveable, he did not depend upon his own strength, but earnestly prayed for grace and guidance from above. This prayer was heard. He wrote a card, candidly avowing, that having lately seen the evil of his ways, he had resolved on leading a new life, and therefore declined the honor of joining the intended party. Although he thus openly acknowledged

his adherence to the cross of Christ, yet his mind was much exercised with the apprehension of having given offence. But, at this time of painful feeling, he proved that they who trust in the Lord shall never be confounded; for when that gentleman afterwards met Captain Tripp, he behaved to him with his usual kindness and attention.

Captain Tripp was of a delicate constitution which frequently reminded him that the foundation of his earthly tabernacle was laid in the dust; yet, a sure trust and confidence in his Redeemer enabled him to rejoice in the prospect of eternity. In his diary he thus expresses himself on that subject:

"Death does not terrify me. This is the result, not of a presumptuous confidence, but of a humble and sure trust in my Saviour, that He will carry me triumphantly to the mansions prepared for all those who love his appearing."

During the summer-months, it is customary at Gibraltar for some of the regiments stationed there to encamp on the Neutral Ground; a part of the isthmus which unites the Rock to Spain, and which separates the Bay of Gibraltar from the Mediterranean Sea. In the summer of 1818, the twenty-sixth regiment formed a part of the troops selected. At this period, Captain Tripp's mind was considerably exercised: the Garrison-Gates being locked at sun-set, he was deprived of the opportunities of assembling with the people of God, which were by him so highly prized. He earnestly prayed for preserving grace; and, whilst thus engaged, derived much encouragement from the scriptures, especially from the following passage: "For truly my words shall not be false: he that is perfect in knowledge is with thee. Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom." (Job xxxvi. 4,5.) In the course of these months of encampment his mind was frequently grieved on account of those around him, who spent their precious time in vacancy and idleness; while any one who attempted to speak to them of divine enjoyments was likely to be considered as a dreamer of tales. In this solitary situation he could say with the Psalmist, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!" In his diary he strongly expresses his fervent desires on their behalf, that God would convert them from the error of their ways, and bring them to the knowledge of Christ as their Saviour. The following extracts afford a specimen of his feelings at this period:

"Here I am, in solitary meditation on the wondrous goodness of God my Saviour, with no companion to cheer or stimulate me. Yet I am not alone: there is One who smiles on his that, like a sparrow, sits solitarily on the house-top. If the sacrifice of all I have, and all I am, would be instrumental in saving poor sinners, I think, by God's blessing, I could make that sacrifice; for I know that eternal joy, or eternal torment, must be the portion of all. I adore thee, O Lord, for giving me to understand and experience the things belonging to my peace.

"I now read the Psalms of David with delight. Their fervent strains of adoration and praise attune my soul for similar exercises. The Lord wonderfully manifests to me his gracious approbation, and blesses me in all I do. His free grace has gently led me on to fuller light. Time immensity and omnipotence of time eternal and glorious Lord God, Father, Son, and Holy Ghost, I reverence and admire, with filial fear and trembling; feeling that I am an utterly unworthy and sinful worm of the earth. But it has pleased this great Being, in his unspeakable condescension and love, that I should worship him in the beauty of holiness, and should be permitted to tell all wants

to him, as my heavenly Father and best Friend. O! how altogether lovely and gracious is the character of the divine Majesty! On this day, while worshipping with his people, so great was the effusion of the Holy Spirit, that I was quite overcome; and my heart was melted in an extraordinary degree, more than I ever before experienced. How beautiful do holiness, righteousness, and purity, appear to my mind!

During the period of the encampment, before alluded to, the Rev. Thomas Davis, the Wesleyan missionary at that time stationed at Gibraltar, (who, under the blessing of God, had been made the instrument of Captain Tripp's conversion,) preached to the soldiers on the Neutral Ground; and his word was made the power of God to the salvation of many, particularly in the twenty-sixth regiment. Indeed Mr. Davis' general ministry was rendered exceedingly useful in the Garrison; and, by that means, in connection with the singular piety and uniform conduct of Captain Tripp, and of a brother-officer, a most favorable change took place in the circumstances of the Methodist society on the Rock.

In October, he returned to the Garrison. His mind was under a very heavenly influence; he devoutly praised God for the spiritual blessings which he had received whilst in camp; and observed, that the months so spent were the happiest he had ever enjoyed.

Captain Tripp possessed a very strong mind, enriched with various and useful knowledge; but after he embraced religion, it might be said of him, that he was "a man of one book." The Bible was his constant companion. And he bears this testimony to the happy effects of his regular and careful perusal of it: "Great and powerful consolations do I receive from the blessed scriptures."

At the close of the year 1818, we find him still rejoicing in God, humbly depending on his all-sufficient Saviour, and ardently desirous to promote the salvation of others, especially of his beloved relatives and friends. On the third of December he writes as follows:

"This day I am twenty-eight years of age; but, alas! I am only in the first year (not yet completed) of my spiritual life. Praised be the Father of Lights, my soul keeps its heavenly course; my joy is truly blissful, though silent and calm; my conscience is happy, and free from any condemnation. Yet the warfare is constant; but it appears to me, that in trials and exercises my heart is warmer, and more alive to God, than when I am living with the apparently greater helps of external quiet and ease. In these more promising circumstances, I have found it harder work to maintain the spirit of religion. Nothing but sin and misery can I claim: all the rest belongs to God. The good I do (and, alas, how little is it!) is not mine; and I only love God, because he first loved me. What can I say, when I contemplate so natural astonishing mercy and love! Glory be to God in the highest! In dependence on thine almighty grace, I could exclaim, 'Now, Lord, let thy servant depart in peace; for mine eyes have seen thy salvation.' At all times, and in all places, does the peace of God rest upon me; and his love being now shed abroad in my heart, I love every soul of man. Thanks be to God, for putting it into my mind to endeavor to make known this immensity of love to my dear friends in England, and to testify the truth of his promises to those around me."

(To be continued)

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### 03 -- DIVINITY -- ON GODLINESS AND HOLINESS

Extracted from John Goodwin's *divine Authority of the Scriptures Asserted*, pp. 85-87.  
Edit. 1648.

Godliness is a heavenly impression, or propension in the soul, which inclines it, in all the motions and tendencies of it, towards God; to cause it to remember God, and his glory, in all the workings thereof; and to order these in a regular and due proportion thereunto. As we see there is a natural quality of heaviness in a stone, and in all other heavy bodies, "which directs them in a straight line to the centre of the earth; and [as] there is a contrary impression of lightness in fire, whose property is to carry this body towards the circumference; so there is in some souls, a gracious propension, which makes them lean God-wards, and in their actions look towards Him and His glory. This propension or inclination we, with the scriptures, call Godliness.

That Godliness is a disposition distinct from Holiness, in the nature, though not in the subjects of it, appears, (1.) In that Holiness is often ascribed to God; but Godliness is no where attributed to him. He is often said to be Holy, but never said to be Godly. It is true, there is a disposition in God, which inclines him in all his actions to comply with himself, and with his own glory, as well as with the good of the creature; as there is in godly men, besides that principle of godliness we speak of, an impression which inclines them to comport with their own blessedness; but as this disposition in men would very improperly be called manliness, so neither doth the Holy Ghost take any pleasure to call the disposition in God we speak of, by the name of godliness, but rather chooseth to express it some other way. Now, if it were altogether the same thing with Holiness, there can hardly any reason be given, why Holiness should be so frequently ascribed to God, and Godliness not at all. (2.) That there is a difference between them, appears by this; That they are enjoined by the Holy Ghost as two several graces. "Seeing then," saith the Apostle Peter, "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." So that holiness of conversation, and Godliness, or godliness of conversation, are two distinct things: otherwise we must say, that the Holy Ghost, in the same sentence, exhorts twice to the same thing; and that in difference of words, as if there were two: which, I suppose, cannot be showed in all the Scripture besides.

The difference between the two sister graces, Godliness and Holiness, may be thus conceived. Holiness, in the more proper acceptance of the word, is a gracious disposition, inclining the heart to actions eminently just, with a real abhorrency of whatsoever is sinful. Godliness is a disposition which inclines the soul to act for God, and to make the advancement of his glory the supreme end of [its] actions. Holiness may be compared to the brightness which is in gold; godliness, to that weightiness in it, which carries it toward the centre. Holiness respects the nature and quality of the action, and engageth to a serious and zealous rectitude in these: Godliness respects the end of the action, and carries the agent in his intentions upon God. So that though their natures differ, they are never divided in their subject; but wheresoever the one is, the other must needs be. God never stirs up the hearts of men truly to embrace ways that are excellent, but he stirs them up to make his glory the sovereign end of them. Yea, he seldom or never stirs up men effectually to desire such ways, but he doth it by putting the propension of Godliness into them.

When we find a desire to act for God, and his glory, then, and seldom or never till then, will men bethink themselves to purpose, of doing things that are excellent indeed.

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#### 04 -- EXTRACTS FROM A SERMON

Preached in the Cathedral Church of Cashel, Sept. 26, 1822, at the Primary Visitation of the Archbishop of Cashel:"

By Archdeacon Jebb

[The sermon, from which these Extracts are taken, has not been printed for sale; but having been favored by a friend with the perusal of a copy, we have selected the following passages, which, we think, may be read with advantage by Ministers of all denominations. The text is, I Tim. iv. 15. -- Editor]

"The words of our text, when examined, as all detached portions of Scripture ought to be examined, with reference to their original context, afford a two-fold division. In the twelfth verse, St. Paul exhorts his son Timothy to be 'an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;' here are all the personal virtues of a Christian Minister. In the thirteenth verse, the apostle enjoins the bishop, 'to give attendance to reading, to exhortation, to doctrine;' here are the learning, the studies, the professional employments of a Christian minister. In the fifteenth verse, that which I have chosen for my text, the sacred writer enforces, by a two-fold reference, his preceding exhortations; 'Meditate upon these things; give thyself wholly to them: 'that is, meditate on the virtues of a Christian man; give thyself wholly to the studies and duties of a Christian minister. He then urges the moral necessity for this meditation, and for this devotedness, in words more correctly rendered in the margin, than in the text, of our English Bible: 'that thy proficiency may be manifest in all things;' in all the requisites of a Christian Pastor; in every quality of personal goodness, and in every branch of ministerial usefulness. And, as it were, to fix the two-fold bearing of this weighty precept, the Apostle yet more definitely repeats it, in the verse which immediately follows: 'Take heed unto thyself, and unto the doctrine; continue in them; for, in doing thus, thou shalt both save thyself, and them that hear thee:' that is, Take heed unto thyself; for, in so doing, thou shalt save thyself: take heed unto the doctrine; for, in so doing, thou shalt save them that hear thee.

"I. The last words of the text are the first to be considered; for they express the proper end of our exertions; that which, though last in the order of attainment, is first in the order of conception; that which, if it be not justly apprehended at the beginning, will rarely be attained in the progress, of our ministration. Art thou, then, a Minister of Christ? Behold the mark at which thou must aim, that thy proficiency may be manifest in all things; not in this or that particular branch of thy profession, but in all the meditations; all the studies, all the more active duties, to which thou hast been called; so that, in word, in conversation, in charity, in spirit, in faith, in purity, in learning, in exhortation, in doctrine, thou mayest exemplify the completeness of the Christian ministry.

"Nor should this notion of completeness be alarming to any faithful minister of Christ. Various talents, and various opportunities, of necessity imply a variety of attainment. It is not requisite, it is not possible, that all should reach the same standard, or that any should excel in every department. In our day, as in that of the Apostle, there are diversities of gifts, diversities of administrations, diversities of operative powers. In the one body of the church, there are many members; and each member has its distinct and appropriate office: the foot cannot be expected to discharge the functions of the ear, nor the hand of the eye; and each member of the Christian ministry will, at the last day, be responsible only for the talent committed to his charge. But admitting, as we must thankfully admit, these varieties both of pursuit and attainment, we should still be mindful, that there are certain leading qualifications and characteristics, which must be found in all Christian ministers; that we must, each of us, be watchful in all these things; that we must, each of us, make full proof of our ministry in all its integral departments. Every clergyman is called, is set apart, is bound, has promised at the altar of his God, to be a man of thoughtfulness, a man of prayer, a man of reading, a man separated from the study of the world and the flesh, a man of all faithful diligence, in all the relations which he hears, and all the duties which he owes, to the flock of Christ; applying himself wholly to this one thing, and drawing all his cares and studies this way. This is the completeness toward which we must aspire; and this, be it observed, demands no extra-ordinary gifts, no splendor of abilities, no accumulation of accomplishments. Let there only be an honest and good heart, let there only be a due sense of our own weakness, and an earnest desire of will and ability, of strength and power from on high, -- and then, by the assistance of God's Holy Spirit, that will be effected for us, and within us, which we never can effect for ourselves. Whether these be our dispositions, and these our desires, it is, indeed, important and indispensable that we should satisfactorily ascertain; and, in order to this ascertainment, I have, at the present, but one easy and simple criterion to propose. There is one talent, which we all equally possess, The talent of time. Let us each ask our own hearts, how do we employ this talent? The answer will enable us to determine, how far we possess the dispositions and desires belonging to our holy calling; how far we may hope to exemplify, in our lives conversation, the completeness of the Christian ministry.

"II. The first great requisite toward this completeness is, that we meditate on all the moral and spiritual excellencies of the Christian character: 'Meditate,' says the Apostle, 'upon these things.'

"The verb *meletaw*, which, from the want of a more adequate representative, we render by the English verb to meditate, has a very comprehensive meaning. Among rhetoricians, it includes all the previous discipline, study, examination of the subject, invention of topics, provision of materials, distribution of arguments, selection and arrangement of words, in short, all the kinds and degrees of preparation which the orator employs, that he may be qualified to plead with ability and success. In military affairs, and agonistic games, it embraces the scientific training, the study of tactics both in theory and practice, the habituation both of mind and body to endurance of fatigue, the performance of all manly and warlike exercises in time of peace, the indispensable though mimic conflicts of countrymen with countrymen, and friends with friends, in order, when the real conflict shall arrive, to a vigorous opposition of the foe or the rival, in the arena or the field. And with moral writers, both profane and sacred, it has a meaning quite analogous to the former two: it denotes that thoughtful investigation of goodness and virtue, which flows from a heart-felt interest in the subject, and which issues in uniform, consistent, and exemplary practice; the forecasting,



also, of probable or possible contingencies, which may bring our virtue into trial; the habitual comparison of means with ends, of our duties with our powers; the frequent resolution of human obligation at large, and of our own special obligations in particular, into their several parts and degrees, with respect to our God, our neighbor, and ourselves; the continued moral recollection of the several relations in which we stand, that there may, so far as possible, be no excess, and no defect, in our dealings and communications with our fellow-men: these are a few, and but a few ingredients of that complicated and important exercise, which moralists have been need to express by the word meletaw, and which, in its highest meaning, and to its utmost extent, the apostle was desirous to impress upon his own son in the faith, as indispensable is a minister and steward of the mysteries of God.

"The practical meditation thus inculcated is, to the height of their ability, the duty of all Christian men; and he who practices it the most and best, will find himself, in consequence, the wisest and most happy. But it is, in a peculiar and paramount degree, the duty of all Christian Ministers. For they are to watch, and give account, not only for their own souls, but for the souls of others. Ordinary men may meditate, and by meditating may forecast, within a narrow compass, the whole circle of their own duty. But the Clergyman has need to be prepared for all the contingencies that may happen to all men. His range of necessary thought is co-extended with the wants, the weaknesses, the pursuits, time occupations, the doubts, the difficulties, the perversities, the scruples, of the whole flock of Christ. He is not at liberty to account any one human concern foreign from his affection and his care. With him it rests to warn the unruly, to comfort the feeble-minded, to support the weak, and be patient unto all. These offices, which angels might convert, to us it is given to fulfil; and we shall find it utterly impracticable to fulfil them, I will not say as we ought, but to discharge them in any tolerable degree, without constant meditation. And a very important branch of this meditation is most devout and fervent prayer for the preventing and assisting grace of God's Holy Spirit.

III. The second great requisite for the completeness of our ministry, is, that we devote ourselves entirely to the proper studies and pursuits of our calling:., Give thyself wholly to these things.'

"The things here meant by the Apostle, he had just before enumerated:., Give attendance to reading, to exhortation, to doctrine.' Is this enumeration are included, first, time appropriate studies, then, the more active pursuits, of a Christian pastor; the former, briefly summed up in time single word reading; the latter, subdivided into its two principal branches, exhortation and doctrine, that is, private admonition, and public instruction.

"Here, then, we have placed before us the two modes of employing our time, which are to go hand in hand, through the whole of our professional career, from its commencement to its close: first, the reading of the Holy scriptures, and the prosecution of such studies as help to the knowledge of time same; secondly, the ministry of the doctrine, the sacraments, and the discipline of Christ, together with public and private monitions and exhortations, both to time sick and whole within our cures, as need shall require, and occasion shall be given. In stating this division of our labors, I the more willingly adopt the venerable language of our ordination service, in order to remind myself, and to remind you, my reverend brethren, that, in the face of the Church, and in the presence of God, we have solemnly promised, thus to study, and thus to minister, a never ceasing

our labor, our care, and diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as are, or shall be, committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there be no place left among us, either for error in religion, or for viciousness in life.

"I am aware, indeed, that some of our profession hold the opinion, or, at least, act as though they held the opinion, that professional studies are to cease with the period of our admission into holy orders, and that, thenceforward, it is requisite only to perform the more active duties; that, in fact, the performance of these duties is incompatible with a life of studious application; and that a clergyman is at liberty to read little, provided he works much. Not such, however, was the opinion of St. Paul: for we find him exhorting Timothy not only to read, but to read with persevering diligence; Timothy, who had received, in a miraculous manner, the gifts of the Spirit. Not such is the dictate of common sense: for how, at the unripe age of admission into orders, can a stripling fully understand those oracles of God, in the interpretation of which, the wisest and most learned, at the close of a long, laborious life, have felt and confessed themselves to be as little children? Not such is the testimony of experience: for who have been the most exemplary, the most indefatigable, of our parish-priests? Who, but our hookers, our Hammonds, our Pococks, our Beveridges, and our Bulls? -- Men, of whom it has been truly said, that their speculative knowledge, which gave light to the most dark and difficult subjects, was eclipsed by the more dazzling lustre of their practice: men, who came forth from the recesses of their well-stored libraries, and from the devout retirement of their closets, like angels on missions of mercy, conveying light, and love, and consolation, to the cottages of the poor, to the chambers of the aged and decrepit, to the bedsides of the sick and dying, to the tender conscience, the wounded spirit, the broken and the contrite heart. Be these, then, our models; and we shall come to know, and rest assured, that the calling of a Christian minister is not merely to work much, but to work well; not merely to exercise the body in a routine of outward services, but to come into the scene of action, with a full mind, and a purified heart; a mind, stored with solid, edifying knowledge; a heart, purified through prayer, and through the word of God.

"In our pastoral duties, then, we must be sustained by the fruits of studious application; in our studies we must be animated by the home-felt consciousness, of striving, at least, to cure the souls entrusted to our charge. These two, God hath joined together; and let no minister of God presume to put them asunder. In his pastoral visits, an ignorant Clergyman can but drag his inutility from house to house. In his learned researches, a careless parish minister can but offer incense to his own vanity and pride. The former is, at best, a most unprofitable servant. The latter, it most be feared, is a sacrilegious priest, who desecrates with strange fire the altar of our God.'

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## 05 -- REMARKS ON THE SOVEREIGNTY OF GOD IN REFERENCE TO THE ENJOYMENTS OF BELIEVERS

(From the Rev. Henry F. Burder's "Discourses on the Scripture-Character of God:"  
London, 1822: pp. 152-154.)

There are Christians, and there are Christian Teachers, who entertain some views of the divine Sovereignty, which appear to have a very discouraging aspect on the spiritual enjoyments of believers. They conceive, that in the administration of the kingdom of grace, God, by a pure act of Sovereignty, frequently withdraws from his people the light of his countenance, and suspends the joys of his salvation, when no cause of that withdrawalment, or of that suspension, is to be found on their part. To my mind, these ideas appear to be unworthy of the divine character, and irreconcilable with the tenor both of the promises of divine influence, and of the injunctions to rejoice without ceasing in the Lord. On this point, my views precisely coincide with those of a valued and enlightened friend, whose words I will take the liberty to adopt: [1] "If we are destitute of Christian comfort and joy, it is, I think, of essential importance, to have the conviction deeply impressed upon our minds, that the cause is in ourselves, -- entirely in ourselves. It is not God that withdraws from us; but we that withdraw from God. When we have withdrawn, indeed, and, by our backsliding, deprived ourselves of the 'joy of the Lord,' and of the 'light of his countenance,' he may make us to feel our folly and our sin, by refraining, for a time, from restoring it. But still, let us remember, that the cause is in us; and that, in every instance in which the effect does not arise from bodily or mental disorder, the cause is, in its nature, criminal. The manner in which some have spoken and written respecting the want of religious comfort, as arising from the sovereign hiding of God's countenance, while I am satisfied that it is not, at least in general, their intention, to deny that there is a cause, and that that cause is sin in us, has yet frequently appeared to me too much calculated to produce and to foster an impression of a different kind; to lead us, when in this situation, or when we see others in it, to look upon ourselves, or on our fellow-professors, rather as tried in the course of divine providence, than as decidedly 'sinning against our own souls;' and thus, in either case, to pity, rather than to condemn."

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#### 06 -- MISCELLANEOUS COMMUNICATIONS -- ILLUSTRATIONS OF SOME PASSAGES IN THE SIXTEENTH AND SEVENTEENTH CHAPTERS OF ST. JOHN'S GOSPEL

For the Wesleyan-Methodist Magazine

There are certain shades of meaning in words used nearly as synonymous, which, if unnoticed by a Translator, may considerably obscure what is otherwise a very literal rendering. -- This remark I think particularly applicable to the sixteenth and seventeenth chapters of St. John's Gospel. In the original the words indiscriminately rendered to pray and to ask, have a speciality of distinction well worthy of notice. The word always (except in two instances) used by our Lord, when addressing his heavenly FATHER, by the Evangelist when recording that circumstance, is not which may properly be translated to request; whereas another word is uniformly, through all the Gospels, employed for the prayers of the Disciples. In the Prayer in Gethsemane the attitude is prostration, and the word for prayer that which denotes earnest supplication. But at all other times the language is not that of a supplicant, but of one to whom all things were already given.[2] This distinction may help to obviate my misconception of our Lord's words, when he says, "I pray not for the world." The requests which he was then presenting, as the High Priest preparatory to offering the great Atonement were first for himself; -- then for the Priestly family his Apostles, that they might be "consecrated for the truth," as bearers of the light of the world; -- and then for the Jewish Church, which should be gathered and formed through their word that they might thus be

honored to bless all the families of the earth, and " that the world" (the Gentiles) may believe that thou hast sent me." It is well known that on the great day of the Levitical atonement, the High Priest offered a prayer over his own sacrifice; first for himself; then for the Priests the family of Aaron, and lastly for the people. Our Lord, doubtless, by praying in the same manner, in the presence of his Disciples, gave them to understand that he was the expected High Priest, "after the order of MELCHISEDEC," "a Priest upon his throne;" and this, duly attended to, would have prepared them for the solemn scene which followed.

In the 23d verse of the sixteenth chapter of St. John, the ambiguity would be removed, if the distinction of the words in the original were preserved; whereas they are indiscriminately rendered to ask. The verses are also ill divided; the sense would be plainer, if thus given:-- "I will see you again, and your heart shall rejoice: and in that day ye shall (need to) ask me nothing; all your present difficulties will be removed. And, what is still more, I give you the fullest assurance that whatever ye shall request of the Father, in my name, he will give it you. Hitherto ye have asked, or prayed for, nothing in my name." -- The first clause in the 23d verse ought not to have been united with what follows, but either made a separate verse, or united with ver. 22. -- It has been too often ignorantly pleaded as a prohibition to address any petition to our Lord; though it is certain "all power," with its administration, "is given into his band." (Matt. xxviii. 18; John xiii. 3, I Cor. xii. 6.)

The attentive reader of the Greek Testament will discern a beauty in the separate application of the words heroto and haiteo, which may be preserved in other translations I have not now an opportunity of examining; having only a Latin one, which very properly renders John xvi. 23, 26, "Et illo die me non interrogabitis quicquam:-- quaequae petieritis a Petre in nomine meo, dabit vobis. -- Illo die in nomine meo petetis: et non dico vobis me rogaturum Patrem pro vobis." And, in the seventeenth chapter, the word used by our Lord in verses 9 and 20, is rogo, as also in chapter xiv. 16, "rogabo Patrem;" while in the prayer of the Disciples, in verses 13 and 14, the term is petieritis. -- C. L.

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## 07 -- LETTER ON THE INWARD CALL TO THE CHRISTIAN MINISTRY

[The reason for publishing this article, although its author was obviously unacquainted with the experience of entire sanctification, may be explained below by the editor's remarks prefacing the article -- DVM]

[The following observations were published in the year 1758, under the title of "A letter from a Clergyman concerning the First Question in the Office for the Ordaining of Deacons: viz. 'Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?'" -- We reprint this letter, (although it does not, by any means, contain a full or complete discussion of the important question to which it refers,) because we think that it treats one branch of a very interesting subject with great candor and seriousness, and affords useful hints for self-examination, both to those who are actually employed in the Christian Ministry, and to such as are contemplating a speedy introduction to its sacred engagements. Editor.]

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Dear Sir,

I knew not how I could so effectually give you my sentiments upon that interesting matter to us both, the inward call to the ministry, as by bringing my heart under examination upon it, and communicating to you what I found the real state of my case. Yourself will find, I doubt not, a good end answered by pursuing the same course. And I cannot but wish that all my brethren might at proper times engage in the like inquiry.

Concerning my outward commission there is no question; having been regularly ordained a minister in the Church of England. But concerning the being inwardly moved by the Holy Ghost to take upon me this ministry, I should inquire, wherein the inward special call to the ministry doth consist.

For determining this, besides considering the case of the great preachers in the Old and New Testament, it is evident to me from the reason of the thing, 1. That those who are inwardly called to the ministry should be led particularly to attend to, and observe, the necessities of the people about them. 2. That seeing the want there is of it, they should be effectually inclined to preach God's most holy Word to them. 3. That the sole end they have in view, should be the glory of God in preaching his word for the recovery and salvation of their neighbors, or of others, wheresoever providence shall call them. And, 4, That they should be so determined for this work, as not to be deterred from it, by any apprehension of danger, want, or reproach, foreseen and expected in general.

A disposition for the work of the ministry, circumstanced in this manner, is plainly needful for the the undertaking and discharge of the ministerial office. And whoever knows his own corrupted heart, and the distastefulness of the word of God to a gainsaying and sin-loving world, will readily ascribe such a disposition to the Holy Ghost.

Here then the matter lies before me. And it behooves me to make diligent search. The point is of the last importance, not only to my own soul, but to the souls of others, as well as to the honor of God. I desire to seek into it, with a strong sense upon my mind, that nothing in time or eternity is of so much consequence to me.

"Was I inwardly moved by the Holy Ghost, when I undertook the ministry?"

1. Was I led particularly to attend to, and observe, the necessities of the people about me?

As I was ignorant of the salvation that is in Christ Jesus, and of my want of him in all his offices, so I had not taken the least notice of the spiritual state of others. It was to me, as a thing I had no concern with, that sins of the grossest kinds were committing on every side of me. And after I was ordained, I had no sight or thought of the condition in which my parishioners were, though I had some desire that they should come to church and sacrament, and not drink, swear, and the like.

2. In the view of the people's want, was I led, and effectually inclined, to preach the word of God to them?

Having no view of the people's real wants concerning their souls, this could not be a principle inclining me to preach the Gospel to them. I had not any inclination arising from views of usefulness to others, disposing me to undertake the ministry; nor indeed, any other concern about the matter of preaching, than that I must do it, somehow or other, as a Sunday's task. I remember, that the day I was ordained Deacon, my conscience was something alarmed, and forced me to this resolution, that I would endeavor to do my duty as a clergyman. But my thoughts were altogether confused, and it lasted, then, for the ordination hour only; though at seasons afterwards, I found the like remonstrances, which drove me to something like diligence, for the short time they were upon me.

3. Was the sole end I had before me the glory of God, in preaching his word for the recovery and salvation of the people about me, or of others?

It is most evident, from the former considerations, and I am fully convinced of it as a certain fact, that I had not any such thing in view. The ends engaging me to go into the ministry were, that my friends designed me for it, and that therein I should get a livelihood at least; but I was most particularly pleased with this thought, that when I had passed the examinations, and was once ordained, I should be out of all restraint, might do as I liked, and be my own master.

4. Was I so determined upon this work, that I was not to be deterred from it by any apprehension of danger, want, or reproach, which I foresaw or expected in general?

I had not the slightest apprehension, that any of these things were likely to come upon me; so ignorant was I of the nature of man, and of the Gospel. I had never observed any such thing falling upon the clergy wherever I had been. I dreamed of no danger, feared not want, and concerning reproach it was far from my thoughts. I doubted not that I should make such an appearance as to get the esteem and praise of the world: and truly, had I gone on as I began, living vainly, preaching smooth things, and not setting myself to the work in earnest, I had lived and died without suspicion that a minister of the gospel in the Church of England should run any hazard of reproach, or worse, for preaching her doctrines, and laboring to lead his people into the practice of them.

After the most attentive review, I must freely own that my case was no other nor better than this. Wherefore, I see not the least shadow of ground to suppose that "I was inwardly moved by the Holy Ghost to undertake the ministry." For this my most sinful presumption, and for my after behavior, in many succeeding years, confirming, that God had not sent me, I ought to lie low in the dust the remainder of my days.

"But have I been since moved by the Holy Ghost to the work of the ministry?"

My dear friend, assist me with your prayers, that I may be satisfied on a point so nearly connected with all my hopes, and that God may graciously supply what is wanting to make me an able minister of the New Testament, a faithful steward of the mysteries of God. If I am not moved

by the Holy Ghost to the work I am engaged in, I shall do nothing as I ought: I shall bring the ruin of others upon my guilty head; be overcome by worldly fears, seduced by worldly interests, and sacrifice to my own praise: I shall be without courage to stand in the gap against prevailing iniquity, and to use every measure conducive to the establishment and increase of my Master's kingdom. Unwilling therefore to be deceived, while also I would not deny the gift of God, permit me to lay before you, what I can discern relative to my present dispositions towards the ministerial office. And that I shall do by going over again the several questions just proposed.

1. Have I been led particularly to attend to, and observe, the necessities of the people about me?

In some degree I have; and what I see has given me much concern. I see the number of real Christians small. I see that the form of godliness has been thrusting out the power of it, till itself is well nigh lost in licentiousness. I see the generality dead in sin, and sleeping securely in a profound ignorance of the truths of the gospel. I see the ministry in general long ago fallen into a dry moral way of preaching, that neither can reach the disease of the hearers, nor has the promise of the Spirit to accompany it. And I earnestly wish that I saw none of those who have undertaken that sacred office, so engaged in ambitious and self-interested pursuits, that they have neither leisure, nor inclination, nor ability, to go through the ministerial duties. In the general, I see God forgotten, Christ neglected or despised, and the kingdom of darkness extensively established.

2. In these views have I been, and am I, effectually inclined to preach the gospel? -- I trust it has been so with me for a season. Surely I have some desire that the gospel should be known and obeyed, and souls be saved. I would be engaged in this service. I think the ministerial work my indispensable duty. I choose and prefer it. On no consideration would I quit it. Blessed be God, that I can thus answer with any degree of confidence! The reflection ought to inspire me with all gratitude, whilst I ought also to be exceedingly ashamed of my coldness and lukewarmness in the honorable labor, and of my being no more animated to spend and be spent in the cause of Jesus and of souls.

3. Is the sole end before me the glory of God, in preaching his word for the recovery and salvation of the people around me, and of others?

I cannot discern that I have regard to preferment or interest. Honor or advantage seem to have no weight with me to engage a single wish for a situation, wherein I might have more of either. I desire to leave the destination of my place of service entirely to God, and to lie upon his hands for a maintenance. Yet I find that my heart would be hankering after esteem. But I see, lament, and disallow its sacrilegious suggestions; and I am satisfied that the prospect of getting reputation is not what moves me to preach the gospel. I dare not say my aim is altogether simple and pure, or that nothing alloys it; nevertheless I must believe, because experience has proved it to me, that the interest of religion is the prevailing object.

4. Am I determined upon this work, in despite of all discouragements?

Warm resolutions cannot decide this. The case of the great apostle St. Peter teaches me to have no dependance upon them. From observation of what is past, I shall make the safest judgment

of my real steadfastness, and how far I may depend upon any purpose of going on in the face of discouragement.

Timid by constitution, and my heart fond of keeping the esteem of men, I have, since the time I first preached God's word to an adulterous generation, found innumerable and, at many times, very painful searchings of heart. Fear and pride did not allow me to do anything without making formidable remonstrances, and have kept me, perhaps may do so to the day, from acting up to what I ought. However, from the first, wherever I saw duty, they could never prevail with me to decline it. Neither have they been able to fix a thought upon me of yielding anything, or of taking the least step for bringing down Christ to the humors, fashions, and maxims of the world.

Besides which, their remonstrances have been insensibly blunting, and they have been pleading with less frequency and power. If I may but be safe on this side, I have less reason to fear that anything on the quarter of interest shall be able to deter me from faithfully preaching the gospel.

Thus have I opened myself freely, and shall rejoice if the perusal of my case be a means of communicating to you either light or heat. Favor me with your observations, and believe me your affectionate

Brother and Servant.

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## 08 -- LETTER ON CHRISTIAN HUMILITY

My Dear Friend,

You ask me "what are the genuine properties of an humble man." The question deserves a full answer. And though I will not say that humility may not discover itself in other ways, yet I will venture to affirm, that wherever the following properties are found in any one, he is an humble man.

He forgets not his former sinfulness, and outward meanness, under the highest spiritual discoveries, or the greatest advancement in fortune and worldly circumstances.

He overlooks his own righteousness, and depends entirely upon that which is of God, by faith.

The lowest and meanest good work is not below him.

He is forward to submit to every truth which God has revealed, even to those truths from which flesh and blood are most averse.

He lives neither from, nor unto himself; but unto and from the Lord Jesus Christ.



He highly prizes the least favor from God, deeming himself less than the least of all his mercies.

He never thinks himself good enough.

He smites and chides himself for small faults, as for great ones. He quietly bears burdens, and takes affronts without a noise.

He labors more to glorify God in afflictions, than to get out of them.

He seeks not after great things. He says a little will satisfy nature, less will satisfy grace.

He rejoices in the graces and success of others, as well as his own.

He will rather bear a hundred wrongs, than revenge one.

Though he may be of the very best abilities, he will not disdain to be taught by the meanest persons.

He deems himself to have no wisdom to direct, or power to defend himself, without the light and power of grace.

He prefers everyone (that in truth he can unto himself; thinking soberly of himself, as God has dealt unto him the measure of faith.

These are some of the properties of an humble man. And, my dear Friend, who can forbear admiring the amiable character? Who can avoid wishing himself the happy owner of these blessed qualifications? Here give your heart full vent! Let all your soul desire this precious mother-grace! May the good Lord give you an abundant measure of it; then will your holiness, and happiness also, be such as are wished, and heartily prayed for, by, dear sir, your affectionate brother, and humble servant, \_\_\_\_\_.

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09 -- THE FOURTEENTH ANNUAL ADDRESS OF THE REV. E. WARD, MINISTER OF  
IVER, TO HIS PARISHIONERS

(Containing Strictures on Popery)

Jan. 1st, 1823

Dearly Beloved,

It is the duty, and ought to be the delight, of the Christian minister, to bear on his heart at all times the spiritual interests of his people; and, when not engaged in public ministrations, to be yet laying up something in store, which may profit their souls, and tend to their edification. It is under

the influence of these feelings, that I desire to impart to you the observations I made not long ago, during a visit to the continent, upon the religion prevailing there; in the hope that they may lead you to clasp the Bible more closely to your bosom, and to bless a gracious God, who has caused the light of the gospel to shine with so much purity on the land you live in.

1. The professed religion of the greater part of Europe is now, as it was formerly in England, Roman Catholic; that is, they regard the pope of Rome as the supreme head of the church, as the successor of St. Peter, and Christ's vicar-general upon earth. -- In times past, the pope assumed the prerogative of granting pardon for sins committed, however enormous, and even of selling indulgences for sins in contemplation; and so far was this monstrous usurpation carried at one period, that a scale of prices was annexed to crimes of different dye; and he who could comply with the pope's terms, might purchase absolution even for adultery and murder; an absolution, which the people were taught to believe was the same as a pardon pronounced by God himself and would equally exempt the offender from all punishment hereafter.

These abominations, which prevailed in this country before the Reformation, no less than on the continent, are indeed, in these days of light and knowledge, in a great measure, done away: but the spirit of the religion is still the same: the priest enforces his usurped authority wherever he can; insists upon confession of sins to himself as a necessary condition to absolution; and makes pardon to depend on the penances imposed.

You will easily perceive, how unscriptural is this proceeding; for who can forgive sins save God only, -- and what is penance without penitence in His sight? Such a system is indeed too well suited to the corrupt nature of fallen man: for he would gladly perform the most rigorous penance, and undergo any painful privation, rather than "crucify the flesh with the affections and lusts." Far easier is it to confess your sins to a priest, than to offer the sacrifice of a broken heart to God; far easier to change your food, -- to abstain from meat, -- to fast for a time, -- than to strive against your besetting sin, to pluck out the right eye, and cut off the right hand that causes you to offend; far easier, in short, to practice any bodily austerities, than to keep the heart pure within, and to bring every thought thereof in captivity to the obedience of Christ!

2. Their Churches are noble structures; and when you enter them, the lofty roofs, the massy pillars, and the long-drawn aisles, impress the mind with reverential awe; and you are led involuntarily to say, "Surely this is the House of God! -- But this solemn feeling is soon painfully disturbed, when you look around and see so many paintings, and statues, and images, and relics. -- Sure I am, that St. Paul's spirit would be stirred within him, were he now alive, and to witness what now passes in a Roman Catholic place of worship: here he would see one poor suppliant kneeling before a crucifix and gazing intently upon it, as if it were animated and able to help him! -- there he would see another bending before the statue of some favorite saint, repeating his prayers, presenting his offerings, and purchasing, as it were, by the trinkets that he leaves, and the candles that he lights, the saint's intercession:-- he would see different services going on at different altars, with distinct congregations around them, just as the inclinations of the people lead to the worship of this or that particular saint.

It is in vain to say, that they worship the Saviour through the saint, and the invisible God through the visible image. A few reflecting minds may do this. But, as human beings, we are

strongly influenced by what is before our eyes; and the habit of bowing down before the sign, will lead us in time to venerate the sign itself, and to give to the saint those affections which are due to the Saviour only. And I could not but observe, that the offerings to the virgin [Mary], or some tutelary saint, for benefits received, or evils averted, often exceeded those that were presented to the Son of God himself.

In our pure profession of religion, we are invited to carry our sins and our sorrows at once to the Saviour's bosom; to approach the throne of grace in humble confidence, with penitent and believing hearts; to plead the atoning blood of Jesus as our only propitiation; and, without the intervention of saint or angel, to rely on him alone as our advocate with the Father, assured, that whosoever cometh unto Him, he will in no wise cast out."

3. But there is another feature of their public worship, that will affect you with still greater surprise. Contrary to reason and to common sense, -- and in despite of the express command of Scripture, -- the service is performed in a tongue unknown to the congregation. The people understand one language, and the priest prays in another. He stands before the altar, which is covered with images, and candlesticks, and crucifixes, arrayed in gorgeous vestments of gold and silver, -- bowing the head, -- bending the knee, -- waving the hands, -- saluting the cup, -- raising the host, -- and repeating the prayers in Latin. Meanwhile, the people kneel and look on; they hear, but they understand not; no intelligible word of devout supplication reaches their ear; nothing to humble the sinner and exalt the Saviour: he that prayeth is, to them that hear, "as sounding brass or a tinkling cymbal."

Now, then, be more than ever thankful, that you have a form of prayer [in the Church of England -- the writer's following praise of which still, to me, smacks of formal worship -- DVM] in your own tongue wherein you were born; so judiciously composed, (it has been said,) that the wisest may at once exercise their knowledge and devotion, and so plain, that the most ignorant may pray with understanding; -- its language simple and significant, most of the words and phrases being taken out of the Holy Scripture, or borrowed from the first and purest ages: so that, whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the church in its greatest purity. \*[See my comment earlier in the paragraph. -- DVM]

4. I am next to speak of the awful profanation of the blessed Sabbath on the continent. And here we witness another fatal feature of the Roman Catholic religion, in its tendency to rest on the outward act of worship, rather than to cherish those holy and heavenly affections excited in the bosom; I mean, that contrition of spirit, -- that renouncing of sin and self, -- that love to the Saviour, -- that spiritual joy, -- that deadness to the world, -- and that communion with God. -- No sooner is the mass ended, and the forms of religion complied with, than all the world is mad for gaiety and pleasure. The shops are opened, the theaters are filled, the gambling houses resorted to, and fetes and fireworks, and cards and dancing, and music and mountebanks [-- Oxford Dict.: mountebanks = itinerant quacks appealing to an audience from a platform -- DVM], and all that can turn the land from seriousness, and the heart from God to the world, abound in every quarter: as if the people were eager to redeem the time which they considered to have been lost at church, and were determined, in return for their devotion, to have a double share of diversion.

What devout man can behold this, or hear of this, without great sorrow of heart? -- Alas! that in England, in this enlightened age, the day of the Lord is still so sadly profaned! Alas! that our public roads, and public gardens, and public houses, are so thronged on that holy day with lovers of pleasure rather than lovers of God! -- But yet, blessed be His name, there are wholesome laws amongst us, which in a measure preserve, and which, if duly enforced, would mainly ensure, the due observance of that sacred day; and there is, too, a goodly and a daily increasing company of Christians, who in their hearts love the Sabbath; who call it their delight, holy of the Lord, and honorable; who regard it as a type and sweet foretaste of the rest prepared for them above. To them the church-going bell is indeed a grateful sound: they hasten with joyful feet to the courts of the sanctuary: there they pour out their hearts in prayer and praise: there they wait to be fed and nourished by the good word of God. And when they return from the temple, it is not to mix with the world; -- to dissipate the serious impressions excited in the house of God: no, they hurry home to commune with their own hearts in secret, to search the Scriptures, and to pray over what they have heard: and then they repair, perhaps, to the house of mourning to bind up the brokenhearted; -- or they seek to guide the steps of the infant to the Saviour; -- or they converse with those who fear the Lord, on their common salvation: and thus they pass from one holy duty to another, and find the Sabbath not only the holiest, but the happiest day of the week.

5. But I pass by other painful errors and abuses in the Roman Church, and close these remarks with one lamentable fact, which I conceive to be at the root of all that is wrong in their religion; it is, that the holy Word of God, the Bible, is kept from the eyes and ears of the people. You, who have the Scriptures in every house, and are constantly exhorted to read and meditate upon them; you will scarcely believe, that, in Roman Catholic countries, the people are discouraged, and oftentimes positively forbidden, to look into that blessed Book. Many of them have never seen it, -- and some are utterly ignorant of its existence. -- But what will you say, when I tell you, that the pope, not more than six years ago, in speaking of that benign institution, the Bible society, -- that blessing to the world, and glory of our land, -- called it a crafty device, an impious machination, and a pestilence to be abolished. -- And why is the Roman pontiff so hostile to the Bible society? Well does he know, that if the Bible be circulated, and read, all the cumbrous superstition of popery will fall before it: well does he know, that it would be fatal to his usurped authority as bishop over all the Christian world; that it would not support the secular power and splendor of the priesthood; that it would give no countenance to the Latin masses, and unmeaning ceremonies, and unauthorized invocations of the Roman Church: and therefore he would still seal up that blessed Book, which God intends to be as widely diffused as the air and light of heaven; that Book, which contains all that is sublime in doctrine, all that is holy in tendency, all that is consolatory to the human heart, all that is wanted to make us wise unto salvation.

Remember, our forefathers were Roman Catholics, even as others, and involved in the like superstitions. And what wrought the blessed Reformation in our Church? The Bible. What has relieved us from penances, and pilgrimages, and popish impositions? The Bible. What gave us a liturgy in our mother-tongue, and a simple and scriptural form of worship? The Bible. What reinstated the Saviour in that homage and adoration, which the saints and the virgin Mary had usurped? The Bible. What has led to better hallowing of the Sabbath? The Bible. What is with us the poor man's riches, the sick man's medicine, the dying man's support? The Bible. Yes, "the Bible, the Bible alone, is the religion of Protestants." [certainly not all Protestants today! -- DVM]

O then rejoice and be thankful for the possession of this sacred volume, and all the blessings it has brought with it; read it more frequently; study it more devoutly; pray more fervently for the help of the Holy Spirit to understand it. Above all, let your own life be a daily comment on the Bible: and while the Bible is dearer to you than life, lend your aid to spread it universally, that darkness, and error, and superstition, may be dispelled from the earth. Pity and pray for those who have not your high privileges; -- and for yourselves remember, "that to whom much has been given, of them will much be required!" Often ask your own hearts the searching question, "What do we more than others?"

I remain, dearly beloved, your affectionate minister and servant in Christ, Edward Ward.

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## 10 -- ON THE DUTY OF CHRISTIANS TO "GIVE ATTENDANCE TO READING."

For the Wesleyan-Methodist Magazine

The advice of St. Paul to Timothy, as recorded in 1 Tim. iv. 13, is, "Give attendance to reading." It may be reasonably expected, that every minister of Jesus Christ will be diligent in the exercise here recommended, both for the purpose of his own intellectual and spiritual improvement, and in order that he may be increasingly qualified for the important labors connected with the preaching of the gospel, and for the fit discharge of the complicated duties of the pastoral office. But while it is admitted that this advice is peculiarly binding on such as are engaged in the Christian ministry, it may also be safely contended, that it is the duty of every private Christian conscientiously to employ some portion of his time in the same profitable exercise.

To "search the Scriptures," is the duty of every man. Our Lord said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And as those Scriptures of the Old Testament, to which he referred, as well as the inspired writings of the New Testament, are now put into our hands, it is surely an important part of our business and privilege to peruse those "lively oracles." They contain that "sure word of prophecy whereunto we do well to take heed," and "are able to make us wise unto salvation." It is not sufficient, as some may imagine, that a man occasionally hear the Scriptures read and expounded; it is his duty to consult the inspired Word for himself. The "great things" contained in it, are of universal and individual concernment; and great indeed is that man's ingratitude to God, who, after having received such a revelation from heaven, a revelation pointing out the only way to happiness here and hereafter, neglects to acquaint himself with it by a frequent and attentive perusal. The divine oracles contain the standing rule both of faith and practice; and are the depository of those laws by which we shall be judged, and acquitted or condemned, in the last day. How needful therefore is it, that every man should be furnished with an accurate knowledge of the sacred code! And, assuredly, the edification and comfort connected with a constant and devout reading of the Holy Scriptures, will richly repay those who thus employ a large portion of their hours of leisure.

But though the reading of the Scriptures must ever be considered as the paramount duty of every man, and the sacred volume is never to be neglected for any other book; yet this is not the only book that may be read with profit. There are many human compositions which may be perused with great spiritual advantage. The works of pious and learned men, who have written upon

experimental and practical religion, or who have ably explained and illustrated the evidences and doctrines of the gospel, have been made an eternal blessing to thousands. For what purpose has God given to different persons talents, by which they are well fitted to convey instruction and comfort to others, through the medium of writing, if it be not that they should employ them for this purpose? And surely it is the bounden duty of men to avail themselves of such helps to knowledge and piety.

But, I fear, it is a lamentable fact, that some professors of religion almost totally neglect this duty; and are seldom, indeed, observed with a book before them. The sacred volume is occasionally consulted; but other books are generally disregarded. Some attempt to excuse themselves in this neglect, by pleading their want of taste for reading. Such persons ought to acquire a taste for it. This assuredly may be done. Earnest prayer, and a resolute attention to this exercise, will conquer the criminal aversion which they may have formerly felt to this duty; and richly shall their labor be repaid in the mental improvement and enjoyment which will result from it. -- Others plead their want of time; and complain that they have little or no leisure from their business for such employments. It may be the case, (though it is a melancholy consideration,) that some men have so deeply involved themselves in worldly concerns, as to have no time for attention to spiritual duties; so that holy meditation, daily prayer, and reading of the Holy Scriptures, and other religious books, are constantly neglected. Their thoughts are, in consequence, wholly taken up about the affairs of the present transitory world. In what an awful state are such persons! How shocking must be the thoughts of death to men immersed in habitual worldliness. Now when men needlessly thus involve themselves in the cares of life, their conduct is assuredly sinful in the sight of God; as they, by that means, voluntarily deprive themselves of the time and opportunities requisite for obtaining a meetness for the heavenly inheritance. But, in respect to men in business generally, it may be observed, that a proper attention to their outward calling does not require absolutely the whole of their time, but will leave, ordinarily, some portion which may be devoted to the concerns of their salvation. If they will but husband their time well, they will find some leisure every day for the exercises of private religion, of which proper reading is unquestionably one. And if this be the case with those who have to labor daily for the support of themselves and families, surely they who are, in some sense, masters of their time, need not be at a loss for seasons of spiritual improvement, by reading and devotion. Many who complain of their want of time, are permitting no inconsiderable portions of it daily to pass away, without being used for any valuable purpose. Much is wasted in needless self-indulgence, in trifling conversation, or in frivolous pursuits, which might be profitably employed in reading. And it should not be forgotten, that those who store their minds with suitable knowledge, are thereby fitting themselves for increasing usefulness, in the world and in the church. "A word spoken in season, how good is it;" but how can that man be expected to speak a word in season, who neglects to furnish his own mind with various information? The barren desert yields no fragrant perfume; and the mind that is destitute of knowledge is incapable of conveying instruction or advice to others. A Christian ought to "be ready always to give an answer to him that asketh a reason of the hope that is in him;" and even the illiterate may become able to do this, if they will steadily and resolutely apply themselves to the task of their own religious improvement. St. Paul reproves the Hebrews on account of their indolence and neglect, in reference to this very particular. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Chap. v. 12.) I have sometimes been charmed in hearing a poor man, when speaking on religious subjects, -- one who had evidently improved

his leisure hours, or half-hours, in reading his Bible, and other valuable publications, -- to observe how instructively, and with what propriety, at least as to sentiment, he has communicated his views of divine things.

But in addition to the arguments founded on the spiritual edification, the mental enjoyment, and the qualifications for extended usefulness in our several spheres of action, which will result from a habit of religious reading, it should not be forgotten, that the improvement of our time and opportunities is what our great Creator expects and demands from us all; and that he who neglects this part of his Christian duty must give an account of such neglect to God. If the man who buried his "one talent" was punished for his unfaithfulness, those persons, surely, cannot suppose that the Supreme Governor will take no notice of their sloth and criminality, who use no diligence in endeavoring to profit by the multiplied advantages which Christians now possess for improvement both in knowledge and in grace. -- William Hinson, Diss., April, 1822.

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## 11 -- ON THE CHARACTER AND BIOGRAPHY OF THE LATE LADY MAXWELL

To the Editor of the Wesleyan-Methodist Magazine

The department of your magazine appropriated to the review of books is not only highly creditable to the ability with which it is managed, but truly profitable as it assists to improve the discernment and taste of your readers. Perhaps, however, the power of discrimination, in reference to the selection of books for perusal, is less frequently employed than possessed; and yet, to read without using that power, is but the diversion instead of the improvement of time. To make that which is one of the most rational employments of life a mere amusement, not only argues much thoughtlessness, but causes an actual loss to be incurred. For if he who reads ought always to propose to himself intellectual, practical, or spiritual advantage, how can he secure the attainment of those ends but by rightly and sedulously exercising the discernment with which he is gifted? To those who need assistance in this exercise, your magazine lends the sharpened sight, and the helping hand, of experienced piety and cultivated judgment. In few instances have I been more pleased, in looking over the contents of your numbers, than when a Review of "Lady Maxwell's Life, by the Rev. John Lancaster," was announced. But on the perusal, some disappointment was felt at the brevity of that article. The review of such a work might have been extended, in fact, through several numbers; and still it would only have excited a wish for more. It is one of those books which will tell in eternity. In its interesting pages, the eminently holy and devoted woman, whose biography it contains, is simply but strikingly exhibited to our contemplation, not in the mere garb of profession, but in the vitality of religious enjoyment, and in the attractively excellency of practical godliness. She stands forth in all the dignity and grace of pre-eminent worth. Her exterior qualifications obtain, as we read, a full measure of respect and admiration; but when we are admitted to behold her interior walk with God, it is impossible not to feel our attention more than usually arrested, or to pursue the narrative of her close and intimate communion with God, without emotions of sanctified delight, and of deep solicitude to be what, by the grace of Christ, she was. Sometimes biography defeats its own design by the very means employed to secure its success. The elevation given to character may so far transcend all the ordinary possibilities of attaining it, that despair is engendered at the precise point where it was

intended to excite imitation. It is not so in the "Life of Lady Maxwell." In every step of her progress, we perceive how naturally the next step follows; and having once attempted to attend her in her walk with God, the last feeling of the heart would be that of desiring to quit company. Her course was always directed to the same mark, and affords a beautiful example of the continuity of Christian experience, and the every day business of a holy life. There is nothing of the marvelous at which terror-stricken minds may wonder; or of enthusiasm, to delude the credulous; or of dulness to countenance the lukewarm; or of severity to sanction Pharisaic stiffness. In Lady Maxwell we contemplate a pattern of that superior goodness, the attraction of which is so powerful, that the very beholding of it seems to bring us into a sort of contact with it. The process of divine grace in her mind is traced in lines so correspondent with what has been at least commenced in the pious reader's own heart, that feelings of encouragement and hope are awakened, and what he sees in her, he feels that he himself may be, and ought to be. I cannot but wish that a work so valuable had been more largely and strongly recommended, as deserving of general circulation, particularly among the Methodists. Lady Maxwell was a Methodist; one of the brightest and fairest ornaments of our religious community; yet she is but little known even to her father's family. Let her but once be fully introduced to them, and her memory will be revered and loved with more than ordinary affection. Is it not injustice to Lady Maxwell to allow her any longer to stand aloof as a stranger? Is it not injustice to all those who might so advantageously be brought acquainted with her, not to furnish them with the means of enjoying that privilege? And is it not to be wished that the same high order of piety, which she exemplified, might be more extensively witnessed? The elevation and constancy of her fellowship with God did but the better prepare her for all the useful and benevolent activities of life. To promote a such piety is to promote "whatever things are pure, whatsoever things are lovely." If these remarks are deemed an intrusion, let your charity pardon them, and your faithful servant, T. W.

[We have readily inserted the preceding remarks of our unknown correspondent; and cordially concur in the general views which he expresses respecting the excellency of Lady Maxwell's character, and the high value which persons of spiritual taste and discernment will attach to Mr. Lancaster's late publication of her Life, Diary, and letters. The Review of which T. W. complains, though brief, was laudatory; and we hope that the Methodists are not quite such strangers to Lady Maxwell as he seems to apprehend. They are, however, obliged to him for recalling their attention to her biography. Editor.]

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12 -- SOME ACCOUNT OF THE DEATH OF WILLIAM BLAIR,  
Surgeon to the Bloomsbury Dispensary in London, &c., &c.;  
who died Dec. 6, 1822, aged Fifty-Six.

[We are happy in being permitted to lay before our readers the following article, copied from a pamphlet, bearing the preceding title, and just printed for private circulation only. The late Mr. Blair, we understand, avowed to his friends, that he was indebted, in early life, to the ministry of the Methodist preachers, under God, for his first religious impressions. He afterwards, became, by divine grace, an exemplary Christian, and a distinguished philanthropist; and was an ornament of the Established Church, to which he was conscientiously attached, while he evinced, on many occasions, a kind and liberal spirit towards good men of other denominations. The decided



adherence of this eminent surgeon to the cause of revealed religion, and of vital godliness, furnished an additional instance to many already on record, well calculated to redeem the respectable profession to which he belonged from the stigma of strong tendency to infidelity, sometimes too indiscriminately fixed upon it. Our readers will mark with peculiar satisfaction the dying supports which this excellent man derived from that Holy Book, which, as an original and very active member of the Committee of the Bible society, he had been instrumental in making extensively known to his fellow-creatures. In those parts of the following narrative which refer to this circumstance, there is something peculiarly striking, and, as we think, happily illustrative of that grand rule of the divine Government, "Them that honor me, I will honor." Mr. Blair had been remarkable in life for honoring the Word of God; and that Word was made signally precious and consolatory to him in his last hours. -- Editor.]

For many months past Mr. Blair's health had evidently declined. During the last illness of his excellent wife, he was at times so exceedingly reduced, that she greatly feared he would die before her, and earnestly prayed that her heavenly Father would take her first, if consistent with his holy will, and not allow her to be left an infirm and helpless widow. It pleased God to grant her request: and, after a long and painful, but sanctified affliction of many years, she departed peacefully in the last spring; bearing a clear and unequivocal testimony to the truth and faithfulness of God, who supported and comforted her in every trial, but especially when passing through the valley of the shadow of death.

After his wife's decease, Mr. Blair began most decidedly to "set his house in order," as he knew he must shortly follow his beloved companion. He resolved to give up his professional practice, and to retire into the country, where he thought he should enjoy more uninterrupted opportunities for reading, meditation, and prayer. He, therefore, took a house in the neighborhood of Colchester; resigned his situation as surgeon to the Bloomsbury Dispensary; and prepared to dispose of the greater part of his library, together with such articles of household furniture as he would have no occasion for in the country. He had formed a large collection of rare and curious editions of the Bible, and many scarce commentaries in different languages; for the word of God had been his study and delight during the greater part of his life. A few months ago, anticipating his approaching dissolution, he presented this valuable collection, worth several hundred pounds, to the British and Foreign Bible society, who have gratefully acknowledged the same in their last annual report. He had been an active and very useful member of the General Committee of that society for the last sixteen years. He was also president of the Bloomsbury Bible Association and vice-President of the Auxiliary society. His unwearied labors in the cause of the Bible society, and in active benevolence to the poor, are well known to his intimate friends. As Surgeon to the Bloomsbury Dispensary, he was indefatigable in his attentions to the cases of distress which came under his notice: he cared not only for the bodies and temporal concerns, but for the souls and eternal interests of his patients; frequently exhausting his income in relieving the wants of the indigent, and, when his own charity-purse was empty, recommending the cases, which he could not himself relieve, to the bounty of his friends.

The Bible society lay nearest his heart, of all benevolent Institutions. The last effort which he made to leave his house, was to attend the meeting of the committee on the Monday before his death. He asked a friend to lend him a carriage for the purpose, (having parted with his own,) and proceeded as far as Bridge Street, Blackfriars, towards the Bible society's House; but was too ill

to go on, and was obliged to return home without accomplishing his object. He went immediately to his bed room. After taking a little refreshment, he remarked that he felt as if he should not be able to go down stairs again; and being in great pain, said: "Well, I will bear it patiently, for the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth." In the evening of the same day, he requested his servant to read to him the 11th and 60th chapters of Isaiah, the 10th chapter of Hebrews, beginning at the 19th verse, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," &c., -- the whole of the following chapter, and the first thirteen verses of the 12th chapter of that epistle. After they had been read, he desired his servant particularly to notice those chapters, in order that he might find them the more readily when he wished to hear them again. On the next day, Tuesday, he appeared to suffer great pain. Several friends called, and were admitted to see him. He then desired his servant, if any others came to make inquiries, to say that he was too ill to see them, but that he was firmly fixed upon the Rock Christ. His servant, in the course of the day, read several chapters from the New Testament, and also the 1st, 16th, first eight verses of the 17th, the 27th, 103d, and ten first verses of the 106th Psalms.

While reading, Mr. Blair said, "There, you see what faith does; believe on the Lord Jesus Christ, and you also shall be saved." With his hands clasped, and uplifted eyes, he added, "I believe in Him; and have no doubt, no, not the least, but that I shall be saved through the blood of my Redeemer, for I know that my Redeemer liveth."

He passed Wednesday nearly in the same manner. Nothing gave him so much comfort as to hear the word of God. He would often say, while listening to it: "What comfort! what consolation! -- what encouragement there is in seeking the Lord!" and he exclaimed, "Come, Lord Jesus, come quickly! my only desire is to be with thee; I am now waiting for thee!" On Thursday, a medical friend, who called, proposed writing a prescription for him. He replied, "You know that it could be of no service; I am aware of my own situation, and that I am a dying man," proceeding to admonish his friend to seek the Lord, and adding that he himself had sought him during thirty five years, and now experienced the comfort of having God for his salvation. Towards evening, feeling some apprehensions lest his understanding should be affected, and having considerable pain in his head, he prayed earnestly that God would be merciful to him, and spare him the use of his intellects. The pain in his head was removed, and he was afterwards composed and tranquil.

An intimate friend, [Mr. Butterworth] called upon him during the week, to whom he expressed his entire confidence in the word and truth of God. He said, "My reliance is alone on the Lord Jesus Christ: as to looking back at my past life, to place any dependence upon that, I cannot bear the thought. My hopes are alone upon the mercy of God, and my trust is in the Rock of Ages: I am fixed on that Rock." The Bible lay open on his table; and, looking at it, he said, "That is my only Book; my great comfort. I used to be fond of my library: but I now want no other book than my Bible." Several times, during the latter days of his illness, he expressed himself in a similar manner.

The same friend called upon Mr. Blair for the last time on Friday night, Dec. 6th. His eyes then appeared to be fixed, his mouth seemed to be falling, and he was breathing with great difficulty, while supported in bed by his servant. It was doubtful, from his appearance, whether he had the use of his mental faculties. The servant told him who had entered the room, and he seemed

to recognize the name. His friend whispered in his ear, "The Lord Jesus Christ is your Saviour:" He immediately replied, catching his breath at every syllable, "Altogether precious!" His friend then said, "When flesh and heart fail, God is the strength of the heart, and he will be your portion for ever;" to which he replied, "Always," repeating the word with great emphasis. This visit had the effect of rousing him; for after his friend had taken his leave, and another attendant had entered the room, on the latter saying, "I doubt not, Sir, you can say with Job, 'I know that my Redeemer liveth,'" -- he immediately took up the passage, and repeated the two following verses, being the 25th, 26th, and 27th verses of the 19th chapter of Job, which had formed the text of the last sermon he had heard preached at St. John's Chapel, where he usually attended divine Service. Shortly afterwards, he said, "Though my flesh and my heart fail, God is the strength of my heart, and my portion for ever." He next endeavored to repeat the hymn, page 232 of Mr. Cecil's collection,

"Rock of Ages, rent for me," &c.

He then desired his servant to read those chapters, which he had noticed at the beginning of the week, particularly the 11th of the Hebrews, "Now faith is the substance of things hoped for," &c., to the 14th verse of the 12th chapter, and the 103d Psalm. One of his attendants said to the other, "What a blessing is it to see him so happy," which Mr. Blair overheard, and interrupted him by saying, "Though I walk through the valley of the shadow of death," -- then, hesitating as if endeavoring to recollect the passage, he at length added, "-- comfort me." He now became very weak, and was unable to attend to the reading. About five minutes before he died, he said, "Reach me that blessed book, that I may lay my hand on it once more." The Bible was brought to the bed, and his hand placed on it. Then reclining his head, he distinctly said, "I rest in Christ;" and thus peacefully expired.

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### 13 -- INSTANCE OF PROVIDENTIAL RELIEF TO A POOR WIDOW

The following interesting fact came to my knowledge this day. A poor but pious woman was left a widow, some time ago, with five small children. Her circumstances became very hard and straitened, notwithstanding her utmost care and industry. Yet she frequently comforted herself with that assurance of the Lord, that "bread should be sure, and water should not fail." One Saturday evening, however, she set before her five hungry children all the food she had, -- being two three-penny loaves, and a jug of water, -- telling them that was her Lord's fare, and that they must be thankful. Doubtless she retired to bed that night, with her children, in much anxiety about the morrow, having not one morsel for the dear babes in store. However, he that feeds the sparrows remembered her. That very night divine providence undertook her cause. A person, not one of the richest, dreamed that the pious widow was wanting bread for her family. The impression was so strong on her mind, that she could get no rest; but hurried off her husband, at the break of day, with a loaf of bread. A knock at the door soon announced that "the Lord will provide," -- when pious widows trust in him. Bueslem, Nov. 1822. G. D. Dermott.

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### 14 -- REVIEW

The Life of the Rev. John William Fletcher, late vicar of Madeley, Shropshire: By the Rev. Robert Cox, A. M., Perpetual Curate of St. Leonard's, Bridgnorth. 1822. 12mo. Pp.180. 5s bds.

This neatly printed book is adorned 'with a pleasing Portrait of Mr. Fletcher: and with an interesting Engraving of Madeley Church and vicarage, as they stood in his time. It is chiefly a compilation from the Narratives of Mr. Fletcher's former Biographers, Wesley, Gilpin, and Benson. We have no doubt that the object of Mr. Cox, in preparing such an abstract of the works of his venerable predecessors, was disinterested and laudable. And he has executed his task in a manner which is likely to render it acceptable to a certain class of readers in the religious world, who, in reference to every thing connected with instruction in Christian experience, can be fed, at most, "with milk, and not with strong meat." As to persons who are happily saved from the prevailing horror of being accounted enthusiastic," or "righteous over such," -- and who love their Bibles too well to nauseate scriptural verities, because they are described in the old-fashioned and scriptural terms, -- they, we think, will decidedly prefer (notwithstanding a few minor faults) the larger volume published by Mr. Benson. That volume includes the substance of what Mr. Wesley and Mr. Gilpin had written; and is enriched with the fruits of his own long and intimate acquaintance with Mr. Fletcher, as well as with copious extracts from the public and private correspondence of that apostolic man, in which he is, on many occasions, very advantageously introduced as his own biographer. We feel ourselves (but with the greatest respect for the character and intentions of Mr. Cox) compelled in conscience to state, that the view given of Mr. Fletcher by Mr. Benson is more of a whole-length picture, and adheres more fully to historical truth and accuracy, than the one persecuted in this publication; in which Mr. Fletcher's early, intimate, and uninterrupted connection with Mr. Wesley and the Methodists, -- his obligation, under God, to that connection for his enjoyment of true religion, -- and his zealous advocacy of those very points of doctrine, held by them, which their adversaries deride as most "enthusiastic" and "extravagant," -- are, as much as possible, concealed, or very cautiously and defectively exhibited. All this, we admit, is well -- meant; but we have our doubts whether it be fair and just to Mr. Fletcher himself; or whether such a sacrifice to a supposed expediency be quite consistent with the requisitions of Christian simplicity and probity. Nor can we approve of changing the term "Conversion "into" Increasing Piety," or the apostolic phrase, "the love of God shed abroad in the heart," into "feeling the importance of divine things." There is much which is really quaint and objectionable in the common phraseology of some religious persons, and of which we disapprove as decidedly as Mr. Cox. But, after all, names have, in many instances, a powerful influence on things: and there is a sin which consists in being ashamed of 'Christ's "words;" -- a sin which He has ranked with that of being" ashamed of HIMSELF," and which, therefore, those who value his approbation should be deeply solicitous to avoid. Of the very gentle and measured censures of Mr. Fletcher for his clerical irregularities, we are not, under all the circumstances, inclined to complain at any length; but we have a strong opinion on that point, and are by no means prepared to concede that the souls of men should be canonically left to perish, rather than uncanonically saved, -- for to that the question, if honestly treated on the high ground of scripture and matter of fact, must, in many cases, eventually come. We must also observe, that the coarse and vulgar extract from Toplady, in page 82, is unworthy of a man of Mr. Cox's unusual kindness and liberality of spirit; and that he for a moment lost sight of what is due, from men of every church, to the memory of "The Carpenter's Son," and to the Fishermen of Galilee and their colleagues in the Apostleship, when he allowed himself to insert, in the preceding page, an allusion to the "low

extraction" of some able writers on the Calvinistic controversy, -- with these qualifications, we can cordially recommend this little book, as likely, on the whole, to be very useful to such as might not otherwise be induced to form any acquaintance at all with a man, who cannot be known without being admired, and of whose saintly excellencies even the most brief and partial sketch is calculated, in no common degree, to instruct and edify the reader. By those who possess Mr. Benson's volume, Mr. Cox's may be advantageously purchased, in addition; as it presents an able and spirited outline of Mr. Fletcher's life, very honorable to the good taste and piety of the author; and is enlivened by some new and highly characteristic anecdotes. Several of these we shall extract, as specimens of the work. They have, indeed, long been known in private circles; but they well deserved the publicity and permanency which Mr. Cox's work has conferred on them. We select the following.

Mr. Fletcher's presentation to the Vicarage of Madeley.

"This living he accepted in preference to another of above double the value, which was offered him about the same time; his previous intercourse with the people having excited within him an affection which would not suffer him to be then separated from them, and which remained unabated till his death. The circumstances connected with his appointment are remarkable and characteristic. One day Mr. Hill informed him that the living of Dunham, in Cheshire, then vacant, was at his service. 'The parish,' he continued, 'is small, the duty light, the income good, (£400 per annum,) and it is situated in a fine healthy sporting country.' After thanking Mr. Hill most cordially for his kindness, Mr. Fletcher added, 'Alas Sir, Dunham will not suit me; there is too much money, and too little labor.' Few clergymen make such objections, said Mr. Hill; 'it is a pity to decline such a living, as I do not know that I can find you another. What shall we do? Would you like Madeley?' 'That, Sir, would be the very place for me. "My object, Mr. Fletcher, is to make you comfortable in your own way. If you prefer Madeley, I shall find no difficulty in persuading Chambray, the present vicar, to exchange it for Dunham, which is worth more than twice as much.' In this way he became vicar of Madeley, with which he was so perfectly satisfied, that he never afterwards sought any other honor or preferment." (pp.31, 32.)

Mr. Fletcher's zeal and assiduity to promoting the spiritual good of his Parishioners.

"A poor collier, now living in Madeley, and upwards of eighty years of age, relates that in the former part of his life he was exceedingly profligate, and that Mr. Fletcher frequently sought opportunities to warn him of his danger.

For, 'added the poor man,' he used always to run after such wicked fellows as I was, whenever he saw us, in order that he might talk with us, and warn us.' Being, however, aware of his pious vicar's intentions, this collier was accustomed as soon as he saw him, to run home with all speed, and close the door before Mr. Fletcher could reach it: and thus, for many months together, he escaped his deserved reproofs. The holy man, however, still persevering in his attempts, on one occasion outran this determined sinner, and obtained possession of his house before him. 'The poor man, awed by the presence of his minister, and softened by the persuasive kindness of his manners, was greatly affected, and received those religious impressions which soon ended in a thorough change of his character.

Another of his parishioners, who is still living, relates the following characteristic circumstance:-- When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry, -- 'Well, William, you have had your name entered into our register once before this.' 'Yes, Sir, at my baptism.' 'And now, your name will be entered a second time -- you have no doubt thought much about your present step, and made proper preparations for it in. A great many different ways.' 'Yes, Sir.' Recollect, however, that a third entry of your name, -- the register of your burial, will sooner or later take place. Think, then, about death; and make preparation for that also, lest it overtake you as a thief in the night.' This person also is now walking in the ways of the Lord; and state's, that he often adverts to this and other things which this holy man found frequent occasion to say to him." (pp.50, 51.)

#### Mr. Fletcher's Intrepidity of Character.

"The fearless intrepidity of Mr. Fletcher's Christian character was strikingly exemplified in his conduct towards one of his nephews during his residence in Switzerland. This young man had been in the Sardinian service, where his profligate and ungentlemanly conduct had given such general offence to his brother officers that they were determined to compel him to leave their corps, or to fight them all in succession. After engaging in two or three duels with various success, he was obliged to quit the service, and returned to his own country. There he soon dissipated his resources in profligacy and extravagance. As a desperate man, he resorted to desperate measures. He waited on his eldest uncle, General De Gons; and, having obtained a private audience, he presented a loaded pistol, and said, 'Uncle De Gons, if you do not give me a draft on your banker for five hundred crowns, I will shoot you.' The General, though a brave man, yet seeing himself in the power of a desperado capable of any mischief, promised to give him the draft if he withdrew the pistol, which, he observed, might go off and kill him, before he intended it. 'But there is another thing, uncle, you must do: you must promise me on your honor, as a gentleman and a soldier, to use no means to recover the draft, or to bring me to justice. The General pledged his honor, gave him a draft for the money, and at the same time expostulated freely with him on his infamous conduct. The good advice was disregarded, and the young madman rode off triumphant with his ill-gotten acquisition.

In the evening, passing the door of his uncle, Mr. Fletcher, the fancy took him to call and pay him a visit. As soon as he was introduced, he began to tell him with exultation, that he had just called upon his uncle De Gons, who had treated him with unexpected kindness, and generously given him five hundred crowns. 'I shall have some difficulty,' said Mr. Fletcher, 'to believe the last part of your intelligence.' 'If you will not believe me, see the proof under his own hand,' holding out the draft. 'Let me see,' said Mr. Fletcher, taking the draft, and looking at it with astonishment. 'It is, indeed, my brother's writing; and it astonishes me to see it, because he is not in affluent circumstances: and I am the more astonished, because I know how much and how justly he disapproves your conduct, and that you are the last of his family to whom he would make such a present. Then folding the draft, and putting it into his pocket, 'It strikes me, young man, that you have possessed yourself of this note by some indirect method and in honesty I cannot return it, but with my brother's knowledge and approbation.' The pistol was immediately at his breast; and he was told, as he valued life, immediately to return the draft. 'My life,' replied Mr. Fletcher, is secure in the protection of the Almighty power who guards it; nor will He suffer it to be the forfeit

of my integrity, and of your rashness.' This firmness drew from the other the observation that his uncle De Gons, though an old soldier, was more afraid of death than he was. 'Afraid of death!' rejoined Mr. Fletcher; -- do you think I have been twenty-five years the minister of the Lord of life, to be afraid of death now? No, Sir; thanks be to God, who giveth me the victory! It is for you to fear death, who have every reason to fear it. You are a gamester and a cheat, yet call yourself a gentleman! You are a seducer of female innocence, and still you say you are a gentleman! You are a duellist, and your hand is red with your brother's blood; and for this you style yourself a man of honor! Look there, Sir; look there! See, the broad eye of Heaven is fixed upon us! Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell.' By this time the unhappy man was pale: he trembled alternately with fear and passion; he threatened, he argued, he entreated. Sometimes he withdrew the pistol; and, fixing his back against the door, stood as a sentinel to prevent all egress; and at other times he closed on his uncle, threatening instant death. Under these perilous circumstances Mr. Fletcher gave no alarm; to the family, sought for no weapons, attempted neither escape nor manual opposition. He conversed with him calmly; and at length, perceiving that the young man was affected, addressed him in language truly paternal, until he had fairly disarmed and subdued him. 'I cannot,' said he, 'return my brother's draft; yet I feel for the distress in which you have so thoughtlessly involved yourself, and will endeavor to relieve it. My brother De Gons, at my request, will, I am sure, voluntarily give you a hundred crowns. I will do the same. Perhaps my brother Henry will do as much and I hope your other family will make out the sum among them. He then prayed with him and for him. By Mr. Fletcher's kind mediation, the family made up the sum he had promised: and with much good advice on one side, and many fair promises on the other, they parted." (pp.125-129.)

Specimens of Mr. Fletcher's Preaching, &c., communicated by the Rev. Melville Horne.

"On my occasional visit, I was struck with several things. Preaching on Noah as a type of Christ, he was in the midst of a most animated description of the terrible day of the Lord, when he suddenly paused. Every feature in his expressive countenance was marked with painful feeling and, striking his forehead with the palm of his hand, he exclaimed, 'Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavoring, by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the gospel, only tying millstones round your neck, to sink you deeper in perdition!' The whole church was electrified, and it was some time before he could resume his subject.

On another occasion, after the morning Service, he asked if any of the congregation could give him the address of a sick man whom he was desired to visit. He was answered, 'He is dead, Sir.' 'Dead! dead!' he exclaimed; 'Another soul launched into eternity! What can I do for him now! Why, my friends, will you so frequently serve me in this manner? I am not informed you are ill, till I find you dying, or hear that you are dead!' Then sitting down, he covered his head with his gown; and when the congregation had retired, he walked home buried in sorrow, as though he had lost a friend or a brother." (pp.145, 146.)

Mr. Fletcher's gentleness towards opponents, illustrated in anecdotes related by the Rev. Melville Horne.

"All of Mr. Fletcher's opponents were able, and most of them humorous, writers. This Circumstance frequently obliged him, contrary to the habitual gravity of his character, to encounter them with their own weapons; and this perhaps made him pass for a bitter writer with those who could not bear to see their own sentiments treated with the same freedom with which they treat those of a contrary description. They who wish to judge according to truth would do well to read Mr. Fletcher's works before they censure him; and to hear in mind that the respect due to truth will justify a degree of freedom with doctrine, which esteem and love will not allow towards the persons of its advocates. I will not recriminate on his respectable opponents; but relate an anecdote which will exhibit his patience and gentleness undue severe and rude censures. When apparently in dying circumstances at Bristol, a Dissenting minister called upon him. Though he had been forbidden to converse, and the gentleman was a stranger, Mr. Fletcher admitted and received him with his usual courtesy. But the visitor, instead of conversing on such subjects as were suitable to Mr. Fletcher's Christian character and afflicted circumstances, entered warmly on controversy; and told him, 'He had better have been confined to his bed with a dead palsy, than have written so many bitter things against the dear children of God.' 'My brother,' said Mr. Fletcher, 'I hope I have not been bitter. Certainly I did not mean to be so: but I wanted more love then, and I feel I want more now.' This mild answer silenced him; and sent him away, I trust, better acquainted with Mr. Fletcher's spirit, and his own. They are not generally of the best spirits themselves, who are first to complain of the spirits of their opponents." (pp.147, 148.)

"On his way to Ireland Mr. Fletcher preached in a large town; and towards the conclusion of his sermon stated his sentiments respecting the eminent degree of holiness to which a Christian might attain in this life. All the Ministers of the place attended to hear him; and all but one staid to shake him by the hand after the service. That one was the principal Clergyman, a polished gentleman, and an old acquaintance. In the morning Mr. Fletcher, who suspected no offence, said to Mr. Gilbert, 'I had not the pleasure last night of shaking hands with my friend Mr. ----- . I cannot think of quitting the town without seeing him. As you are acquainted with him, perhaps you will walk with me.' They, accordingly, called; and were introduced: but when he presented his hand with his usual respecting cordiality, it was rudely declined. 'I never preach anything,' said his friend, 'but what I experience. Do you, Mr. Fletcher, experience that eminent degree of holiness, that Christian Perfection, which you spoke of last night?'

Unprepared for discussion, especially with an angry disputant, he answered mildly, 'My dear brother, we serve the same blessed Lord; -- why then should we disagree because our liveries are not tamed up exactly alike?' Finding his friend still rude and repulsive, he suddenly caught his hand, kissed it, and, bowing low, said, 'God bless you, my brother, and retired. It is creditable to the religious principles of this gentleman, that Mr. Fletcher's patient kindness was not without effect. On his return from Ireland his friend called upon him, asked his pardon in the handsomest terms, and treated him with the most respectful distinction.'" (pp. 150,151.)

Occurrences during Mr. Fletcher's attendance at the Annual Conferences of the Methodists.

Mr. Fletcher was sometimes present at Mr. Wesley's Annual Conference, when his sermons and godly conversation became the theme of every tongue. On one of these occasions he was desired to pronounce the sentence of expulsion against a preacher; and he performed this delicate and painful duty with such a happy mixture of solemnity, feeling, and affection,



accompanied with such awful and pathetic warnings, as drew tears from every eye. At the same Conference he preached a sermon on the Old Prophet, who beguiled the Man of God that came from Judaism which he drew such a pathetic picture of the personal degradation and misery of a backsliding minister, and of the corruption and injury he introduced into the church of Christ, as produced a general and deep sensation, not easily to be forgotten.

At the last Conference he attended, when Mr. Wesley was about to read over his own name and those of all the preachers, that any present might object to whatever was deemed reprehensible in them, Mr. Fletcher rose to withdraw. He was eagerly recalled, and asked why he would leave them. 'Because,' said he, 'it is improper and painful duty to my feelings for me to hear the minute failings of my brethren canvassed, unless my own character were submitted to the same scrutiny.' They promised, if he would stay, that his character should be investigated. On these terms he submitted; and, when his name was read, an aged preacher rose, bowed to him, and said, 'I have but one thing to object to Mr. Fletcher: God has given him a richer talent than his humility will suffer him duly to appreciate. In confining himself to Madeley, he puts his light, comparatively, under a bushel whereas, if he would come out more among us, he would draw immense congregations, and would do much more good.' In answer to this, he stated the tender and sacred ties which bound him to his parish; its numerous population; the daily calls for his services; the difficulty of finding a proper substitute; his increasing infirmities, which disqualified him for horse-exercise; his unwillingness to leave Mrs. Fletcher at home; and the expense of traveling in carriages. In reply to his last argument, another preacher arose, and observed that the expense of his journeys would be cheerfully paid; and that, though he knew and highly approved Mr. Fletcher's disinterestedness and delicacy in pecuniary transactions, yet he feared there was a mixture of pride in his objection; for that by no importunity could he be prevailed on to accept a present to defray his expense's on his late visit to Ireland. 'A little explanation,' replied Mr. Fletcher, with his characteristic meekness, 'will set that matter right. When I was so kindly invited to visit my friend's at Dublin, I had every desire to accept their invitation: but I wanted money for the journey, and knew not how to obtain it. In this situation I laid the matter before the Lord, humbly requesting that, if the journey were a providential opening to do good, I might have the means of performing it. Shortly afterwards I received an unexpected sum of money, and took my journey. While in Dublin, I heard our friends commiserating the distresses of the poor, and lamenting the inadequate means they had to relieve them. When, therefore, they offered me a handsome present, -- what could I do? The necessary expenses of my journey had already been supplied; my general income was quite sufficient; I needed nothing. Had I received the money, I should have given it away. The poor of Dublin most needed, and were most worthy of, the money of their generous countrymen. How then could I hesitate to beg that it might be applied to their relief? You see, brethren, I could not in conscience do otherwise than I did.'" (pp.153-156.)

Our select list of new Theological Books, as well as several other Articles, are omitted, for this month, in order to make room for the long and interesting Communications from Shetland, which will be found under the head of Religious Intelligence.

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## SHETLAND ISLES

In our Magazine for September last, the appointment of two Methodist Preachers, the Rev. Messrs. Raby and Dunn, for this new station, was briefly mentioned. Their safe arrival was also announced in our number for November. We have now the pleasure of presenting to our friends some further particulars relating to this subject, which, we doubt not, will be read with much gratification. We are the more happy that some of the following details have reached us in time for circulation during the present month, because they cannot but have a good effect on the Contributions which the Methodist societies, according to their annual custom, will shortly be called to make in their several Classes (by what is called the Yearly Collection) for the furtherance of the Gospel at Home.

At a meeting of the Methodist Preachers of Scotland, held at Edinburgh in June, 1821, the President of the Conference for that year submitted to the consideration of the ministers, then assembled, a letter which had come into his hands from Mr. John Nicholson, in which the mission of some preachers of our Connection to the Shetland Islands was strongly urged. It was recommended to the Conference, soon afterwards held in Manchester, and by them unanimously agreed, that one of the preachers of the Edinburgh circuit should visit those islands, in the course of the year, and report to the ensuing Conference his observations and opinion as to the necessity of additional efforts for the religious instruction of the inhabitants, and the probabilities of successful labor among them. This service was undertaken by Dr. McAllum, in June 1821. Some extracts from his able and interesting report we shall, in the first place, subjoin. That report led to the appointment of Messrs. Raby and Dunn; and we shall give large extracts from two letters, lately received from them by the President of the Conference for the present year, (the Rev. Dr. Claree,) and by him obligingly communicated to us.

Extracts from a report concerning the Shetland Islands, by the Rev. Dr. McAllum.

"The population of Shetland amounts to 25,000 souls; and the ecclesiastical provision furnished by the establishment is by no means sufficient to meet the wants of the people. The whole islands are divided into perhaps thirty parishes, but these are again classed into ministries, each comprehending two or more parishes, and each supplied by only a single clergyman; thus, one individual has the spiritual care of several districts. The Minister of Dunrossness has the care of that parish, and of the adjoining ones of Sandwich and Cooningsburgh; and his charge extends even to the Fair Isle, which lies at a distance of twenty-four miles from the Mainland, (the principal island of the Shetland group is so called,) and is only to be reached by crossing the sea in an open boat, of the slight fabric of a Canoe. The track is proverbially dangerous, particularly from the strength of its current, and the swell of its waters: it is called the Roost of Sumburgh. This isle has only an annual visit of one or two Sabbaths from its minister. The minister of Bressa has one parish in an isle on the east side of the Mainland, another on its Western side, and a third forming part of the main. The minister of Tingwall has three parishes under his care; viz. Tingwall, Whiteness, and Westdale. It is of importance to be stated in this place, that though government at one time entertained the idea of increasing the number of clergy in these isles, that idea is, by the best informed, understood now to be abandoned.

"What renders the scanty provision that is made for the spiritual instruction of the people the less efficacious is, that in a country where there are no roads or pathways, and which is every where intersected by voes, or deep bays, in a land of rocks and tempest's, it is with great difficulty that the people, thinly scattered over a wide surface, can attend the sermon which once in two or three weeks is preached in their parish church. The house of the minister is at a great distance from the far greater part of his flock; they can therefore have little intercourse with him, and must be strangers to his pastoral care and superintendence.

"Sure am I that no one, with a heart alive to the best interests of man, can visit this land, and not think of Him, who when he saw the multitude scattered and faint, like sheep without a shepherd, instructed his disciples to pray that laborers might be sent forth into a plenteous and neglected harvest.

"I have already hinted that there exists an independent church at Lerwick. This body of Christian's has not, however, a numerous communion. I believe their numbers are not more than 150. They reside in different parts of the isles; and several of them exhort in their neighborhoods, and certainly have been of real use. But as these exhorter's are men of like occupation with their neighbor's, the Sabbath is their only leisure day, and, in such a country especially, their sphere of usefulness must necessarily be very contracted. From ill health, the effect of damp beds, and excessive fatigue, the Independent minister is almost unable to itinerate. The Baptists have a small church in the parish of Dunrossness. They have forty-five members, and bear an excellent character. Such is the external history of the Church in Shetland at the present hour.

"I trust the observations above submitted, will go a certain length in establishing the proof that a Methodist preacher may be usefully employed in this part of the world. And the questions which remain to be answered are, Do the people manifest a desire for one? and what provision would they make for his support? There was not an individual, high or low, Churchman or Dissenter, minister or Layman, with whom I conversed on the subject, who did not recommend the mission of a preacher. The poor people themselves besought it as a boon from heaven, and expressed not only their willingness, but their eagerness to receive instruction on the things which make for their peace. In one district especially, several of the people, after preaching, came to bewail their sadly destitute condition, and hailed with glistening eyes the idea of one coming to reside among them, who should be both able and willing to care for their souls. It is deserving of particular notice, that, in so far as by careful inquiry I could obtain satisfaction on the subject, no prejudice exists in the island's, at least among the great bulk of the inhabitants, against our doctrines or our discipline. The native's, who are all of Norwegian descent, are of a temper more open, and of feelings much more lively, than their neighbors in Scotland. Wherever Class-meeting's have been proposed, the proposal has been eagerly embraced; and the only difficulty in the way of their establishment would be of short continuance, and that resulting merely from the want of qualified persons to act as leaders. As a proof of this warmth of feeling, it may be mentioned, that they do not scruple to weep aloud under the preaching of the word. And it will be long ere the reporter can forget the seasons of hallowed feeling, and tenderness of heart before the Lord, which he enjoyed with this interesting people. A prepossession has, in fact, been created in our favor by the Christian conduct of several of our members who belong to the Greenland ships, which visit Lerwick on their going out and on their return. These ships are accustomed to take on

board a member of Shetlanders, and to land them on their way home. These natives thus brought into contact with our friends, if they have not been won, have at least been sensibly affected by their conversation and their piety. It seems right to mention, that particular commendation was bestowed on the sailors belonging to Whitby: and long may they continue to deserve it!

About two years ago, Mr. John Nicholson, a native of the isles, returned to his own land, after having been in the army for a number of years. During his absence he had joined our society at Poplar, in the London East circuit, and had obtained true religion. Having suffered severely in his health, he returned in the hopes of deriving benefit from his native air; and, destitute as he was, he well knew that among his countrymen every roof would afford him a shelter, and that at every table he would be welcomed to a place. He has never had a house, nor bed, nor table of his own, and yet he has never wanted anything a Shetlander could give. He began to itinerate as his strength would enable him, and exhorted all to flee from the wrath to come. His success was remarkable. About twenty persons profess to enjoy the pardoning love of God; many more are under awakenings, and the number of such as are willing and wishful to hear the word of exhortation is very considerable.

"I now proceed to state what may be expected for the support of a preacher. And here I must explain the circumstances of this people. Nearly every individual throughout the country is a farmer; and in addition to the labors of that profession, during the summer months, he follows the fishing, and goes regularly to the haaf, or deep seas. The only marketable products are kelp, fish, and stockings; together with a few cattle. Now the farm's are only four or five acres in size, and so scanty is the return, that the whole produce is not sufficient to pay the rent, which, it appears, has never been reduced since war-times. So little corn is raised, that it could not subsist the inhabitants; and accordingly corn is a constant import from Leith. Hitherto the niggardliness of the soil has been compensated by the produce of the fishing, and by the sale of cattle; but the market for both of these is suddenly and greatly reduced. There is little opening for their dried fish, and the present price of cattle will not bear the freight of exportation. As proofs of their poverty it may be proper to state, that their habitations are heath covered huts, the rafters which support the roof are naked, the fire is on the floor, the chimney is an aperture in the roof, about which the smoke eddies and whirls, as if reluctant to sally forth upon the storm; and the furniture is composed, perhaps of a table, at all events of a few stools or wooden chairs, a kettle, and two or three cribs for beds. When they go to the fishing on a Monday morning, their only provision is meal and water, and their only resource, when chilled with cold and wet, is to betake themselves to the oar for heat. They continue at the haaf during several days and nights, either in their slender canoes, or in the retreat of temporary shelters built on the skerries or naked rocks, which are found at a distance from the habitable isles, standing boldly out in the sea. On the most unquestionable authority I may state, that many a householder may be found in Shetland, who has not a shilling in his pocket. From a people thus impoverished what can be expected?"

"I know there is a salutary jealousy entertained by the Conference of a people, who ask the labors of a preacher, and are unwilling to encounter the necessary expense. But if any case can claim to be accounted an exempt and peculiar one, it is surely that which is now submitted."

"Abject as the poverty of this people is, their hospitality is extreme. A lock upon a door is a thing unknown to a farmer, and he would as soon exclude his own son, as turn away a single

wanderer from his threshold. The very name of a stranger is sacred in the estimation of a Shetlander, and it is the appellation he always gives you till your acquaintance grows into familiarity. They are industrious in their habits, submissive and affectionate to their superiors, and as ignorant of the politics of Britain as they are of its woods and its streams. Their intelligence, notwithstanding the lingering traces of superstition to be found among them, is altogether surprising, when one considers how few their opportunities of improvement are: and their cheerfulness is admirable, when it is remembered that theirs is a life of constant toil, and frequently of imminent danger, -- for I have the authority of one of their principal landlords in saying, that a great part of the population perish at sea. The generosity with which they came forward to the assistance of John Nicholson, (whom, according to their ability and beyond it, they have both fed and clothed,) is a proof that, destitute as they are of the things of this life, they put a high value on the things of a better, and out of their narrow pittance are willing to cast a mite into the treasury of God."

"The reporter feels persuaded that under all these circumstances, you will see it good to send a suitable person to itinerate in these islands, and especially in the more destitute regions, which are those of Midzell and Northmaren; and he is confident you will not allow their poverty to operate to their prejudice, but that it will rather plead in their favor."

"The severity and variableness of the climate are such, as to render it desirable that your missionary should be a man of a robust constitution. -- In conclusion, the reporter begs leave to say, that a fear lest he should exceed the proper limits, has prevented him from laying before you many additional statements, which, had he been allowed in person to urge the petition of neglected Zetland, he should have been happy to have pressed on your attention. His trust, however, is, that God will incline your hearts to look with pity on the islands of the utmost sea; and that He will, in his providence, raise up a suitable person to declare the riches of redeeming love in these remote and scattered islets.

"Daniel McAllum."

Extract of a letter from the Rev. J. Raby, to the Rev. Dr. Clarke, dated Midzett, Shetland Isles, Dec. 10th, 1822.

"Soon after our arrival in Shetland, I wrote to you at considerable length, and gave you a detailed account of our voyage, the reception we experienced, and the prospects of usefulness which appeared to open before us: that letter I sent by the Coldstream, (the vessel in which we came,) when she returned to Leith; but as there is great reason to conclude that she was lost on her passage up, and that all on board, consisting of eight passengers and crew, found in the deep one common grave, this melancholy circumstance will inform you why you have not heard from us before now.

"On the 29th of October, we went on board the packet which regularly sails between Leith and Shetland. To describe the feelings which were excited in my mind is impossible: the magnitude of the work before me, the difficulty connected with a faithful discharge of my duty, and the strangeness of the place and the people where, and among whom, I am appointed to labor, were considerations that almost overwhelmed me; yet, to the Most High I was determined to look for

direction, support, consolation, and success. To our numerous friends in Edinburgh, we feel ourselves under great obligations for their kindness and attention, especially to George Simpson, Esq. This gentleman not only introduced us to several of his friends, but procured for us letters of introduction to several respectable families in Shetland. Our voyage we accomplished in about seventy hours, the wind being fair, and the weather fine. The lateness of the hour when we cast anchor, induced us to remain on board all night. The next morning we hastened on shore, and as we had letters of introduction to different respectable individuals, we found no difficulty in stating our motives, object, and design; and, without one single exception, they signified their approbation, and wished us success in the great work in which we are engaged. The Rev. Mr. Reed, the independent minister, whose chapel is large and commodious, kindly lent us the use of it. In it we several times preached to large and attentive congregations, and hope that our labor was not in vain. Lerwick is the capital of Mainland, and, in fact, it is the only town of note in Shetland. It consists of about 400 houses, and about 2,000 inhabitants: in it are one church and a dissenting chapel; both are pretty well attended.

"About a week after our arrival in Lerwick, an opportunity offered for my visiting what the termed the North Islands. Of this I was anxious to avail myself; and found the people in general desirous to be instructed in the things which belong to their peace, and to hear the word of eternal life. They hailed with joy the prospect of our settling amongst them, and of our preaching unto them the unsearchable riches of Christ. The particulars of this journey I shall introduce in a few extracts from my journal, which will lead you to infer that here a great, and, I hope, an effectual door is opened for doing good; but I am not aware that there are any adversaries.

"Sept. 10. -- I this morning sailed from Lerwick, on a visit to the North Isles, which he from thirty to forty miles north of Lerwick, and in the evening reached the island of Midzell. Having a letter of introduction to a gentleman, upon whom I called, and by whom I was received in the most friendly manner, to him I explained the object of my visit, and the motives which led to the appointment of myself and colleague to this part of the world. With these he was perfectly satisfied; and allowed that there was great necessity for additional exertion in a cause so noble and important, and hoped that success would be the reward of our labor. This is an island of considerable extent, and contains a population of upwards of 2,000 soul's. With the exception of what is called North Zell, it forms but one parish; on it is only one church, in which service is generally performed once every Lord's day. The people, in point of religious instruction are certainly in the most deplorable state; of this they are fully aware, and earnestly requested me to take up my residence among them."

"11th. -- We this morning proceeded from Midaell to the island of Unst, which is also large and populous. The people here enjoy greater religious privileges than those in Zell. They have an opportunity of hearing the gospel in the Kirk once a week and their present worthy minister feels interested in their eternal welfare, and strives to promote it. But what is one church for an island upwards of eleven miles long, and one minister to a population of 2,500 people?"

"13th. -- (Lord's day morning;) I walked over to Harroldswick; and from thence, in company with a friend, to is place called Skaw. This is the most northerly part of Shetland. I preached in one of the cottages, which is of singular construction and form, to a considerable congregation; and perhaps it is nearly a century since a sermon was preached here before. They

were all attention, whilst I exhorted them to open the door to the voice of the Son of God. In the evening I had at Harroldswick a more numerous assembly, and felt unconsiderable freedom of speech, and enlargement of heart, whilst urging them to become the disciples of Christ. As I continued on this island several days, I had frequent opportunity of preaching to the people, and of visiting them from house to house. Most or all of them, are able to read, and pretty well supplied with Bibles; they are shrewd, inquisitive, and hospitable; and for the tracts I gave them they professed great gratitude, and invited me to repeat my visits soon and as often as circumstances would allow. On my way down to Lerwick, I spent a sabbath on the Island of Midzell, and was again affected with the destitute situation of the people. They are like sheep who have no shepherd, and with propriety it may almost be said that no man has cared for their soul. The request, or rather petition, which they urged with a great deal of feeling and fervor, was, that one of us at least would come to reside among them. I preached in the house of a lady; the parlour, kitchen, passage, and stairs, were crowded. The deepest attention sat on every face, whilst I informed them of a certain man who made a great supper, and invited many. The next morning I had an interview with J. R., Esq., who resides in another part of the island, and so deeply does he feel for the people, that he offered to open his house for the preaching of the gospel. All these things are encouraging; and I hope the expectation they have excited in our minds, will, in some measure, and to a considerable extent, be realized."

"On my return to Lerwick I found my excellent friend, Mr. Dunn, well. After much deliberation and prayer, it was agreed that I should go and reside at Midsell, and he for the present remain in Lerwick, but visit, as his health and the weather will admit, the principal places on Mainland, where there is a prospect of doing good. This plan has since been brought into operation, and on this island I have three places at which I preach on the Sabbath alternately, and four during the week. I have also four other places on the Island of Unst; to which I occasionally go; but the weather has been so unfavorable, the days so short, and the sea so rough, as to render it difficult and often dangerous to cross the sounds which separate the different islands. I believe the leading desire of our hearts, and the grand object of our pursuit, is, to promote the glory of God, and the happiness of our fellowmen. This work is difficult and important; we require your advice and your prayers."

"Our worthy Brother, John Nicholson, appears to possess genuine piety, considerable zeal, and some ability for preaching; and, in the places where he has chiefly labored, has been made useful. He is likely to be a valuable auxiliary. To us in the part of the country where he resides; for what can one man do on an island like Mainland, which is sixty miles long, and from sixteen to twenty broad, and in which there is not, with the exception of five miles, the appearance of any made road?"

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Extract of a letter from the Rev. S. Dunn, to the Rev. Dr. Clarke, dated Dec. 19th, 1822.

"When I was first put down, at the last Conference, for this station, I wrote you a note, stating that I thought my slender frame would not be able to stand the climate, necessary labors, &c. But I thank God, that you paid no attention to that note; for I now believe, that my coming to these hyperborean regions will be beneficial to both body and soul, and I trust will turn out to 'the

furtherance of the gospel.' When I consider what God has enabled me to go through, since I came to these islands, I am 'lost in wonder, love, and praise.' I have preached, when in the country parts, sixty-one sermons in twenty-nine days, and had, on an average, 150 hearers each time, besides attending to various other duties, and traveling scores of miles, over rocky and mossy hills; and yet I for years enjoyed better health, "We could not have come at a more favorable season of the year, all things considered; for in the summer, the inhabitants are chiefly employed about the harvest and fisheries; but now, having scarcely anything to do, they come in flock, to hear the 'glad tidings of great joy, unto all people.' You have appointed us to labor among a people prepared for the Lord.' 'The fields are white already to harvest.' ' Pray therefore, that the Lord of the harvest would 'send forth more laborers into his harvest.' For what are two among so many? I am certain that six Methodist Preachers might find abundance of work in these islands -- not that I expect this number, at least, for some time. I know our funds will not admit of it; indeed, I feel grieved daily, that we are any burthen to the Connection, because the people are unable to give any money towards the support of the gospel. But, many of them are willing to give us themselves, and any thing of which they are possessed potatoes, fish, yea, even sheep.

But may I not be permitted to say a word on behalf of this 'aboriginal people,' whom I also 'both respect and love.' Much has been done of late to send the 'glorious gospel of the blessed God,' to the inhabitants of the South Sea Islands. British Christians have given their thousands towards the support of that mission, and they have done well. God has blessed their endeavors, in saying 'to the South, keep not back.' But has not the same God promised to 'say to the north, give up?' Behold 'today, is this scripture fulfilled in our ears.' Here is a people that can easily be got at, without either much expense or difficulty; a people that can nearly all read a people disposed, yea eager, to hear the word of God; a people under our own unrivalled government; a people, who, though of Scandinavian descent, yet can all speak the English language. Now, I believe, I have hundreds of friends, both in England and in Wales, who sincerely love me. And as this is to be considered it home-circuit, I trust, when the next yearly and July collections shall be made, they will show their love, by giving at least twice the sum they have ever given to those important collections. Let them all know, that out of those collections this station is to be supported; and may such knowledge become a powerful, an effectual motive with them to give liberally. And O, let me beg their sincere and ardent prayers, that, as the sun approaches the vernal equinox, the penetrating rays of the great 'Sun of Righteousness' may melt down, in these northern regions, every frozen soul into tears of penitential sorrow, that 'the wilderness and the solitary place may be glad, and the desert rejoice, and blossom as the rose.' I rejoice that I have had the honor of forming the most Northerly Methodist society in the whole world. May the gates of hell never prevail against it.

O Jesus, ride on, till all are subdued,  
Thy mercy make known, and sprinkle thy blood!  
Display thy salvation, and teach the new song  
To every nation, and people, and tongue.'

I must now, Dear sir, give you some extracts from my journal, by which you wilt get some information relative to our proceedings and prospects. I would first, however, just observe, that a few weeks after our arrival, my worthy brother Raby left this place for Zell, a large island, about thirty miles north of Lerwick. He will probably remain there for two or three months, when we shall exchange places. I heard from him a few days ago; he was well, and doing well."



Of Mr. Dunn's extracts from his journal, we select the following specimens.

Oct. 11. -- I crossed the sound this afternoon in a boat, or yawl, 12 feet keel, 5 feet beam. All their boats are first put up in Norway, then taken down, the plank's sent over here, and then nailed together again; they are remarkably slender, yet their extreme buoyancy, and the ease with which they cut or mount the wave's with their two bow's, (for they are sharp at each end,) render their construction adapted to these seas, in which there is almost a continual swell. After walking two miles across the island of Bressa, which rises about 2,000 feet above the level of the sea, into a fine symmetrical hill, of a conoid form, and then crossing another narrow sound, I landed in the island of Noss, and was kindly received by Mr. Copeland and family. I preached at six from the sixty-third Psalm.

12. -- This morning while traveling along the steep banks of sand-stone, frequently broken into deep chasms, the rain descended in torrents, but there was no place to which we could run for shelter so we walked on, till the famous Holm of Noss came to view, bounded by precipitous cliffs; we then passed to the Noup, a tremendous perpendicular precipice. In the evening, I preached from Isa. Liii 6.

13. -- Morning, I preached in Noss; afternoon, in Bressa Church; evening, in the Independent Chapel here.

29. -- This morning I rode five miles to Tingwall; it rained every step of the way. I preached in the school-house from 1 Cor. xv. 6. Many of my hearers came from a considerable distance, and returned through torrents of rain; most of the women without either bonnet, shoe, or stocking, After they were gone, I sat by the fire, for about half an hour, tired, wet, and hungry, but not knowing where to get a bit of anything to eat; when a servant from the Rev. John Turnbull came to invite me to his house, where I with a most cordial reception. After dinner the assistant minister of Nesting arrived, who came with Mr. T. to Nallaway, two miles, where I preached, from Luke ii 29, 30, to about 100 hearers, and felt some liberty, though had two ministers by my side, with whom I returned and spent a pleasant evening in Tingwall.

30. -- Mr. T. came into town with me this morning; his kindness I shall not soon forget. We had a good deal of friendly conversation about Methodism, &c. He said that it had been sadly misrepresented by its enemies. He requested me to come that way often, and take a bed at his house like one of the family. I preached this evening in the chapel from Rev. i 18. Lord, apply it!

Nov. 1. -- I visited twelve poor families, prayed with some, and gave a tract, and conversed closely on the best things with all.

5. -- I visited fifteen poor families.

6. -- Hearing that the people on the western side of the Mainland were anxiously waiting my arrival among them, and earnestly praying, 'Come over and help us,' I decided on paying them a visit for two or three weeks -- so I left, with my Bible, a hymn-book, a few tracts, and a dozen

ship-biscuit's. At twelve o'clock I preached in Tingwall school-house, but could get no farther, the weather was so severe.

7. -- This has been such a rainy and windy day as to prevent my getting out of doors for anytime. This night, between ten and eleven o'clock the Aurora Borealis was so brilliant, that I read by it, without any other light.

8. -- I preached in Scallaway, from I Cor. vi. 1.

9. -- About eleven o'clock this morning, I left Mr. Turnbull's hospitable roof, and rode to Scallaway, where I met with John Nicholson; we took boat, passed several small islands, and after rowing nine miles, arrived in Sand. The news was soon circulated that I was to preach at six o'clock, when the house was full.

10. -- I preached in Sand this morning, and then traveled six miles to Reawick, where I preached at five to a large company. Though the night was dark and stormy, some of my hearers walked six miles over rocks and through bogs.

11. -- Having published last evening for preaching today in Scheld, I set off about ten o'clock; walked three miles, and preached in a school-house, which was full of very attentive hearers; and then walked back again, without either eating or drinking. I have had several unpleasant journeys, but never once like this. The roads (if, indeed, they can be so called) are, I believe, full as bad as those over which the indefatigable Shaw and his brethren travel in South Africa; twenty oxen could not draw a waggon a quarter-part of the way I have been today. The wind was so strong that it blew me several times off my legs; the rain descended in such torrents as completely to drench me; and at times the hail-stones made my face smart with their blows. After having changed my clothes, I preached from 1 Peter v. 7 and feel no worse, I hope, after my journey.

12. -- I preached this morning, and again this evening. In one of the huts, into which I entered this afternoon, I saw cows, pigs, sheep, fowls, a dog, and the family.

13. -- Gruting. -- I walked four miles this morning, and preached here at twelve o'clock, and again at five. Hearing from John Nicholson that many in this neighborhood were concerned about their souls, after the sermon I explained the nature of a Methodist society, &c.; and announced that I would be glad to converse with any who were desirous of meeting in church-fellowship. Fifteen remained, who all appeared to desire to flee from the wrath to come; 'to ten I gave note's of admittance on trial. May they never look back I read our rules.

14. -- Last night I slept with three sheep on the earthy floor of an old barn:-- there were two holes in the turf roof, about a foot each in circumference, through which the stars were visible. It blew a strong breeze from the S. W., but as I had a thick rug wrapped around me, I slept as comfortably as most who lay on softer beds. The hymn which begins, "How do thy mercies close me round," was particularly sweet. At nine o'clock I preached in Gruting, crossed a voe, walked two miles, preached at twelve o'clock, and again at five.

15. -- I preached at twelve o'clock, and again at five. There was strong wind and rain, but the houses were full."

[Here we are obliged, for the present, to close our extracts. We shall resume them in our next number.]

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## 16 -- VARIETIES

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### DESTRUCTIVE EARTHQUAKE IN SYRIA

From an authentic account of this awful visitation of divine providence, we extract the following affecting particulars; and we earnestly hope that the subscription for the relief of the sufferers under this terrible calamity, which has been begun in London, will be liberally supported in every part of this country.

Since the devastation in La Guyre, where 10,000 persons were engulfed in an instant, no accounts have reached England of an earthquake so sudden, -- so frequently repeated, and long continued, -- nor of such destruction to human life and comfort, -- as those which, without any warning circumstances, began in Syria, on the 13th of August, 1822, and lasted, with more or less violence, till the 9th of October a dismal period of fifty-six days and nights. This has made the ancient city of Antioch, -- a name where Christians had first their honorable denomination, -- a heap of rubbish and ruins. The British Consul, John Barker, Esq., in a communication from " near the ruins of Antioch," says, --

"It has fallen to my lot to relate the particulars of an event that has thrown most of the families of this part of Syria into sorrow and mourning, and all into the greatest difficulties and distress.

On the 13th of August, at half past nine in the evening, Aleppo, Antioch, Idlib, Riba, Gisser, Shogr, Darcoush, Armenas, every village, and every detached cottage, in this Pachalic, and some towns in the adjoining ones, were in ten or twenty seconds entirely ruined by an earthquake, and are become heaps of stones and rubbish; in which, at the lowest computation, twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded. The extreme points where this terrible phenomenon was violent enough to destroy the edifices, seem to be Diabekir and Merkab, (twelve leagues south of Latachia,) Aleppo and Scanderon, Killis and Khan Shekoon. All within those points have suffered so nearly equally, that it is impossible to fix on a central point. The shock was sensibly felt at Damascus, Adono, and Cyprus. To the east of Diabekir, and north of Killrs, I am not well informed how far the effect extended in those radii of the circle. The shock was felt at sea so violently, within two leagues of Cyprus, that it was thought the ship had grounded. flashes of volcanic fire were perceived at various times throughout the night, resembling the light of the full noon; but at no place, to my

knowledge, has it left a chasm of any extent; although in the low grounds slight crevices are every where to be seen, and out of many of them water issued, but soon after subsided.

"There was nothing remarkable in the weather, or state of the atmosphere. Edifices on the summits of the highest mountain's were not safer than buildings situated on the banks of the rivers, or on the beach of the sea."

"Although slight shocks of earthquakes had been from time to time felt in this country, it is certain that for several centuries none had done any material damage, except one twenty-seven years ago, when a single town, Latachia, was partially thrown down. In 1755 an earthquake was felt at Aleppo and Antioch, which so alarmed the inhabitants, that they all abandoned their houses for forty days: but very little injury was sustained, and no lives lost."

"The appearance of some very ancient edifices renders it probable that this city has not suffered from earthquakes since the memorable one recorded by Gibson, about twelve centuries ago, in which one-third of the inhabitants of Antioch perished, when that celebrated city was supposed to contain a population of from seven hundred thousand to eight hundred thousand souls."

"It is impossible to convey an adequate idea of the scenes of horror which were simultaneously passing in the dreadful night of the 13th of August. Here, hundreds of decrepit parents, half buried in the ruins, were imploring the succour of their son's, not always willing to risk their own live's by giving their assistance. There, distracted mother's were frantically lifting heavy stones from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks at short intervals, the crush of falling walls, the shrieks, the groans, the accents of agony and despair on that long night, cannot be described. When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many, unaccustomed to pray, some prostrate, some on their knees, adoring their Maker. Others were running into one another's arms, rejoicing in their existence! An air of cheerfulness and brotherly love animated every countenance. In a public calamity, In which the Turk, the Jew, the Christian, the Idolater, were indiscriminate victims, or objects of the care of an impartial providence, every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food, and became at length alive to the full extent of the dreary prospect before them: for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day. The fear that they may not cease before the rainy season commences, has induced these whose business cannot allow of their quitting the mills of their towns, instead of rebuilding their houses, to construct temporary hovels of wood without the walls; and many families, who thought themselves, before this calamity, straitly lodged in a dozen apartments, now exult at the prospect of passing the winter in a single room, twenty feet square.

"The houses of the public agents and private European individuals at Aleppo, have been entirely ruined. At Aleppo the Jews suffered the most, on account of their quarter being badly built, with narrow lane's. Out of a population of three thousand souls, six hundred lives were lost. Of the

Europeans, only one person of note, Signor Esdra de Piccioto, Austrian Consul-General, and ten or twelve women and children, perished; but the greater part are now suffering from ophthalmia and dysenteries, occasioned by their being exposed to the excessive heats of the day, and the cold dews of the night. When it is considered, that two-thirds of the families in Aleppo have neither the means of making a long journey, to remove to a town out of the effect of the earthquake, nor of building a shed to keep off the rain, it is impossible to conceive all the misery to which they are doomed for the ensuing winter, or ever to find more deserving objects of the compassion and charity of the opulent, whom it has pleased God to place in happier regions of the globe. Here planks and fuel are cheap, and the people have the resource of tiles, which they were taught to make by the crusaders, in their long residence at Antioch; but in Aleppo, where wood is very dear, they have no contrivance to keep out rain but freestone walls, and flat roofs,. Made of a very expensive cement."

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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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### Missions in South Africa

Extract of a letter from Mr. Broadbent, dated Graff-Reinet, August 20, 1822

I am thankful to God for being able to take up my pen to write once more to the Committee. I was appointed to go and join Brother Kay in the Boschuana mission, and, through the kindness of providence, we arrived at Grikwa on the 10th of February.

A few days after our arrival, I became very unwell, and am now but just convalescing, after a very heavy affliction of upward's of six months. I remained at Grikwa near two months, in hopes of being better, as I was very anxious to proceed to the Boachuana tribes; and at last, because I had no other hope, I reluctantly consented to comply with the earnest advice and entreaties of my friends, to return to the Colony for medical assistance. I was so far wasted, when I did consent, that I had very faint hopes of living till we could reach the Colony: but the Lord graciously supported me. We traveled slowly, as my strength would admit, twenty-six days, when we arrived at this town, being the nearest to the place from which we came.

The Rev. A. Faune, Dutch minister of this place, hearing of my situation, rode a few miles out of town, to meet our wagons, and very kindly directed the driver to take them to his house, in which hospitable mansion I have been entertained in the kindest possible manner, for nearly four months. It would be ingratitude not to inform the Committee of the very generous and affectionate treatment which one of their afflicted missionaries has received from Mr. F., and his most excellent lady: their kindness to me and my little family has often occasioned tears of gratitude to flow from my eyes.

Though I have several times been given up, and supposed to be dying, both by my medical attendant and all who saw me, thank God, I found Him a present help. I was perfectly willing to depart, having a blessed hope, that being absent from the body I should be present with the Lord. Whenever I did indulge a wish to recover, it was that I might go to the heathen, and make known to them what Christ has done for them. Blessed be God, my longing zeal to preach to the heathen has not diminished, but much increased, during my affliction.

I am glad to learn, by letters from Cape Town, that Brother Hodgson is coming up, to go with me to that important field to which I was proceeding when I was taken ill. I hope I shall be able to proceed by the time he arrives here. My prayer is that the Lord may open our way, and prepare a people for himself.

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Extract of a letter from Mr. Edwards, dated Buffels River Hills, Namacqualand, August 22, 1822

In my last journal you have some account of a visit which I made to is tribe of Bastard Hottentots, N. W. Of the Camies Berg and also some account of a wish they expressed to have a missionary to teach them the way to heaven. As I could not promise them that the society would send them a minister, I engaged to see them again as soon as I could be spared from Lily Fountain; and you will learn from this, that I have in some measure fulfilled my promise. You are already aware that the people belonging to Lily Fountain station are, from necessity, obliged to leave their elevated situation during the rainy season, and to establish themselves below, where the temperature of the climate is much more moderate, and where better pasture can be obtained for their cattle. I have, therefore, made another journey to this people, and I assure you I have been amply rewarded.

We are now amongst the Bastard Hottentots, and we live in a matted dwelling. I very much regret that I am not able to spend a few months amongst them, on account of my presence being very soon necessary to repair the buildings which have fallen at Lily Fountain, in consequence of recent hurricanes. We hold divine service morning and evening; for this people are very dark, and altogether unacquainted with the Scriptures, and therefore they need at first "line upon line, and precept upon precept." I endeavor, in my occasional visits, to explain to them more fully the great truths which are delivered to them at stated times. Twice a day we have school for the young people, and you would be much gratified to see how anxious they are to obtain the knowledge of letters.

August 8th. -- We departed from Lily Fountain.

Aug. 11th. -- We pitched our tent near a beautiful running stream of fresh water, which is seldom to be obtained in this part of Africa. How impressive are the words of the Prophet to an African traveler, "Ho every one that thirsteth, come ye to the waters."

Aug. 13th. -- We halted upon the place where the people wish that a missionary should take up his residence. It lies in a beautiful valley, where there are a number of excellent fountains, the

waters of which might be led over a considerable quantity of land. This evening a company of the natives came up on horseback, and informed me that oxen were on the road, coming to my assistance.

Aug. 14th. -- We set off for one of the outposts, where they agreed to assemble to hear the gospel during my visit. About mid-day we reached the summit of Buffels River Hills, or rather what an European would call high mountains.

Aug. 15th. -- The people began to collect from different parts, and pitched their habitations. My house is of the same sort as those of the natives, which they readily prepared for my reception. Although living in such houses subjects Europeans to great inconvenience, yet this is of little importance when we take into the account the worth of immortal souls.

Aug. 16th. -- This evening a youth came to me at our humble dwelling, and seemed much affected. Upon being questioned as to the object of his visit, he asked me the following question, "When a man dies, does he die for ever?" I retired to rest this evening much gratified that divine providence had brought me so far, to preach to these outcasts of society the doctrines of "Christ and him crucified."

Aug. 18th. Sabbath. -- Hail, blessed day! divine service was held three times, and the people were very attentive.

Aug. 19th. -- This evening a few young men came to my dwelling, talked much about divine things, and seemed a good deal surprised at what they had heard.

My wife and myself are, upon the whole, in good health, and I hope doing our utmost in order to bring souls to Christ. Our buildings on our station, and also upon the new farm, have all been much injured by the late torrents of rain and wind from the N. W. The church, and smith's shop, have fallen to the ground, and the buildings upon the new farm will all want repair.

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#### West India Missions

Jamaica. -- Extract of a letter from Mr. Duncan, dated Morant Bay, Oct. 19, 1822

As it regards the work of God on this circuit, although in some of the societies there is but a small increase of members, yet, all things considered, its state is such as calls loudly for thankful hearts. In Manchioneal we have had a good increase, and the other places have at least been able to keep up their numbers, which is much more than could have been expected, as there have been so many disappointments during the quarter. But I trust these will work together for good, both to ourselves, and the people committed to our care. For my own part, I see that the best sermons, especially in Jamaica, are those that are the most simple, and therefore, through the grace of God I am determined more than ever to study this simplicity, both in explaining and applying those important doctrines which are all intimately connected with that of Christ and him crucified.

As I have been for the most of the quarter at Manchioneal, I am more particularly acquainted with the state of things there; and I am happy to say, that from this acquaintance, I am more than ever impressed with the importance of that station. It is true, the erection of the chapel has thrown us into great embarrassments in a pecuniary way. About a year and a half ago the number in society was 270, but through the divine blessing it is now about 540. What is of very great importance, especially in this circuit, is that we have here a number of young men of free condition who have recently joined our society; and I am happy to say, that, to the best of my knowledge, their lives and conversation are such as become the Gospel of Christ. Some of these, having had a respectable education, bid fair to be very useful as leaders and stewards among us. As it respects the Negroes from the estates, I am happy to say, that in them there is certainly a visible change for the better. A. very respectable gentleman residing there, who is well acquainted with the different estates, told me, that to his knowledge, "such is the improvement of the Negroes, that whereas a few years ago they were so much addicted to stealing, that the managers had often to punish in an exemplary manner, now, compared with what it was formerly, such a thing is scarcely heard of." During public worship, their decorum is truly surprising; and those, especially, who have been a considerable time connected with us, state their views of divine truth in such a manner as shows that many of them have in reality felt its power. It is also gratifying to see, that prejudice in the minds of others is fast giving way, and that often a number of respectable white inhabitants attend the chapel. About the beginning of the last quarter, a Chapel belonging to the Established Church was opened at Manchioneal, which will contain upwards of 400 people. I am happy that it is crowded. Both Mr. Trew and Mr. Stainsby are excellent men, ardently desiring the welfare of immortal souls.

The work in Morant Bay seems rather low at present; there is not that regular attendance by the people from the country which we could wish. This may be partly owing to the many disappointments they have had lately, in being without preaching, and also to the heavy rains which have lately swelled the rivers in this neighborhood so as to render them impassable; but there are other causes which we hope will be speedily removed. As I am now come down again to reside at the Bay, in consequence of Mr. Turtle's departure, I have felt my mind exceedingly pained at this evident declension; and at the first leaders' meeting it was made a subject of serious conversation. It gave me no small comfort to see the leaders enter feelingly into this subject; and it was unanimously resolved that we should pay especial attention to our discipline. I hope also that our case will be seriously considered by the committee. What are two laborers upon such a wide field, which has the prospect of such an abundant harvest? In this country we cannot have assistance from the people, as at home. We ought not to have less than four preachers, but the funds are not at present adequate to their support; at any rate without three it is impossible to do justice to our different societies in this neighborhood.

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Extract of a letter from Mr. Ratcliffe, dated Montego Bay, Nov. 1, 1822

I am happy in being able to inform you, that things wear a most promising appearance in this part of the island, and we only want money, and missionaries, to carry the means of religious instruction into every parish. In these I trust you will continue to help us on the north side of this



large island, as the societies in other parts are so well established, that they can depend upon their own resources.

There are seven parishes on this side of Jamaica, containing a slave population of 161,111 souls, viz.: the parish of St. Mary 26,241; Clarendon 20,702; Vere 14,855; Hanover 28,170; Westmorland 22,128; the parish of St. Elizabeth 21,055; Trelawny 27,960. -- Total 161,111

I judge, if the free colored and black population be added to the above, that there are on the north side of this island but few less than two hundred and fifty thousand souls, living without God, and without religious instruction.

In the present session of Assembly, some very interesting debates are going on, on the subject of Christianizing the slaves; -- and one of the ablest men in the House has given it as his matured opinion, that "the slaves never can be properly instructed in Christian doctrines, but through the zeal and activity of missionaries."

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Tobago. -- The following extract of a letter from Mr. Smedley, dated August 9th, 1812, forcibly states a case which has been for some time before the committee, and to which only the state of the society's funds could have prevented them from giving more prompt attention.

I must put in my claim for an additional missionary for this station; and as you send your missionaries where they may obtain the free-est access to the ignorant and perishing sons of men, Tobago will be found amongst the first on your list of claimants. Its slave population is, I believe, nearly equal to that of Grenada; and I know of very few places in the island to which I could not obtain access, had I opportunity to extend my labors. And did you see the eagerness with which the Negroes rush from the field in the evening to receive instruction on the several estates which I am in the habit of attending, and, above all, did you witness their amazing ignorance on those subjects which they are most concerned to know, I cannot think you would hesitate a moment to lend help where it is so greatly needed.

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Monteserrat. -- Extract of a letter from Mr. Janion, dated Sept. 7, 1822

The society (now forty-two) continue steadfast, and for the most part adorn their profession. The country places are, I fear, suffering in consequence of my late indisposition.

On Mondays I catechize from forty to fifty adults, who are very regular in their attendance. These meetings I endeavor to make as interesting and profitable as possible, by reading, after the catechetical instructions, some striking memoir, &c.

The Sunday school continues much the same as the district report states. On Sunday, July 21st, Brother Whitehouse, (from Antigua) preached a charity sermon, from Isaiah liv. 13, for the benefit of the Sunday school. It proved a most interesting day to the friends who attended. It was

then stated that there were 116 girls, 106 boys, and twenty teachers, in the town school, besides sixteen adults taught by Mrs. Janion. In the branch school at the north, there are forty children and six teachers. When the children were gone, Brother W. gave some suitable advice to the teachers; and in the evening, he addressed to a crowded congregation a profitable sermon from Isa. lix. 1,2. The collection, on the occasion, amounted to £16. 12s. currency.

I hoped ere this to have informed you that we had got two little country chapels, one at the north, and another on Mr. Hill's estate. We are just beginning the former, which, as it is to be thatched, &c., will not cost much: about forty dollars have been subscribed towards it in that neighborhood, a part of which is already paid in.

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### European Missions

Gibraltar. -- Extract of a letter from Mr. Croscombe, dated November 8, 1822

It would afford me unspeakable pleasure to have it in my power to report the more rapid advances of the kingdom of God on this Rock; but this appears to be rather the seed-time, than that of harvest. You will, however, rejoice to hear that the seed of the kingdom has been sown more plentifully of late, than heretofore. Many hundreds of the Spanish Scriptures have been sold in the course of the last few months, which find their way into many different parts of Spain. I lately sold eighty new Testaments to two men of the province of Galicia; and a few days since I sent off ten Bibles to the order of a worthy friend of ours, who resides at Malaga. May the blessing of God go with them! We have also distributed many tracts in the Spanish language; but unfortunately we are rather straitened in this particular, by not having a greater diversity of them. When we offer tracts to the Spaniards, they anxiously inquire, "Have you any thing new," by which we perceive, that a spirit of inquiry is excited among them. We fear that the inquiry is not in general of a sanctified character; but what can be expected from a people just emerging from so much darkness and superstition?

Our dear friends here heartily engaged with me in embracing the openings of providence for doing good to our fellowmen. We still continue to visit the shipping in the bay every Sabbath, when the weather permits. I generally go off every other Sabbath afternoon, and preach to a goodly company of seamen and friends from the shore. The other Sabbaths are occupied by our good friends Lieut. Bailey, and Mr. Pyne, who read an appropriate sermon, and several friends unite in prayer. We are much encouraged in these labors of love among our maritime countrymen, and sincerely hope that its blessed effects will be seen in the great day of eternity.

Our Sunday school, though struggling with difficulties, is doing well; and the teachers are much encouraged in their benevolent labors.

A few of our friends have recently united themselves as a benevolent society, for the purpose of visiting and relieving the sick and indigent. Among the visitors are two zealous young men, (the fruit of this mission,) who speak the Spanish language well. They generally go together, and confine their attention chiefly to the Spanish poor. On one of these visits to a poor Spaniard,

they found a candle lighted, and placed before the image of a saint, whom the poor man intended to honor, and to invoke for his recovery. They prudently avoided speaking directly on the subject, on their first visit, hoping that he would soon be sufficiently enlightened to see the absurdity of the thing himself. On their next visit, they had the happiness to find those emblems of superstition removed; and the poor man, unasked, declared the fact, that their removal was the effect of what had been said to him on their last visit, resting to the all-sufficiency of Jesus Christ to save to the uttermost all that come to him. This man has since declared himself very happy in his mind, and rejoices greatly when the visitors call on him. He very recently declared that he had never confessed to a priest since their first visit, and that he had entirely shaken off his dependance on any thing but the precious blood of Christ.

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France. -- Extract of a letter from Mr. Cook, dated Caveirai, October 15, 1822

Brother Croggon and I arrived at Paris, on Thursday, September 3. On Friday, I called on my old friend, Mr. Wilder, and found at his house the Rev. D. Wilson, of St. John's chapel, Bedford Row; another Mr. Wilson, from Malta, of the London missionary society; Professors Kieffer and King, the former, Turkish interpreter to the king of France, and translator of the Bible into the Turkish language, -- the latter, an American, who has been studying the Oriental languages at Paris, and is about to proceed to Jerusalem, to replace one of the American missionaries there, who has been called to his reward; and Messrs. Marron and Monod, junior, pastors of the Reformed Church here, -- the former, president of the consistory. I received a hearty welcome from those of the company to whom I was known; but on Mr. Wilders informing me that, in half an hour, they were about to hold a meeting for the formation of a missionary society, I hastened home to fetch Brother Croggon, and on my return, found with the company Messrs. Goepf and Boissard, pastors of the Lutheran church at Paris, and alternate presidents of the consistory, with several respectable lay members of the two churches. A set of rules for the society were read over, from which I select the two following:--

That this society shall seek to enlighten the public mind, by means of the press, as to the character and importance of the different missions set on foot among the pagans, by Protestant missionary societies, and shall publish what it may think proper to that end, whether original, or translations of the most interesting publications that have appeared in foreign countries, in favor of the missionary cause:

That this society shall procure convenient premises for an establishment for the reception of young persons, to be recommended by the different missionary societies, already in existence, as, The Basle Missionary Society, the Church missionary society, the Wesleyan missionary society, the London missionary society, &c., to whom it may be necessary to study some of those Oriental languages, for the acquisition of which Paris presents peculiar advantages." As a subscription of 2500 francs had already been raised toward the expenses, for the first year, of the mission of Professor King to Jerusalem, Mr. Wilder proposed to the society to receive that sum, and take him up for the first year, as their missionary, which would cost an additional sum of 500 francs. This was agreed to, so that the society will begin by sending a missionary to Jerusalem. I invited Mr. King, who expects to set out for Marseilles, to visit me at Nismes. The next day, I

attended a meeting of the committee of the religious tract society. Some interesting anecdotes respecting the usefulness of tracts issued by the society were related, and some pleasing letters were read; particularly one from a Romish priest, which seemed to breathe a spirit of piety and benevolence. He expressed his gratitude for the good already done by the tracts and Testaments he had received, and earnestly desired a farther supply.

At a quarter before eleven on Sunday morning, we attended the preaching of the Rev. Mark Wiles, and heard an excellent sermon, full of Christian instruction and consolation, especially to missionaries. The text was, "None of these things move me." There were four missionaries present, a circumstance which no doubt influenced his choice of a text, and his manner of treating it. We heard the Rev. Dan. Wilson, at three in the afternoon, in the same church, in the place of the ambassadors chaplain, on "For Zions sake will I not hold my peace," &c. At half past seven in the evening, I preached, from the Parable of the Sower, to a small congregation of pious people, who meet on Sunday evenings, in the suburbs of Paris, to read God's word, and pray and sing together.

Having got my books through the custom house and the police office, on Tuesday, we left Paris at seven o'clock on Wednesday morning; traveled all that day and night, and next day and about four o'clock on Friday afternoon arrived at Chalons, near Saone. I distributed a great number of tracts on the road, which were received with an eagerness, of which you can scarcely, in England, have an idea.

At Chalons I went to the door of the hospital, and gave tracts to some soldiers and others, who appeared to be in a state of convalescence, and were sitting on the quay [dock] opposite the door. Such as could read received them with thanks; and on one of them beginning to read his little book, a number of others crowded round him to listen. I left them so employed; but having stopped upon the bridge, at some distance, I saw that the nuns, who have the administration of the hospitals in France, sent for the books, and it is probable did not return them.

We left Chalons at eight the same evening, by the passage boat that sails down the Saone. I had a good opportunity in the boat to distribute tracts, which made way for conversation on religious subjects.

I had received, some time before I visited England, an invitation from Mons. Pache, the president of the consistory at Lyons, to visit that town, and preach for him; but I found on my arrival, which I had not announced, that he was absent on a journey into Switzerland. Mons. Claparede, his colleague, received me with much kindness, and expressed his regret at not having known of my coming. He had engaged a young gentleman of Marseilles, a student of Geneva, to preach on the morrow. I preached in the evening at Mr. Honyman's, an English gentleman, residing here with his family. Brother Croggon preached on Monday evening, and I again on Tuesday evening. On Wednesday morning we set off, in a barge upon the Rhone, for Avignon. Finding an opportunity for going to Nismes, I left the boat, and took leave of my fellow travelers at supper time; they all thanked me very much for my advice, and expressed their regret that I was going to leave them. An old judge took my address, that he might visit me when he came to Nismes; and everything was said which could make any one believe that they were deeply affected. Alas it will be a miracle if these careless creatures remember me a week!

We got to Nismes the next day, and I walked home the same evening. I met with a hearty welcome from my flock, one of whom accompanied me next day to Nismes.

On the 6th inst. I received a letter from Mr. King, announcing his arrival. I went over to see him the next morning, and stayed till Tuesday; and had the pleasure of assisting to form a missionary society, auxiliary to that at Paris. Mr. K. was very much pleased with his journey from Paris, and astonished at the eagerness with which the people on the road received the tracts which he had for distribution. He is persuaded that there is in all the country a very great preparation for the reception of the gospel.

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## 18 -- MONTHLY ABSTRACT OF RECENT INTELLIGENCE

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

India and Ceylon. -- From Mr. Lynch, Madras, who states that five natives at that station had recently been brought to the enjoyment of divine mercy, through faith in the Lord Jesus; and that two more were in a very hopeful way. He adds, "Our openings for Tamul preaching are truly pleasing, and our expectations greatly raised." From Mr. Erskine, Calcutta, when he was on the eve of sailing for New South Wales. From Mr. Osborne, Jaffna.

West Africa. -- From Mr. Huddleston, Sierra Leone.

West Indies. -- From Messrs. Shipman and Duncan, Jamaica.

Newfoundland. -- From Mr. Oliver, Port-de-Grave.

Gibraltar. -- From Mr. Croscombe, who states the continued prosperity of the mission there.

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## 19 -- MISCELLANEOUS

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### Observations on British India

The following excellent and important observations are from the fifth number of "The Friend of India." They remind us of the wonderful providence by which India has been opened to Protestant Christianity, and of those high moral and religious duties, which, as a nation, we are called to perform to so large and interesting, so fair, and yet so polluted and wretched a part of our world.

India is at length in peace. After eight centuries of almost uninterrupted war and confusion, a handful of distant islanders, borne thither, to use the emphatic language of the natives, on a raft of plantain trees, have restored to it the blessings of external security and internal repose. During all these centuries it has been the prey of anarchy; every page of its history has been dyed in blood, and almost every year of its existence has been witness to some scene of invasion or plunder. Previously to our entrance, the last, the most remorseless of its despoilers, the Mahrattas, had made such rapid strides to empire, that its ancient government had already sunk beneath the weight of their encroachments; and had we not interposed at that conjuncture, there is every probability that they would have subdued the whole of the Mogul Empire. But in the short space of sixty years, the natives have beheld all the enemies of their repose fall one by one beneath the superior power of a foreign race; and are at the present time accumulating wealth, in the confident expectation that it will devolve in quiet and uninterrupted succession to their posterity.

So mighty and rapid a change in the condition of one-sixth of the human race, has no parallel in history, whether we consider the comparative number of the conquerors, or the means by which it has been achieved. No empire of such magnitude has ever been acquired with so small an effusion of blood, and in no case have the principles of equity been so immediately recognized as the principles of government.

In our native land it is scarcely popular to ascribe the conquest of India to providence, from a recollection of the scenes developed during the trial of Mr. Hastings. This feeling is honorable to our national character, every stain of which is viewed with indignation. On the first conquerors of India, its vast wealth, suddenly opened to them as by a magic wand, operated perhaps too powerfully for mere human virtue. It was a difficult and a delicate situation, in which an extraordinary share of vigor was required to resist the temptation of substituting Asiatic morality for Christian probity. There were doubtless at that period deeds perpetrated, which it would ill become any one to palliate in the least degree. But we ought not on this account to shut our eyes to the consideration, that in the entire conquest of Bengal fewer lives were lost than in a single expedition of the Mogul Princes, or in the protection of this province from the Mahrattas during the vigorous reign of Aliverdi; [3] and that the natives of the country, so far from considering our occupation of their country as an act of infamy, view the first conquerors with admiration and respect.

To the natives themselves the destruction of the Mussulman power was a dispensation of unalloyed mercy. Instead of incessant internal war and confusion, they now behold the whole continent consolidated under one steady, vigorous government, and enjoying the long-lost blessings of peace and security; -- instead of lawless oppression, they behold the arm of the law impartially extended over both great and small; -- instead of the perpetual rebellions of those invested with power, or employed to collect the revenue in the different provinces, they behold so firm a system of government established, that the most distant native Zemindar is constrained to consider himself as much under the control of the governing power, as those who live within the circle of the Mahratta ditch; -- instead of the interminable intrigues and the contests for dominion among the various branches of the royal family, they perceive governor succeed governor with so much tranquillity, that it is long before the news of the event extends to the natives in the various parts of the country; -- and instead of every man's seeking to conceal his property when acquired by his industry, so completely have we changed the complexion of affairs, that the natives, vying with

each other in displaying their wealth at public festivals, invite their rulers to behold their magnificence! Was such a thing known in India during the reign of the Mussulman dynasty, when, to use another native expression, no man ventured to clothe himself in clean apparel, for fear of directing the scent of his masters to his store? To the natives, then, our supremacy has been a complete deliverance, a national emancipation from tyranny and oppression. Had we ourselves been subjected, as a nation, to a similar state of oppression for more than seven centuries, and been thus suddenly delivered from it, we should not have hesitated to describe so signal an event as the interposition of divine providence on our behalf.

A new era, then, has dawned upon India, equally unexpected by its inhabitants, and by the nation thus made the instruments of their deliverance; an era of unprecedented tranquillity, and we trust one of mental improvement hitherto unknown in India. Such events never occur without the manifest interposition of the divine Hand, -- without that peculiar conjunction of circumstances which are the result of infinite wisdom and goodness in joint operation. The establishment and predominance, in the very heart of Eastern Asia, of a mighty influence fed by the principles of pure Christianity, is not a matter of such trivial importance to mankind, as to justify our referring it wholly to the agency of human passions. An event so important to the destinies of so many millions of our fellow creatures, would in any circumstances have been deemed the work of divine providence; how much more so when the events which have concurred to produce it are of so peculiar a nature as these events are now recorded in the page of history, they may be made the subject of the most cool and impartial examination. We shall therefore be excused if we briefly notice the peculiar circumstances which have distinguished the establishment of British power in India and if we in any instance anticipate the work of the historian, it will be because such an anticipation evidently attends to the full establishment of a truth, which, if it be indeed such, must be of the highest importance to India, that the agency of divine providence is clearly visible in those events which have contributed to place India, with all its millions, in its present connection with Britain.

1. India has been known to Europeans for three centuries. The first commercial establishments were formed by the first naval power in the world at that time, and were proportioned to the important station which the Portuguese then occupied in Europe. Other nations also, the Spaniards, the Dutch, the French, and even the Danes, formed settlements in India, far exceeding in importance our first establishments there. But though the Indian continent exhibited the same rich and inviting aspect to all these nations, yet, with the exception of the French, they never formed any extensive and permanent establishment on the continent itself, but confined themselves almost wholly to its commerce. After the various newly discovered regions were thrown open by Columbus, Vasco de Gama, and the great navigators of the age, these nations subdued other countries, and in some of them they planted colonies, as did the Spaniards in South America; but the continent of India, feeble as was its government, none of these nations ever touched; they merely hovered over its shores, without even dreaming of establishing their Authority on the continent of India. The formation of a European empire in Eastern Asia, seems to have been peculiarly reserved for the most insignificant of these early adventurers. Now it does seem somewhat singular, that all these maritime nations, so anxious for colonial establishments, for territorial acquisitions which might further their commercial views, should, in the height of their power, have been constantly baffled or held at bay by these feeble native princes, -- and that,

in process of time, another nation should find so little difficulty in subduing the whole continent of India.

2. The obstacles which were constantly thrown in the way of territorial acquisition and conquest, by the ruling authorities in Britain, may augment our surprise. We came to India in search of trade, and have acquired an empire, containing at least thrice the number of subjects found in the mother country, in spite of acts of parliament, and perpetual remonstrances from the directors of that body of merchants to whom everything in India belonged. Few nations have ever been so assiduous in encouraging the acquisition of territory, as we have been in discouraging it in India. We scarcely think the page of history will furnish a parallel to this course. Of nations urged on to conquest, we have examples in abundance. The conquests of Rome were made with the full sanction of the senate and the Roman people; nor was it till a thousand years after the foundation of the city, and nearly three hundred after they had outlived the spirit of liberty, justice, and all the virtues, that, finding their empire too unwieldy, they gave up some few of its most distant provinces for the sake of preserving the rest. The conquest of Spanish America, nearly three centuries ago, was urged no less by the ardor of the nation and the thirst of its monarchs for gold, than by the spirit of private adventure; nay, so far did the lust for conquest and empire prevail in the Spanish monarchs, that repeated grants were obtained from the vatican of regions then but imperfectly discovered. Nor are these solitary instances; the love of conquest may be traced in almost every nation both ancient and modern; but these are adduced, because their foreign conquests have the closest analogy to our Indian acquisitions. For princes and nations, then, to pant for territorial aggrandizement, has in it nothing strange or new; but it is strange for a nation continuously to discountenance this spirit in the strongest manner; and still more strange, that in the very face of all these prohibitions, without the national strength being ever put forth for this purpose, a mighty empire should have grown up amidst the anxieties and the habits of commercial speculation. It is not that the British nation has conquered India; rather, unavoidable circumstances have at length almost subdued the national aversion to this conquest. Into these, and the influence inseparable from them, were we gradually introduced, in protecting our commercial interests, till we found that to recede would be tantamount to a total abandoning of all future interest in India of any kind whatever.

3. It is also remarkable that the natives seem to have been fully prepared to submit to a foreign government, administered with equity, and breathing a spirit of benevolence, by a long series of sanguinary dissensions between their own petty sovereigns, and unceasing oppressions under the Mussulman dynasty. The standard of the crescent was anything rather than the standard of peace and tranquillity. Seven centuries of continuous and remorseless oppressions had fully paved the way for their quiet submission to a foreign empire which brought with it peace and security. Hence every sensible and reflecting native feels bound to us by the ties of interest; because he knows that the removal of our sway would be the death warrant of that security for his family and property which he now enjoys; it would instantly let loose on his country all those disorderly and unprincipled minds which are now held in close restraint through the superiority of our power. To Bengal itself the removal of our supremacy would be instant destruction: nearly swallowed up by the Mahrattas, before we delivered it, whom Aliverdi himself, with all his energy and resources, could scarcely repel, its wealth and influence, which, under British sway, have been rapidly accumulating for these sixty years past, would instantly render it a prey to the more warlike tribes of Hindoost'han, into whose hands it would fall, like a ripe fig into the month of the eater. Nor, if



these lawless Hindoo tribes were by any reason repelled, could any thing within human view prevent the horrors and oppressions of the Mussulman dynasty from again pervading the whole of Hindoost'han. So evidently hath divine providence rendered Britain the deliverer and preserver of India, a fact which cannot escape the notice of every well informed Hindoo.

4. The undisturbed quiet which now reigns throughout India is equally matter of astonishment. The armies of Ackber and Aurungzeeb, the most vigorous of the Mussulman Princes, were perpetually occupied in quelling insurrections in various parts of the empire; whereas under the British sway, all we hear of a petty Zemindar's occasionally opposing government, is only like a random shot after a mighty victory; This circumstance alone is of so peculiar a nature, that it ought not to be overlooked. The closest research into the annals of India will present us with no state of tranquillity, order, and good government, like the present, from the time the Hindoos have been embodied as a nation. This fully warrants our considering the establishment of the British supremacy in the East as brought about by the interposition of divine providence for some great and important purpose. These astonishing circumstances, which never met before in the history of India, bespeak something beyond the reach of mere accident, and render it a duty to look abroad and see whither this mighty revolution tends; for as no situation in life is without its duties, there may be duties demanded of us in these extraordinary circumstances, to neglect which might involve the highest degree of criminality.

A new scene of operation has within these last thirty years developed itself to Christian Europe, in which Britain has taken the lead. Such efforts have been made for the removal of human misery in its various forms, and such vigor has been infused into these efforts, as no preceding age of the world has witnessed. With little exception the energies of mankind have hitherto been devoted to the spread of misery. In our land these energies are now devoted to the extension of that knowledge, which has the most immediate relation to human happiness, directed as it chiefly is to that sacred volume, which "converts the soul," and "is able to make it wise unto salvation." The extension of British power, therefore, is now tantamount to extending the circle of British benevolence. In these circumstances, must it not strike the most superficial observer, that the astonishing augmentation of our empire in the East, at the precise period when exertions so unprecedented are thus made to remove the miseries of mankind, carries on its very front the emblems of peace, improvement, and happiness, respecting India? We, for nearly a hundred and fifty years, previously, possessed establishments in India, but establishments distinct from all influence in the country; nor during the whole of this period do we seem ever to have cast an eye on its continent with the hope of obtaining supreme influence there. While the elements of benevolence, however, were working their way into the great body of the people at home, a train of circumstances, as unexpected to us as they are extraordinary, has been placing in our hands, almost against the will of the great body of the nation, the absolute command of one of the largest empires in the world. Had this been done for us within a few years after the charter was granted to the company by queen Elizabeth, we might have permitted two centuries ingloriously to pass over us without any effort to improve the condition of India, to remove its mighty mass of misery, to stop that moral pestilence which has for so many ages withered human happiness throughout the whole of that vast continent. But feeling as Britain now does, this cannot be the case. We cannot remain two centuries more in India without making her a participator of the rich blessings we ourselves enjoy. The feelings of the British public have become too philanthropic, its views too extensive, its energies for benevolent exertion too great, and its interest in the happiness of India

too strong, to render this possible; and as it is certain that notwithstanding our own ignorance of their circumstances, and the yet almost unbroken influence of those depraved habits and principles which have hitherto prevailed throughout the country, India has already derived more benefit from British sway than from that of any or of all the foreign nations to which she has ever before been subject, -- to deny the almighty Disposer of events any share in the plans which have led to a result already so happy for India, and which bids fair, in due time, to secure its universal improvement, is to deny Him all interest or concern in the happiness of his rational creatures. Even to individuals in our native land, who have shed a single ray of benevolence over the family of man, we cannot deny our warmest admiration. The historian of this age, when he reviews its transactions, will feel pleased to escape from battles and bloodshed, to those peaceful efforts of benevolence by which ignorance and delusion have been dispelled, and happiness diffused among so great a portion of our fellow creatures. With these feelings towards even fellow creatures distinguished for beneficence, we cannot deny to the great Father of mankind the tribute due to His goodness; still less can we bring ourselves to deny that one great plan of benevolence is evident in all the events which have contributed to place India in the hands of that nation to whom are now given, in so eminent a degree, both the power and the will to seek its highest improvement and happiness. To suppose that the throne of the house of Timur, the supreme role over sixty millions of people, has been transferred to the first among the nations of Europe in civilization and sound knowledge, for the sake of transmitting a few bales of silk or cotton, or a few chests of indigo, across the ocean, is no less unworthy of the wisdom than the goodness of Him who is "wonderful in counsel and excellent in working," and whose "tender mercies are over all his works." The idea is inadmissible; and we cannot resist the conviction that all those events, which have been insensibly accelerating the progress of our arms in India, have had a direct aspect on its moral improvement; nor will such an admission in the least derogate from our national glory. Let it not be said, then, that a nation, blessed as we are in all that mankind esteem great, preeminent in the arts of civilization, and in possession of the only genuine Revelation of the divine will, have neglected such an opportunity for blessing so large a portion of the great human family. We can not measure the scale of our duties by the scale of commercial relationship. We are attached to India by higher and nobler ties. We have every thing to bestow, -- and she has every thing to receive. For her then to be united by the ties of gratitude and of interest to a country overflowing with institutions for removing the miseries of mankind, is the happiest event yet to be found in her history. It is nothing less than an evident and decided interposition of divine providence in her favor. And for our own country, raised to such a preeminence in those pursuits which dignify our nature, what can we desire more noble and excellent, than for divine providence thus to have placed under her fostering care and protection, one of the largest empires in the world, -- a central region, from whence knowledge of the highest kind, with all its attendant blessings, may branch forth throughout the whole of Eastern Asia?

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20 -- EXTRACTS FROM THE PUBLICATIONS OF OTHER MISSIONARY SOCIETIES

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Church Missionary Society

We extract the following account of the state and prospects of their New Zealand mission from the report of this society just published:--

The visit of the chiefs Shunghee and Whykato to this country was stated in the last report. Their arrival, on their return, at the Bay of Islands, on the 11th of July, has been already mentioned.

The committee regret to state, that the result of this visit has confirmed them in the opinion expressed in the last report, that more evil than good is likely to arise from visits of this nature.

Mr. Marsden met with many afflicting proofs, on his late journeys in New Zealand, that the allies and partisans of Shunghee were the great adversaries to the peace of the country. He found among the other chiefs, perhaps without exception, an earnest desire to live in peace. Many of them are very sensible men, and well disposed; and would devote themselves to labor if they had any reasonable hope of reaping the fruits of their industry: but they feel compelled to fight for self-protection, as they have only their spears to depend on.

Near the society's settlements, the aspect of things was very promising, before Shunghee's return. A missionary of another society, who visited the Bay of Islands, wrote to Mr. Marsden, in March of last year, as follows:--

Both settlements have made as much progress in civilization as could be expected. There is, I think, much encouragement to attempt schools; and to go round the island and preach, as soon as the missionaries have attained the language. I have been advising Mr. Shepherd to begin a school at Kiddeekiddee, if he can only get five or six scholars to attend; and, though they may be very irregular in their attendance, perseverance will surmount every difficulty which lies in the way. I anticipate, with joy, the triumph of the gospel here over all opposition."

Mr. Marsden says of this declaration, -- "You will see here what is the opinion of an experienced missionary, who has been twenty years in the work."

Mr. Butler writes in the same month:--

"I bless God, that, at this time, we are living in the midst of this people, without any fear or apprehension as to our safety. All things wear a bright aspect. The savage customs and manners of the inhabitants of our district are much softened since we have been among them; and we possess both their confidence and esteem.

"We have ten natives constantly employed in farming, fencing, gardening, looking after hogs, goats, cows, &c. And we have eight native sawyers, cutting timber. They are all victualled by us, go on exceedingly well, and are improving very fast.

"I shall not want any more wheat from Port Jackson for my family; and hope to be enabled very much to relieve the settlement next year, as I have ten acres of land fit for sowing this seedtime, and intend to raise on it wheat, barley, oats, and peas.

"Our garden, which is three quarters of an acre, is well stocked with various sorts of vegetables, young fruit trees, and flowers."

But the return of Shunghee wholly changed the face of things! That he should carry back with him to New Zealand a mind exasperated against the society, will occasion much surprise to those who witnessed the pains taken to gratify him: but that he did return in this temper, after all the kindness shown to him, has been painfully felt by the settlers who remained in the Bay during his absence. Into the circumstances which led to this, the committee will not now enter: they have obtained a clue to them, which will lead, they fear, to some painful conclusions.

The manner in which Shunghee evinced his altered temper was very distressing. Hearing, on his arrival, that the barter in muskets and powder, on the part of the settlers, was put an end to; and attributing his not being received in England with a full and ready gratification of all his wishes, to letters not having been written to the society in his favor; he kept at a distance, for several days, from the settlement at Kiddeekiddee. The native sawyers, who had before worked quietly and diligently, caught his spirit, and struck work; insisting on being paid, either in the favorite articles of powder and firearms, or in money with which they might procure them from the whalers: as this demand could not be complied with, all left work except two; and it became necessary to teach new hands. One of the settlers writes, in October:--

"For many months previous to Shunghee's return, they did not request any such thing; but since that time, he having brought out a number of firearms with him, the natives, one and all, have treated us with contempt: they were almost past bearing with, -- coming into our houses when they pleased, -- demanding food, -- and thieving whatever they could lay their hands on, -- breaking down our garden fences, and stripping the ships' boats that came up of every thing that they could. They seemed, in short, ripe for any mischief, and I had my fears that they would have seized on the whole of our property; but the Lord, who is a very present help in trouble, heard our prayers. Had Mr. Marsden himself been among us, much as he deserves their esteem for what he has done for them, I believe he would not have escaped without insult."

Everything was now to bend to war. Mr. Kemp says of the natives, --

"Many times, when I have refused to mend their arms, they have demanded my tools to repair them themselves, and have taken out of my shop what they pleased. I have always endeavored to show them the impropriety of their conduct towards us, but without any effect. Thanks be to the Lord for his grace, which has enabled us hitherto to bear with their insults: but, I am sorry to say, they are getting worse; and we can now scarcely induce a native to work for us."

The great object of Shunghee's voyage now appears to have been to increase his means of conquest over his countrymen. When he arrived in Port Jackson on his return, he found there four chiefs from the river Thames, who were brought thither in the coromandel, in their way to this country. Mr. Marsden took measures to prevent them from prosecuting their voyage; and Shunghee, doubtless with a view to his own objects, strongly dissuaded them from going to England, on account of the injurious effects of the climate on himself and their countrymen. But he was now meditating a formidable expedition against the districts with which these very chief were connected. Of this expedition, one of the settlers writes:--

"The expedition lately fitted out from the Bay of Islands, with Shunghee at its head, is a very formidable one indeed. I suppose there are, at least, fifty canoes, two thousand men and upwards, a great number of muskets, and plenty of ammunition. They intend to sweep with the besom of destruction, if not prevented by our God. The heart sickens to think of the desolation which they meditate."

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## London Missionary Society

### Death of the Rev. Dr. Milne, senior missionary at Malacca

The society has sustained a most serious loss by the death of their truly excellent, learned, pious, and laborious missionary, Dr. Milne. His health has long been in a declining state, and the directors were anxious that he should try the effect of a voyage to the Cape, or to England; but he was unwilling to quit, for a considerable time, a station which required his presence, at least until he could with confidence leave its affairs in the hands of competent persons, of which he had a pleasing prospect had he been spared a year or two longer.

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### South Africa. -- improvement of Bethelsdorp

We rejoice to find from recent communications from Dr. Philip, that the missionary settlement at Bethelsdorp is in a very improving state. The people at this station have long struggled with great difficulties, which are now removing. The uncertainty of continuing this station has long occasioned a neglect of the buildings, which fell into such a state of decay, that those who only looked at outward appearances, regarded the settlement with the utmost contempt. But we are happy to say that better houses have been lately built, and that others are about to be erected; a shop is opened by a respectable person for the sale of such goods as the Hottentots need. And for which they were formerly obliged to travel many miles. A large farm, a few miles distant from Bethelsdorp, with a substantial house, has been purchased by the directors of the London missionary society, where the cattle belonging to Bethelsdorp may occasionally be fed, and corn raised; and the Hottentots have lately contracted with the commissariat department of the colonial government, to furnish thirty wagons and teams for the conveyance of goods; and being their own drivers, and employing their children for wagon leaders, they are enabled to fulfil the contract much cheaper than any other persons. These engagements will, it is hoped, tend greatly to the advancement of the temporal interests of this despised place. Dr. Philip says, "I can now meet the calumniators of missions, and the enemies of the Hottentots, on their own ground, and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa; or attempts at civilization more complete in their success, than what may now be seen at Bethelsdorp."

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Distress of the Colony of the Cape. -- Extract of a letter from Dr. Philip, dated Cape Town, Aug. 3, 1822

Owing to the failure of the crops, and the distressing situation of the colony, the expenses of the missionaries are necessarily, this year, higher than usual. Every thing in Cape Town, and in other parts of the colony, is at an extravagant price. We have no rice but what we receive from India, no wheat but what comes from New Holland or from England; and every necessary of life is in proportion to the price paid for foreign grain. Such a state of things, -- a state approaching to famine, -- cannot be sustained without bringing additional burdens on the funds of the society but it is to be hoped that this affliction will not be of long continuance.

I could fill many sheets with the great distress which is daily coming under own observation, and on account of which I am constantly called upon to promote the means of relief. Your hearts would bleed to see the present condition of this colony. We have had no crops for two years, and fears are generally entertained for the one approaching. While the western coast of Africa has been deluged with rain for four months past, in such a degree that the seed is rotting in the ground, and houses and even villages are falling down, the eastern coast has scarcely had any rain for a twelve month past, and the grass is parched as if it had been burned in an oven.

While I am writing this letter, tidings are continually brought of the desolations occasioned by the late storms, amounting, in many instances, to the almost total ruin of a great part of the inhabitants in the wealthiest districts of the colony.

The damage done in Table Bay by the late gales, you will read of in the newspapers; and the destruction of the buildings in Cape Town is so great and general, that we esteem it a distinguished mercy that the mission house and chapel are not damaged. This state of things will account to you for the extra expenses which have necessarily attended the missions during the last six months.

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## 21 -- DOMESTIC INTELLIGENCE

Anniversaries. -- The Annual meeting of the Juvenile Missionary Society for the London East Circuit was held in the City Road Chapel, Dec. 20, 1822; Joseph Butterworth, Esq., M.P., in the chair. There has been an increase of £59 in the receipts of the year, which have amounted to £359. -- The Anniversary of the Bradford (Yorkshire) Juvenile Society was held in the afternoon of Christmas Day; the Rev. J. Entwistle in the chair. A sermon was preached by the Rev. D. Stoner. The collections were £41; the year's receipts £110. -- The commodious chapel of the Rev. Henry F. Burder, A. M., was again obligingly lent for the annual meeting of the Hackney Branch Society, Jan. 7, 1823. Joseph Butterworth, Esq., M.P., was in the chair. The receipts of the year have been £104, being an increase of £20.

Ordination and Departure of Missionaries. -- On Monday, January 6th, Messrs. Davies, Tremayne, and Maggs, three missionaries appointed to the West Indies, were solemnly set apart for the work of the Christian ministry among the heathen. The service was held in King Street

chapel, Bristol; and the crowded attendance, and deep and prayerful interest manifested, on the occasion, were encouraging to all present, especially to the missionaries themselves. The Rev. Messrs. Moore, of Bristol, Reece and Roberts, of Bath, R. Smith, of Kingswood, Taylor, of London, and other ministers, attended the service, which was conducted with much solemnity. The three brethren are about to sail from Bristol for their stations at St. Christopher's and Jamaica. We earnestly recommend them, and their wives, to the prayers of our friends.

Increased Income of the Wesleyan Missionary Society. -- The general treasurers have the pleasure to state to the friends of the Wesleyan missionary society, that the amount of receipts for the year 1822, is £31,748. 9s. 11d., being an increase above the preceding year of more than five thousand pounds; and the expenditure for the year having come under twenty-seven thousand pounds, the debt of the society has been reduced to £2,702. 12s. 3d.

Contributions. -- The amount of monies received by the general treasurers, since the account published last month, is £7,108. 3s. Among these sums we particularly notice the following:-- Presented by the Committee of the Youths Magazine, for the mission schools, (third donation,) £40: John Irving, Esq., Bristol, for St. Luke's Chapel, £21: A friend, by ditto, for ditto, £5: W. H. Trant, Esq., London, (subscription,) £5: Mr. W. Field, (Subscription,) £9. 9s.: Produce of sundry trinkets sold at Lewes, as a token of love to the perishing heathen, £2.

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## 22 -- OBITUARY

1. Died, August 20, 1822, aged twenty-one, Mrs. Anne Barber, wife of M. W. Barber, at Longford, near Gloucester. She was born May 12, 1801, at Treworgan, in Herefordshire; and married Feb. 19, 1822.

During the life of her pious mother, Mrs. B. was preserved from the follies too common in prosperous circumstances and amidst worldly connections. The sudden death of that excellent parent removed the restraints, which had formed the chief barrier against her youthful inclinations. Some years of indulgence, in walking after the course of this world, were succeeded by the vexation of disappointment, and the weak strugglings of enfeebled hope. Thus, in the wisdom of God, were the minds of a numerous and amiable family prepared for the reception of that grace, which, in accomplishing the salvation of at least eight or ten of its members, exhibited a very splendid proof of the power of redeeming mercy.

The mind of an elder sister became deeply awakened under the ministry of the Rev. H. Gipps, a pious clergyman of Hereford; and Mrs. Barber, the youngest sister, whose spirit appears to have been previously in that state of solicitude which often precedes the reception of divine truth, immediately joined her in the tears of sorrow and the prayers of repentance. But it was not until after her union with the Methodist society, (which took place on Feb. 24, 1819,) that she obtained clear views of the truth as it is in Jesus; or a satisfactory experience of "Christ in her the hope of glory."

The visitation of divine providence, which terminated in her removal to another world, was one of those mysterious dispensations which suddenly arrest and overwhelm those concerned. Her constitution seemed unusually strong; her appearance was remarkably healthy; amidst the approving congratulations of numerous relatives, she had recently entered into the holy state of matrimony; and very flattering prospects of earthly comfort were extended before her:-- but death has now annihilated the whole. Her disorder in its progress was of the most perplexing description; baffling the skill and efforts of her medical attendants, and alternately presenting reasons for strong confidence as to her recovery, and for utter despondency. Five weeks before her death, her symptoms were such as threatened almost immediate dissolution. She relied with unshaken confidence on the fidelity of her Saviour, and expressed a fearless trust in him for either life or death. A typhus fever immediately succeeded an inflammatory disorder; and repeated its attacks till she finally sunk under its influence.

During this interval, she expressed to her husband, in very humble and affecting terms, her heartfelt regret, that the doctrine and experience of entire sanctification had been too much neglected by her during the latter months of her life; but being asked, "Do you now feel distressed by the guilt of unfaithfulness, or by the fear of death?" she replied, "No: not at all: Jesus has atoned; all is forgiven me for his sake. I feel quite sure of it: Jesus is very precious: he is now a very present help in time of need: What could I do, if I had now first to seek him!" On the 15th of August, every hope of her restoration was at an end. The next day, after remaining some time in silence, she suddenly exclaimed, in a very joyful tune, "He does, -- he does, -- O now I see he does intend to remove me to glory. I am going to glory. A few more struggles, and all will be over. I shall soon

'Take my last triumphant flight,  
From Calvary to Zions height.'

Jesus is precious to me; very precious and God the Holy Spirit is very precious and God the Holy Father, too, is precious, is very precious all are precious."

She often subsequently expressed the very peaceful and confiding state of her mind; although she felt acutely the comparative indolence which had been allowed to creep in upon her soul, and greatly regretted her deficiency in the duty of self-examination. On the subject of entire sanctification, she was remarkably clear in her views, and strong in her expressions. There was reason to believe that she had lived, for a considerable time, in the enjoyment of that blessing. On two occasions, during the latter period of her illness, when she labored under great feebleness, the adversary of her soul appeared to gain some advantage over her. These were, however, of short duration; they were succeeded by very supporting manifestations of her interest in the Redeemer's sacrifice, and of the all-sufficient power and grace of the sanctifying Spirit. To her sister she exclaimed, "Jesus is precious to me indeed! I am happy, very happy!" These were her last words. -- W. B.

\* \* \*

2. Died, of the small-pox, at Bilston, near Wolverhampton, Sept. 3d, 1822, Mr. Charles Welch, who had been a useful local preacher for about thirty-five years. In his early days, he was



unmindful of his Creator. When a young man, however, He who fixes the bounds of our habitation removed him from Kent into Shropshire, where, under the ministry of the divine word, a gracious change was effected. The holy tenor of his subsequent life, while it proved his conversion genuine, engaged for him a high degree of love and esteem, and will long endear his remembrance. He may be said, indeed, to have been a model of consistency and steadiness. In the course of his pilgrimage, several remarkable circumstances took place. One shall be mentioned. While working in a field, just after he was received into Christian fellowship, the owner came, and addressed him thus:

"Charles, you were formerly a merry fellow; but I hear you are now turned Methodist." He replied, "Sir, it is time both for me and you to turn to God." "Before I will be a Methodist," exclaimed the Farmer, "I will be a devil;" and so saying, went home to dine. But this was to be his last meal, for that very day he died!

During Mr. Welch's illness, he was calm and composed. He was enabled to trust in the Lord, who supported him under indescribable pains, so that not a murmuring word was heard to escape from him. He appeared quite detached from the world, and spoke of his readiness to depart. With peace like a river, and righteousness like the waves of the sea, this venerable servant of Jesus thus passed the important hour of death. -- William Sleigh

\* \* \*

3. Died, at Nottingham, Sept. 18th, 1822, in the fifty-second year of her age, Mrs. William Jerram, late of London. It was her privilege to be descended from pious parents, who brought her up in the fear of the Lord, and taught her the importance of true religion. At the early age of ten years, it pleased God to give her a sincere desire to seek the salvation of her soul. She shortly afterwards joined the Methodist society, and obtained a clear sense of divine favor. In the subsequent part of her life, she was called to pass through trials of no ordinary description, among which was the severe and continued affliction of her beloved husband. She endeavored, however, in all her difficulties, to "rest in the Lord, and wait patiently for him;" and, retaining her confidence in the God of her mercies, she invariably found assistance and relief at the throne of his grace.

Her family being large, she felt herself placed in a responsible situation; and, knowing that almighty God employs human means to accomplish his gracious purposes, she wished so to discharge her duties as a parent, that his blessing might be upon her, and upon her children. It is hoped that her labor will not be in vain.

When she came to Nottingham, in July, 1821, she was seized by the malady, which, continuing to increase, in the space of ten months, occasioned her death. During this period the pain was most excruciating; but she was so supported by the comforts of the Holy Spirit, that she bore it with truly Christian patience and resignation, often saying, "It is the Lord's will; let him do what seemeth him good." A short time before her death, while she was conversing with her afflicted husband, whom with her children she was enabled cheerfully to resign into the hands of her heavenly Father, she said, "I have entered the dark valley of death, but I fear no evil for God is with me, and he will not leave me in this trying hour." She charged him, and her children through him, to meet her in heaven; begging that, for this purpose, they would make the holy word of God

the subject of their meditation, and the rule of their conduct. She was apprehensive that her sufferings in the article of death would be very severe; but God was pleased to abate her pain two days before her departure. Her mind was calm, and her prospect of happiness unclouded, when she, almost imperceptibly, fell asleep in Jesus. -- John Hannah

\* \* \*

4. Died, at Gainsborough, Sept. --, 1822, Mr. T. Shipham. He was first led to hear the gospel among the Methodists, about the year 1780. Under the ministry of Mr. Carlill and Mr. Botts, he saw and felt himself a sinner. He sought the mercy of God, in Christ Jesus; was made happy in the salvation of the gospel; and walked in the fear of the Lord, and in the comforts of the Holy Ghost. The fear of bringing a reproach on the cause of God prevented him, for some time, from becoming a member of the society; but as his general conduct proved his sincerity, he was encouraged by those who loved the Lord to unite with them in Christian fellowship. The benefits derived from that union, often impressed his heart with gratitude to God, and produced a warm affection to those with whom he was connected; an affection which has been manifested by a steady regard to the peace and prosperity of the society for more than forty years. Whatever circumstances occurred, Mr. Shipham was always the same steady and upright man; laboring to preserve the unity of the Spirit in the bond of peace.

The religion which he professed in public, was exemplified in the bosom of his own family. Soon after his conversion, he established the worship of God in his house; a practice which he regularly continued, till affliction rendered him incapable of taking a part in the holy exercise. The whole of his domestic conduct was regulated by the fear of God, by prudence, and by affection. For between twenty and thirty years, he filled the office of a class leader; the duties of which he discharged with zeal and affection. Among the hundreds who have been, successively, the objects of his charge, many have been greatly benefited by his pious example, and judicious advice; a considerable number have passed "the valley and shadow of death," with holy triumph; and those who remain feel that, in his death, they have lost a Father in Israel.

For many years, no temper has been seen in him, no word heard, no action witnessed, which were inconsistent with love to God, and good will to man. In using this language, I am, I believe, only giving the sentiments of all who knew him: such were the triumphs of the grace of Christ.

His faith in God, and submission to the divine will, were often tried by painful dispensations. Personal and family afflictions were ingredients in the cup which he was almost daily called to drink. Several of his children died in youth; and though they departed in peace, yet they were removed from life under circumstances which made their death impressive and affecting. But "in all these things," he "sinned not, nor charged God foolishly." "The Lord gave, and the Lord hath taken away," was his language.

His last affliction was painful and protracted; and the pain in his head was sometimes so violent as to affect his reason. But when he was himself, he spoke with confidence of his interest in Christ, and of his hopes of eternal life. Some of his last words were, "I am unworthy:-- I have been unfaithful:-- but I am happy, happy, happy!" -- L. Kershaw

\* \* \*

5. Died, October --, 1822, at Auborne Hall, Lincolnshire, Mrs. William Lambe. United to an affectionate husband, and having the most pleasing prospects of domestic felicity, the allotments of providence towards her were eventually very different from what might have been anticipated without feelings unusually sanguine. In little more than a year after her marriage, did death begin to mark her for his prey; and having suddenly seized upon her lovely infant, required her also to obey his inexorable mandate. It was, however, most edifying to observe, that Mrs. L. was, through grace, enabled to meet these gloomy dispensations without a murmur. As earthly trials increased, so did heavenly consolations; and as death approached with more rapid strides, so, through faith in a crucified Redeemer, did her joys abound more and more in the hope of eternal felicity. Seldom, perhaps, has a more striking example been exhibited of the power of Christian principles, and the value of religious consolations, than in the present instance. What but these could, under circumstances so trying, have produced such patience, such resignation, and indeed such joyous acquiescence in the will of her heavenly Father, as she uniformly manifested? Her whole conversation and deportment brought continually into view a frame of mind quite in unison with the subjoined lines:

"Give life or death, give ease or pain;  
Take health and friends away;  
But let me find them all again  
In that eternal day."

Lincoln, Oct. 31st. -- T. G.

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## 23 -- RECENT DEATHS

Dec. 10, 1822. At Wadhurst, Sussex, Mr. W. Smith, jun., aged twenty-seven.

As the leader of a class, and as a distributor of religious tracts, he endeavored to be useful to others; while the uniformity of his own conduct proved that he followed the Lord fully. A few hours before his death, he said, "That God who was with me in health, now affords me sufficient support in my affliction. -- W. K."

\* \* \*

Dec. 20. At Chatham, in his sixty-eighth year, Mr. Francis Church.

He had been a steady member of the Methodist society for fifty years. His piety was sincere and elevated, his temper peaceable and affectionate, and his whole conduct circumspect and exemplary. As a class leader, he was wise and prudent, and greatly beloved by the classes which were placed under his care: and its a local preacher, he was zealous for the glory of God, and the salvation of men. A few days previous to his death, he stated to Mr. Edmondson, that he

had peace with God through our Lord Jesus Christ; that his heart was cleansed from sin; that he sincerely loved the people of God; and that he should soon be in glory, where, he hoped, many of his friends would overtake him.

Though he was brought up in the nurture and admonition of the Lord, yet he followed the devices and desires of his own heart, until the following remarkable circumstance occurred. On a Lord's day, in the year 1772, as he and some other thoughtless youths were walking on the bank in Rochester, they met a naval officer in a state of intoxication. On seeing Mr. Church, he supposed him to be a midshipman with whom he had a quarrel; and inquiring of his companions whether he was a midshipman, they jocosely replied, 'He is.' The officer then attempted to stab him. Mr. Church, greatly alarmed, ran away; but being closely pursued, sought refuge in the Methodist chapel. Good Mr. Easton was preaching: and the word found its way to the heart of Mr. Church. He was deeply convinced of sin; began to seek the Lord in earnest: at length obtained mercy; and, from that time to his death, adorned, in all things, the doctrine of God his Savior. -- J. E."

\* \* \*

Dec. 21. At Tawnton, in his eighty-eighth year, Mr. Matthew Lindon; who was a member of the Methodist society for about sixty-five years. "At an early period of his religious life, he began to warn sinners to flee from the wrath to come; and carried the gospel into many towns and villages in this neighborhood, by which he was instrumental in the conversion of numerous persons. In this work he continued, while strength remained and when no longer able to preach, he employed himself in going from house to house, exhorting and beseeching his friends and acquaintances to live for eternity. During the last three years he was confined to his house, but his soul always appeared alive to the things of God. Prayer and praise were his usual employments. Thus, he patiently waited for his summons, till he fell asleep in Jesus. -- C. G."

\* \* \*

Dec.23. At Brecon, aged sixty-nine, Mr. John West. "He was a man of upright character, and unblemished life; and died in great peace, arising from a clear evidence of his title to heaven, through the merits of his Saviour. -- J. H."

\* \* \*

Dec. 2d. At Birmingham, in his sixty-eighth year, Mr. John Richards, who was a useful class leader, and an acceptable local preacher, for upwards of thirty years. "He was a man of decided piety; and the more he was known, the more he was respected. One of his employers, whom he had served for twenty years, says of him, 'A more honest, industrious, and punctual man, I never knew.' Thus, his praise was in the shop, as well as in the church. After severe sufferings, patiently endured, he died in full confidence that he was at peace with God, through our Lord Jesus Christ. -- J. R."

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Dec. 28. In Nottingham Street, Mary-lebone, London, Mrs. Sarah Wesley, relict [widow] of the Rev. Charles Wesley, M. A., celebrated for his sacred poetry, and brother of the founder of the Methodist societies. She it as the daughter of Marmaduke Gwynne, Esq., of Garth, in Brecknochshire, and was married to Mr. Charles Wesley by his brother John, April 9, 1749. Her venerable husband died in March of 1788; so that she has been a widow for nearly thirty-five years. She devoted her youth to God, when surrounded by worldly attractions; and his providence and grace were her support and consolation to extreme old age.

Of her last hours, the following brief particulars, related by one of her family, will be acceptable to many of our readers, to whom everything connected with the justly revered name of Wesley must always be interesting.

"A cold, from the effects of which she had not strength to recover, was the immediate cause of her death. She took to her bed on the first of December, from which she afterwards came down but once. She had always suffered from the fear of death but it seemed entirely taken from her during her confinement. She was indeed much perturbed in the night with apprehensions that evil spirits wanted to distress her and prayed to our blessed Lord, and desired us to pray also. This was evidently the effect of malady, as it was only when the fever rose high that she was thus. Prayer seemed to compose her; and, in these seasons, she would repeat the litany with great energy, yet complained of her want of more faith.

Early in the morning of the 25th, she fell into a sweet slumber, and awaked with a consoling sense of her Saviour's love. She said, that 'he was indeed precious to her;' and being asked if she was happy, answered, 'O yes.' From this moment she spoke little, and apparently with difficulty. But her struggle was not agony; only breathing hard, -- till gently life was extinct, at the age of ninety-six."

\* \* \*

Jan. 5, 1823. At Rotherhithe, Mrs. Ellen Munro, aged sixty. "About the year 1789, she obtained peace with God through Jesus Christ; and continued, till death, to adorn her profession by a consistency of conduct. She possessed great meekness and humility, joined with a prudent zeal, which led her to reprove those who sinned in her sight. In her last affliction, she was enabled to rejoice in hope of eternal glory; and exclaimed, a few hours before her departure, "Though unworthy, yet, through Jesus Christ, I shall praise him for ever in heaven." -- W. M."

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Jan. 12. At Bramley, near Leeds, Mrs. Margaret Lister, aged sixty-five; "an excellent woman, and an old and steady Christian."

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Jan. 13. Mr. John Lomas, of Hollinsclough, in the Leek Circuit, in his seventy-fifth year. Of this "Israelite indeed," we shall give some brief particulars in the obituary of a future number.

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Jan. 14. At Wolston Green, near Asburton, Mrs. E. Bowden, aged seventy-four. "In the year 1809, through the instrumentality of village preaching by the Methodists, she was saved from the state of a finished Pharisee, resting and trusting in the mere form of godliness, into that of a penitent believer in the Lord Jesus Christ. From that time she steadily walked with God; enjoyed much consolation in her last hours; and was universally respected in life, and lamented in death. -- J. S."

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asked if she was happy, answered, 'O yes.' From this moment she spoke little, and apparently with difficulty. But her struggle was not agony; only breathing hard, -- till gently life was extinct, at the age of ninety-six."

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Lately, at Tawnton, Mrs. Elizabeth Pursey, aged seventy-five. "She was long a consistent professor of religion; was greatly supported in her affliction; and died happy in the Lord. -- E. M."

\* \* \*

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Lately, at Brecon, Mrs. Churchey, aged seventy-eight. "She was the widow of the late Mr. Walter Churchey, who suggested to Mr. Wesley, while on a visit at his house, the first thought of the Arminian Magazine. She had endured a confinement to her house for many years, with calm resignation to the divine will; and took tea with her family on the last evening of her life, when she exclaimed, that her soul was too vigorous for her body, and was just going to take its flight to a better world. Soon afterward, she fell asleep in Jesus. -- J. H."



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24 -- POETRY

THE CONQUEROR OF DEATH

(Occasioned by reading "The Genius of Death," in the Wesleyan-Methodist Magazine for January, 1823, p. 66. )

Who is HE, the awful form,  
Rob'd in glory far more bright  
Than the lightning of the storm, --  
Girt with majesty and might?  
His scepter'd hand,  
Wields high command;  
Like a flame his two-edged sword!  
Like the thunder is his word!

Who that Mighty One? Tis HE,  
God with God, and man with men,  
Who gain'd o'er death the victory,  
Who died, and is alive again:  
To him shall bow His every foe;  
Alpha, -- Omega! -- evermore  
He reigns, the Lord, -- Deaths Conqueror!

From the grim tyrant's grasp he tore  
The keys of hades and the tomb;  
To heaven the mighty spoils he bore;  
And when from heaven he shall come  
With glory crown'd, His voice shall sound,  
And both shall yield their captives then,  
And spirit meet its dust again.

On deserts blanch'd without a grave,  
Or scatter'd by the angry wind,  
Low in the earth, or marble cave,  
Wherever hid, -- there God will find:  
Sunk in the deep  
Where thousands sleep, --  
All shall wake up, -- not one be lost, --  
Through every sea, o'er every coast.  
The martyr's ashes trampled down,  
And he who sent his soul to God;  
The man whose seat was once a throne;  
The warrior who in carnage trod;

The felon base,  
Worst of our race;  
The wise, the ignorant, the slave,  
The unnumber'd tenants of the grave; --  
All, all shall live:--  
And as the saint  
Bursts from the bondage of the tomb,  
Ah! who can tell, what fancy paint,  
The glories which shall round him bloom?  
Loud swell the strains; JEHOVAH reigns!  
Death is lost in victory!  
Life in immortality!

Horncastle, Jan. 14  
A. G. Jewitt

\* \* \*

VERSES,

Sung on the Bank of the Harbor of New Haven, Connecticut, Nov. 20th, 1822, at the embarkation of a mission family, about to sail to the Sandwich [Hawaiian] Islands, as a reinforcement to that already residing there.

By Mr. W. B. Tappan

Wake, Isles of the South! your redemption is near:  
No longer repose in the borders of gloom:  
The Strength of his Chosen in love will appear;  
And light shall arise on the verge of the tomb.  
Hallelujah to the Lamb! &c.

The billows that girt ye, the wild waves that roar,  
The zephyrs that play where the ocean-storms cease,  
Shall bear the rich freight to your desolate shore,  
Shall waft the glad tidings of pardon and peace.  
Hallelujah to the Lamb! &c.

On the islands that sit in the regions of night,  
The lands of despair, to oblivion a prey,  
The morning will open with healing and light;  
The young Star of Bethlehem will ripen to day.  
Hallelujah to the Lamb! &c.

The altar and idol in dust overthrown,  
The incense forbade that was hallow'd with blood;  
The priest of Melchisedec there shall atone,

And the shrines of Atooi be sacred to God!  
Hallelujah to the Lamb! &c.

The Heathen will hasten to welcome the time,  
The day-spring the Prophet in vision once saw,  
When the beams of Messiah will illumine each clime,  
And the isles of the ocean shall wait for his law.  
Hallelujah to the Lamb! &c.

And thou, Obookiah! [4] now sainted above,  
Wilt rejoice, as the heralds their mission disclose;  
And the prayer will be heard, that the land thou didst love  
May blossom as Sharon, and bud as the rose!  
Hallelujah to the Lamb! &c.

\* \* \*

#### THOUGHTS AND IMAGES

By Mr. Montgomery

The Diamond, in its native bed,  
Hid like a buried star may lie,  
Where foot of man must never tread,  
Seen only by its Makers eye;  
And though imbued with beams to grace  
His fairest work in woman's face,  
Darkling, its fire may fill the void,  
Where fix'd at first in solid night, --  
Nor, till the world shall be destroy'd,  
Sparkle one moment into light.

The Plant, up-springing from the seed,  
Expands into a perfect flower,  
The virgin-daughter of the mead,  
Wood by the sun, the wind, the shower;  
In loveliness beyond compare,  
It toils not, spins not, knows no care;  
Train'd by the secret hand that brings  
All beauty out of waste and rude,  
It blooms a season, -- dies, -- and flings  
Its germs abroad in solitude.

Almighty skill, in oceans caves,  
Lends the light Nautilus a form  
To lilt along the Atlantic waves,  
Careless and fearless of the storm;

But should a breath of danger sound,  
With sails quick-furl'd it dives profound,  
And far beneath the tempests path,  
In coral grotts, defies the foe,  
That never brake in all his wrath,  
The sabbath of the deep below.

Up from his dream, no twinkling wings,  
The Sky-lark soars amid the dawn,  
Yet, while in Paradise he sings,  
Looks down upon the quiet lawn,  
Where flutters the little nest  
More love than music e'er express'd  
Then, though the nightingale may thrill  
The soul with keener ecstasy,  
The merry bird of morn can fill  
All Natures bosom with his glee.

The Elephant, embowered in woods,  
Coeval with their trees might seem,  
As if he drank from Indian floods,  
Life in a renovating stream;  
Ages o'er him have come and fled;  
Midst generations born and dead  
His bulk survives, to feed and range,  
Where ranged and fed of old his sires,  
Nor knows advancement, lapse, or change,  
Beyond their walks, till he expires.

Gem, flower, and fish, the bird, the brute,  
Of every kind, occult or known,  
(Each exquisitely form'd to suit  
Its humble lot, and that alone,)  
Through ocean, earth, and air, fulfil,  
Unconsciously, their Author's will,  
Who gave, without their toil or thought,  
Strength, beauty, instinct, courage, speed;  
While through the whole his pleasure wrought  
Whate'er his wisdom had decreed.

But Man, the master-piece of God,  
Man, in his Makers image fram'd, --  
Though kindred to the valleys clod,  
Lord of this low creation nam'd, --  
In naked helplessness appears,  
Child of a thousand griefs and fears:

To labor, pain, and trouble, born,  
Weapon, nor wing, nor sleight, hath he:--  
Yet, like the sun, he brings his morn,  
And is a king from infancy.

For, -- him no destiny hath bound  
To do what others did before,  
Pace, the same dull perennial round,  
And be a man, and be no more!  
A man? -- a self-will'd piece of earth,  
Just as the lion is, by birth;  
To hunt his prey, to wake, to sleep,  
His father's joys and sorrows share,  
His niche in nature's temple keep,  
And leave his likeness in his heir.

No! -- infinite the shades between  
The motley millions of our race;  
No two the changing moon hath seen  
Alike in purpose, or in face;  
Yet all aspire beyond their fate;  
The least, the meanest, would be great  
The mighty future fills the mind,  
That pants for more than earth can give;  
Man, in his narrow sphere confin'd,  
Dies when he but begins to live.

Oh! if there be no world on high  
To yield his powers unfetter'd scope,  
If man be only born to die,  
Whence this inheritance of hope?  
Wherefore to him alone were lent  
Riches that never can be spent?  
Enough, -- not more, -- to all the rest  
For life and happiness was given;  
To man, mysteriously unblest,  
Too much for any state but Heaven.

It is not thus; -- it cannot be,  
That one so gloriously endow'd  
With views that reach eternity,  
Should shine and vanish like a cloud:  
Is there a God? -- All nature shows  
There is, -- and yet no mortal knows:  
The mind that could this truth conceive,  
Which brute sensation never taught,

No longer to the dust would cleave,  
But grow immortal at the thought!

\* \* \* \* \*

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#### ENDNOTES

1 Dr. Wardlaw, in his Discourse on the Influence of the Holy Spirit.

2 In Matt. xxvi. 53, the Greek word will answer to our English send; I can send to my Father for more than twelve legions of angles."

3 Aliverdi Khan, the brave soobah of Bengal who preceded Suraja Dowla, and struggled with the Mahratta, during nearly the whole of his reign; i. e. from 1740 to 1755.

4 Obookiah, we believe, is the name of a native of the Sandwich [Hawaiian] Islands, who was converted to Christianity in America, and there died, in the faith and consolations of the Gospel.

"The mission to these islands," observes the editor of the American publication, from which these verses are extracted, "is an important one, not only with reference to its probable effects upon the islanders, but as its influence will extend to the inhabitants of distant places. Mr. Richards observed in his sermon, that the pagodas of China are perfumed with the sandalwood of these islands, and that those who transport this wood could carry also the Word of God."

In reference to the embarkation of the missionaries on occasion of which the preceding verses were composed, it is observed; "The sublimity of the scene cannot be described, and we never expect to witness a more solemn on this side of eternity. The verses were sung with admirable effect, and were responded by the prayers and tears of thousands."

\* \* \* \* \*

THE END