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**01 -- BIOGRAPHY -- MEMOIRS OF THE LATE MR. JOHN LEIFCHILD**

Mr. John Leifchild was born in 1745, at St. Alban's, in Hertfordshire, a place of which he ever cherished the fondest remembrance, and which afterwards became still farther endeared to him, as the scene of his occasional, but zealous and successful exertions for promoting the knowledge of revealed truth. He was one of those instances in which the Divine favour manifests its sovereignty, and triumphs over the disadvantages of a man's connexions; neither his parents, nor any of his near relations, appearing to be the subjects of vital Christianity. Attached, indeed, they were, to the outward services of religion; but, there was reason to apprehend, that love to God, and faith in our Lord Jesus Christ, were entirely wanting. How often do we behold that grace which is more usually connected with a pious ancestry, attaching itself to some particular branch of a foreign stock, and producing there an abundance of "righteousness, peace, and joy in the Holy Ghost!"

During the period of his apprenticeship at Edgeware, in circumstances the most unfriendly to every religious feeling, he became powerfully impressed with the importance of Divine truth. His fondness for reading, and the general cultivation of his mind, prevented him from associating with young persons in situations similar to his own; and he grew up in total ignorance of all the comparatively innocent modes of boyish recreations and amuse-meats. His regard for morality, coupled with his obliging behaviour and great affability, gained him, at this time, the esteem of all who knew him: while Religion, appearing in none of her awful and overpowering forms, already poured her consolations into a heart which was destined to become the seat of her richest treasures.

Few appear to have attained to eminence in religion, and to have reached the heights of its enjoyments, by whom the season of youth has been spent apart from all inquiry, and all solicitude, on that solemn subject. "The materials," Dr. Johnson remarks, "on which age builds its comforts, must be brought together in the morning of our days."

When Mr. Leifchild removed to the Metropolis, Divine grace, confirming his early habits, preserved him, even in the place where "Satan's seat is," from every kind of youthful dissipation. The fair character which he brought with him, he carried back, after a lapse of years, unsullied. On one occasion, only, during his residence in London, he was induced to enter the theatre; but, so great was his

dread while there, of being found by death upon such an unhallowed spot, that no considerations (although some of a very powerful nature were employed) could prevail on him to repeat his visit. Often did he bitterly regret that he had attended this once. It was an act of his life on which memory never looked without putting him to grief. Why should any one be willing to live where he would dread to die?

A new era was now opening upon him. He married the daughter of an eminent artist, and commenced business for himself at a short distance from town. His prospects were not indeed very flattering, nor his means very abundant. But his habits were industrious, regular, and frugal; and, but for an ardent thirst after various kinds of knowledge, not immediately connected with his calling, he would, probably, have acquired considerable property. Many trials, however, awaited him in the rearing of a numerous family, and some of them too painful to think of, were it not that they proved the means of displaying, on the one hand, his exemplary faith and patience, and, on the other, the singular interpositions of Divine Providence on his behalf. They were the dark ground in his life, upon which the excellencies of his own character, and the evidences of the Divine favour, were exhibited, so as to form a striking and most delightful contrast.

Soon after his settlement, his religious views underwent a considerable alteration. As yet, though the Father of mercies had been endeared to him by a thousand proofs of kindness, he had little or no perception of the plan of salvation through his Son Jesus Christ. Upon a mind, however, like his, already warmed with a love of the truth, as far as it was known, familiarized with the Scripture, and hearkening to the voice of the Holy One, it could hardly be expected that an evangelical ministry could be exercised to no purpose. It was under the discourses of a preacher, in connection with the Rev. John Wesley, that the Gospel shone upon his mind with unclouded lustre, like the sun upon some humble valley, which waited only for his beams to call forth, and bring to their maturity, the precious seeds with which it was stored. Shortly after, he joined the society, a connexion in which he remained until the hour of his death. It was about this time that some remarkable manifestations of mercy impressed, in the most satisfactory manner, the conviction, that he was accepted of God, through the atonement of his Son Jesus Christ. This conviction, with scarcely any interval, he continued to enjoy during the whole of his pilgrimage upon earth.

A circumstance may be here introduced, which will probably not appear new to those who have watched over the incidents of a Christian's life in connection with his devotional exercises. Under a deep family affliction, he retired to his chamber, to entreat the Almighty, that a favourable change might take place. No sooner had the petition ascended, than he felt such confidence, that he would not renew the request, lest it should appear to imply doubt or unbelief. The event did not disappoint his hope. How applicable to him were these words of the Psalmist: "In the day that I cried, thou answeredst me, and strengthenedst me with strength in my soul?"

He now became a local preacher in the Methodist connexion; and, on one occasion, having spoken at a distance from home, on that passage, "Lord, if it be thou, bid me come to thee on the water," he found, upon his return, on a dark Sabbath evening, a considerable part of the road, which was usually marshy, completely overflowed, and the waters rising higher and higher. At first he drew back; but, recollecting his text, chided himself for his unbelief; and boldly, perhaps not prudently, committed himself to the stream. He was borne along, in what manner he could never conceive, filled with Divine peace and satisfaction of mind; and, to his astonishment, after a considerable length of time, found himself safe on the opposite side. On his return to his home, the recollection of the scene was attended with such peculiar consolation of mind, as approached to rapture. He retained, even on the bed of death, an impression of the elevated feeling excited on this occasion; nor had time, by any means, diminished to him the singularity of his escape.

Many circumstances, of a similar nature, might be added, in which both his faith in Divine Providence, and the kindness of God towards him, were equally conspicuous.

There are minds, which, by their native energy, will distinguish themselves, and stand out from the inert and common mass. But this very distinction is calculated to draw upon them both the reproaches of adversaries, and the envy of associates. Such was precisely the case with him whose history we are tracing. Though circumspect and conscientious, he passed through "evil report." But he lived down the prejudice and censure which occasionally assailed him: his righteousness arose like the sun from behind those thick vapours which strove, in vain, to obscure his glory.

It was to be expected, that the people among whom he received his best discoveries of a religious nature, would secure his warmest attachment; and that the system of religion, embraced by him at an early period of his life, and mingling itself with all his strong and ardent feelings, would be held by him with a firm grasp. His heart, however, never became the seat of bigotry; he had too much of the spirit of the Gospel, to view with complacency those only who were of the same communion as himself. When one of his children was led to embrace, in some respects, a different view of the doctrines of grace, it produced no remonstrance on his part. And on the great subject of the depravity of the heart -- of justification by faith alone in the all-prevalent merits of Christ -- and of the necessity of sanctification by the energies of the Holy Ghost, both father and son continued to see "eye to eye."

How would all asperity be avoided between the two classes of Christians here adverted to, did they consider how nearly they approximate to each other in their devotional moments! It was impossible for any who listened to the prayers of the deceased, to judge from them whether he was a Calvinist or an Arminian.

From the period of what may be considered his conversion to the truth, he devoted himself, in addition to the cares of business, to the education of five children, cherishing in them a love of reading, and a thirst after useful knowledge, both of which every one of them inherited from him. It was his practice to adduce, from time to time, a variety of historical facts, with which, having treasured them up in a most tenacious memory, he was remarkably conversant. Above all, he inculcated upon them the fear of God, and the performance of moral and religious duties, enforcing all he said upon these topics by the eloquence of his own living example -- that "lecture, silent, but of sovereign power."

Although the ministry of the Established Church in the parish where he resided, was not strictly evangelical, he continued with his family to attend there, on the mornings of the Sabbath days, being warmly attached to her services. Whatever benefit could be derived from these services, he embraced with grateful ardour. He was honoured with the esteem and friendship of the clergyman, and often surprised as well as delighted his children, by repeating the most instructive parts of the discourses which they had heard. With what fondness do children recollect the form of a departed parent, endeared to them by so many virtues! His eye still seems to beam affection upon them. The sounds of instruction still seem to issue from his lips, and the bright image of his living worth stands before them in all its loveliness and dignity. "The monitions of wisdom, when they return on us with this melancholy charm, have a more pathetic cogency than when they were first uttered by the voice of that living friend, who is now silent. It will be an interesting occupation of the pensive hour, to recount the advantages which we have received from beings who have left the world, and to reinforce our virtues from the dust of those who taught them."

The preservation of the piety of the deceased, in the place where he resided for upwards of thirty years, in undiminished vigour, amidst all the blasts of persecution and adversity with which "it was assailed, will appear extraordinary when it is remarked, that during the greater part of this time, the interest of religion in the neighbourhood was so low, that scarcely was there an individual in the town in whom he could find a religious companion. "How can one be warm alone?" The fire, however, communicated to him from above, and secretly fed from thence, burnt on the altar of his heart with inextinguishable fervour. It continued thus to burn amidst the damps of death; and now mingles with the joy, and zeal, and gratitude, which glow in the spirits of the just, near its immortal source.

At length he retired from business, and followed the greater part of his family to London, where he resided for the last two years of his life. In the abundance of religious privileges which he enjoyed in this highly favoured city, amends were made him for their former scarcity; and as the soil was improved in which he grew, his fruitfulness continued and abounded. Seldom was that promise more strikingly fulfilled than in his case, "Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they

shall be fat and flourishing: to show that the Lord is upright, and that there is no unrighteousness in him."

For some weeks previous to his death, he felt a depression of spirits, and a loss of appetite. On returning from the country, whither he had been for the purpose of addressing some friends on the subject of religion, without having been able to accomplish his errand, his wife and daughters first perceived the melancholy alteration. Dim was that eye which had so often beamed upon them with delight; and languid were those arms, which, on every former return, had been stretched out to them with all the promptitude and vigour that affection could give. He had looked on the spires of his birth-place, as they rose to his view, on his retiring from them, with the melancholy pre-sage, that he should see them no more. He soon afterwards repaired, for change of air, to the house of his eldest son, at Kensington, contriving to go thither on the evening of a public service, which he attended with considerable feeling and pleasure. But, alas! while present, and most devoutly engaged in the service, several, who knew him, could not help remarking, that "death seemed to be upon him." After a short interval, he returned to London, to settle some little business, which, finding himself unable to perform, he speedily quitted it again for his son's house, from which he was to go out no more. The best medical advice was obtained for him; but to no purpose. A disease in the passage from the throat to the stomach pre-vented him from receiving the least sustenance for the space of three days. But while his flesh gave way, his heart did not fail. He referred, in the most agreeable manner, to the former scenes of his life, delighting to call them up to his remembrance, and wishing his son to preserve some memorial of them. His life was now all retouched, and the variety of events which had composed it, crowded upon the view. But there were no dark recollections to daunt him -- no sins beyond those of infirmity, as he frequently declared afterwards, in the most solemn moments, to hang their terrific gloom over his mind. If with reference to the sufferings, or to the dubious state, of any of his children, he was constrained to say, with David, "Although my house be not so with God," he had not, like him, to charge them upon his own temporary apostasy. With perfect composure he was heard, about this time, to say, "Well, if I can neither eat nor drink, my career must be short." In this state, he went twice on the Sabbath-day to the house of God, and expressed himself refreshed in mind, though fast decaying in body. Of the morning service, the subject afforded him so much pleasure, that he declared, if ever he should recover, the text -- "If any man thirst, let him come unto me, and drink" -- should be the theme of his own meditation, and requested the heads of the discourse to be written down for him in large hand. During the following part of the day, he walked out, leaning on his son's arm, still talking of God, and telling of secret, but sacred hours, spent in communion with him. On the discourse of the evening, which was founded on the interesting narrative at the close of the fourth chapter of St. John, he made some pertinent remarks. He appeared much to enjoy the religious services of the family. On one occasion, he gave out a hymn of his own selecting, from the Supplement to Dr. Watts, with great energy, dwelling particularly on the following verse:

**Fear not that he will e'er forsake,  
Or leave his work undone;  
He's faithful to his promises,  
And faithful to his Son.**

**He was visited on the Monday by Dr. Baillie, who advised, if the difficulty of swallowing continued, a painful operation, but gave little or no hopes of his recovery. With this he was made acquainted, and it disturbed not, in the least, the holy serenity of his soul. He even inquired into the nature of the operation rather as a subject of science than of painful apprehension: and expressed his readiness to undergo it whenever it should be deemed necessary. But the symptoms of the disorder abating, the operation, of course, did not take place. He amused himself now with some light reading, but still of a religious nature. At length he recoiled from this, and said, "I must have something more solid -- more like the Bible." He was still able to keep up, and walk out occasionally, and even to receive a little nourishment. But the flame of his life now burnt in the socket. Of this, however, he did not appear to be sensible," continuing to talk on other subjects, and to take an interest in what was passing. It had long been the custom of the family to assemble on the Christmas-day, when it was his happiness to rise before them, saying, "Thank God, I have all my family about me once more." As this season was now at hand, his thoughts adverted to the family meeting, and he - expressed some wishes relative to the manner in which it should be held. Who, that heard him, could have supposed, that within a few days he would be a corpse! But thus mercifully did it please God to remove him: he had always wished not to die a lingering death, and to be spared painful apprehensions. And if any one had known his end to be so nigh, his frame of mind was such, that it would hardly have been necessary to apprise him that he was at this time walking through "the valley of the shadow of death." But there it seemed good to the Almighty, a short while to detain him, that all who saw him and heard him, might know that his Shepherd was with him, and that his rod and staff comforted him.**

**About this time he expressed his firm hope, that God would not leave him. He observed, on being questioned if he thought on any particular passages of Scripture, that he had been chiefly impressed with those which related to the faithfulness of God. He adverted with great interest to that promise in Isaiah, which he repeated at full length: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The following also was a text of Scripture which he quoted at this time with great fervency: "The blood of Jesus Christ his Son, cleanseth from all sin."**

**The version of the Psalms, by Tate and Brady, was very familiar to him; and he repeated the two following verses from them, in the course of the Tuesday, with great emphasis:--**

**Through every changing scene of life.**

In trouble, and in joy,  
The praises of my God shall still  
My heart and tongue employ.

Of his deliverance I will boast,  
Till all that be oppressed,  
From my example comfort take,  
And lull their fears to rest.

He spoke with great satisfaction of his occasional preaching, On his being reminded, that his zeal had certainly carried him too far, he replied, "Perhaps so; but I did not serve God by halves. I had only his glory in view. I had often great liberty. I was not altogether left destitute of success. I would not now but have done what I have done, for the world. I wished from the beginning of my course, to be a disciple indeed; and it has been my constant aim. I often thought of those words -- 'Well done, good and faithful servant.' Now a man must not be idle, if ever he receives that approbation. Oh, John, I do not repent of a word I have spoken for God, nor of a step I have taken in his service."

"He said, he had been courageous in many things; but confessed a recollection, in some instances, of deficiency. He mentioned one person, in particular, for whom he had a great affection, and whom he had often wished to warn, in the most faithful manner, against a neglect of the gospel. But her ready assent, he observed, to everything he uttered, deprived his words of their edge, and always defeated his purpose.

On his youngest daughter's exclaiming, as she entered the room, "My father! My dear father!" he said -- "Well; but do not cry; think what a comfort it is, that we shall meet again! How is your mother?"  
(To be concluded in the next.)

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## 02 -- DIVINITY -- A SERMON FOR NEW YEAR'S DAY (Concluded from page 20)

Part II. Above all things observe, that the apostle leaves no middle way between looking at the things which are seen, and the things which are not seen and eternal. For to imagine a state of neutrality and indifference between the two, being disgusted with this world and insensible to that which is to come, renouncing what we see and discovering nothing better, to recompense the loss we make, this would be considering the evil without remedy or alleviation, and tearing ourselves from the present without any assurance of the future. This, however, is the sad and lamentable state in which worldlings are found; you see them perpetually fatigued and disgusted in the midst of their pleasures, and weary of their possessions and honours. Vexation seizes them at seeing themselves always agitated by the



inequalities of fortune; they retire in despair, but this disgust proceeds from an excess of worldly-mindedness, and not from any desire for enjoyments of another nature; it is because their pleasures are not sufficiently refined, or their honours sufficiently great to satisfy them. At the same time that they appear to despise the world and declaim against it, they form no idea of, nor feel any inclination for the things which are to come. And can there be any thing more grievous or deplorable than to be void of enjoyment either from God or the world? To be disgusted with what we possess, without looking for any thing better; and to be placed between time and eternity, without hope in either? It is a monstrous situation, which it behoves us to quit. Our minds cannot remain inactive; rejecting the one, emptying themselves of temporal things, it is requisite they should be filled with the things which are eternal.

For this purpose the apostle places before us the two characters of the things which he opposes to the things of this world; invisibility and eternity, they are not seen, in opposition to the things which are seen, they are eternal, in opposition to those which are temporal. Does it not appear, my brethren, that this opposition turns to the disadvantage of heavenly things? What must we look at, say you, except what is under our eye, and within the reach of our senses? And to what ought we to attach ourselves except to what is real and solid? But is there any thing more stable than what we see and touch? Is there any thing more vain than what eludes our sight, and is beyond our comprehension? as the seeking of an unknown happiness, and of which, after the utmost effort of the mind, we can form no idea? Nevertheless, nothing is more just than the reasoning of St. Paul, and nothing better founded than this proposition; we should look at the things which are not seen, because they are not seen. For why are they not seen? because they are spiritual and immaterial in their nature; placed in another world beyond the sphere of this inferior state; revealed unto us by shadows and the obscurity of faith; and so great and eminent as to surpass our ideas and comprehension. Reasons which, far from repulsing us from this pursuit, lead us to follow them with all our zeal and application.

For to begin with their nature; why are they not seen, but because they are spiritual, disengaged from sense and matter? This is the idea we ought to form of them, removing from them whatever is sensual or corporeal. If by an imagination, still earthly, we form to ourselves a sensual paradise, consisting of riches, honours, splendour, and magnificent abodes; and if, to obtain this, we should make a few sacrifices, we only change the place of our desires; instead of attaching them to earth we transplant them to heaven: and when with this view we abstain from the world, we resemble those who, by fasting, prepare themselves for a banquet, and who are temperate merely by an excess of intemperance. All will be pure, spiritual, and incorporeal in eternity; but the blessings will not, therefore be less real or less capable of constituting the happiness of the soul. You say these views are too refined and abstracted, and that it is impossible to comprehend how we should be happy by things which are invisible. But is it not true, as St. Augustine very justly says, that small as our goodness is, we cannot help loving those in whom we

discover great and eminent virtues: but as it is not the body that we love, it is evident that what we are pleased with in them is the beauty of truth and righteousness. If truth and righteousness had no beauty, how could we love the just and virtuous who are aged and infirm? For what do they present to please the eye? Bending limbs, a wrinkled countenance, and universal feebleness; nevertheless, if distinguished by benevolence and wisdom, and if ready to deliver up their body, enfeebled as it is, a sacrifice to the truth of Christianity, we cannot forbear loving them; but as we discover nothing beautiful to eyes of flesh, we must conclude that there is a certain beauty in righteousness, discovered by the eye of the mind, and which was admired in the Martyrs even when their limbs were torn by the executioner, or their bowels devoured by wild beasts. Now that truth and righteousness which we cannot help loving, even in the midst of earthly corruptions, will constitute our happiness in heaven; we shall contemplate them, disengaged from all those prejudices and worldly views which obscure our minds; we shall enjoy them without feeling the combat of our passions and vices; all our pleasure shall be to know God, to penetrate the depth of his mercy towards us, to love him, to serve him, to adore him, and to be in union with the blessed. Here are mental enjoyments; but their spirituality, far from lessening their value, in the highest degree shews their greatness and importance; for as far as the soul excels the body, and the mind inanimate matter, so much are the operations and pleasures of the former more delightful than those of the latter.

Wherefore, again, are these things not seen? Because they are, placed beyond the bounds of this inferior world, and in another state which we have neither seen nor tried. But should this repulse us, or lead us to disbelieve them? On the contrary, ought we not to reason thus? -- I am to pass into another world, without knowing perfectly what it is; but whatever it is, it cannot be the abode of misery; for if God has furnished the world, which I am about to leave with all the necessaries of life, can I believe that he hath left destitute the world on which I am to enter? It is true that I am ignorant of its precise nature; but I knew not the pleasures of this life until I entered upon it; and it would be unreasonable to say that there are no pleasures, because I am not acquainted with what they are. Now if there are pleasures in another world, I must conclude that they are more excellent and desirable than these I now enjoy, because this world is only a prelude and preparation to the next, a sketch and rude outline. For this visible world was only made to typify to us the intellectual. It is farther true that I have neither felt nor experienced the pleasures and joys of that state; but this, far from lessening my desire and esteem for it, ought to redouble my zeal, because a new scene of things shall be opened before me, and I shall see what I have never beheld. Even to the present moment I am disgusted with every thing I have felt, and in spite of myself I wish for what I do not possess. When I confine myself to this world, my disgust with it is ever renewed, and enjoyment always falls beneath the hopes I have formed. How happy, therefore, shall I be to see myself transported out of a world of which I am weary, to change my state and condition! Happy remove! when, after what I shall discover, I shall be led to say, as the Queen of Sheba, what I see infinitely

transcends all I have heard of it, even God himself had not told me all the depth of that felicity to which he has appointed me.

In the third place, Why are they not seen? Because they are revealed unto us only by shadows and the obscurity of faith. God deals with us, not as mean and mercenary men, but as believers who rest on the promises of his word; he desires that our virtues should be the effects of our liberty, and not the result of an evidence which compels our belief. This, however, far from discouraging us, affords a conviction that our virtues, thus elevated, shall be more largely and bountifully rewarded. Hereby we are put in possession of all those magnificent promises, in which the ancient patriarchs rejoiced; they saw them afar off, and believed, and were saved. Particularly we inherit the promise made to Abraham the father of the faithful, of whom it is said, he left his own country, friends, and connections, without knowing whither he went. "By faith, Abraham, being called, obeyed? to go to a place which he was to receive for an inheritance, and went out, not knowing whither he went." In this he is the type and example of the faithful, who, joyfully leaving earth, their connections, and friends, travel to a land unknown; knowing only the God that leads them, following his call, giving themselves up to the guidance of his counsel, and by an entire surrender devoting their bodies and souls unto him, persuaded that the less they doubt, the more secure is their happiness; and the less they live by sight, the greater shall be their consolation and bliss: "Thomas, because thou hast seen thou hast believed; blessed are they who have not seen, and yet have believed."

Finally: why are these things not seen? Because they are incomprehensible, and of a nature so transcendent, that the utmost stretch of our faculties cannot reach them; our eyes can neither discover nor support their glory, and our souls would be separated and rent from our bodies, were God to discover himself unto them in the greatness of his majesty: "No man shall see me and live." Our affections are not sufficiently purified, properly to esteem the holiness which reigns among the blessed; this is a treasure which cannot be reckoned, and a state beyond the comprehension of human intellect. "Eye hath not seen, ear hath not heard, and these things have never entered into the heart of man." The incomprehensible nature of this felicity, far from making us disgusted therewith, should lead us to form the greater and more noble ideas of it. If with our feeble minds, and narrow capacity, we could comprehend it, it would, of course, be as limited as we are: but how delightful to see ourselves destined 'to the possession of blessings, which, on account of their vastness and extent, we cannot comprehend! Happy obscurity!' Blessed ignorance! Seeing this glory would confound us by its splendour, and overwhelm us by its weight; these pleasures are so great that we are unable to support them; these treasures so accumulated that we cannot reckon them; and finally, this new state is so rare and exquisite, that we must be transformed and made anew to enter upon it: "looking not at the things which are seen, but at the things which are not seen"

The second character on which the apostle insists, is their eternity. "The things that are not seen are eternal." There are two kinds of eternity by which they claim our regard: an eternity of possession, and an eternity of enjoyment. In the first sense we can never lose them, and in the second we can never be disgusted with them, neither shall our delight in them be interrupted. I shall not enter far into the proof of this first sense; it will suffice to say, we shall possess them for ever, because we are heirs, and not servants or slaves, who are perpetually changing. "The servant or hireling," says Jesus Christ, "abideth not always in the house, but the Son abideth always." Because we possess them by virtue of a supernatural donation; that is to say, an irrevocable gift: "the gift of God is eternal life." Because, to acquire them for us, nothing less could avail than the blood and passion of God: "Jesus Christ," saith St. Paul, "hath obtained eternal redemption for us." Finally, we shall possess them for ever, because they are reserved in a high place beyond the reach of our enemies: hence, according to the prophet Isaiah, "Death shall be destroyed for ever; the Lord shall wipe away all tears from all faces, and shall remove from the earth the reproach of his people." "Violence shall no more be heard in thy land, wasting, nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise; thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." How can we contemplate these eternal blessings except in the fixed and unchanging point of view which the apostle here designs: "We look at the things which are not seen, and which are eternal?" Whatever is fleeting, cannot fix the mind; because, however vast in itself, we look for something beyond it; and as the object is finite and fleeting, the consideration thereof must be limited and transitory also. But who shall find bounds to his reflections in this vast abyss of eternity, these millions of days, years, and ages which shall prolong our felicity? What infinite depths of thought! What gulf more capable of swallowing up and absorbing our intellectual powers; and what subject more capable of fixing the mind? To feel ourselves at the fountain of all trace, surrounded with pleasures, and at the summit of every kind of felicity, without fear of losing it! When once we are placed in an immutable state, where nothing changes, is fleeting or transitory; where we feel a perfect consistency, without vicissitude or change, the soul will acquiesce therein, be bounded thereby; and to contemplate it, without one wandering thought, must constitute its chief felicity.

But beside this eternity of possession, there is also an eternity of enjoyment and delight, which God prepares for us, and which shall constitute the consummation of our felicity. Though we should possess the things of this world for ever, we could not always enjoy them; they cannot fill the vast extent of our wishes and desires, and we should be disgusted and wearied with them. But with regard to the things which are above, we shall see God without weariness, because his essence and perfections shall unceasingly attract us; we shall love him without disgust, because he shall always present us with new causes to admire his mercy, and the way he hath chosen to redeem us. We shall praise him continually, because he shall continually appear praise worthy; and thus our life shall be one continual act of praise, one eternal hallelujah: "Blessed are they that dwell in thy house, they

shall still be praising thee." This, says St. Augustine, shall be the only business of those whose business is ended; the only labour of those who are delivered from all labour; the only action of those who enjoy a perfect repose, and the only care of those who are freed from care and inquietude. Now what encouragement is it for us to look at what we shall eternally behold, and begin on earth contemplations which shall occupy us for ever. A painter of antiquity excited himself to assiduity, by the consideration of the unfading glory he should secure thereby; "I paint," said he, "for eternity." I would spare neither diligence nor pains, ought the Christian to say, to attach myself to the things which are not seen, because I know they shall always endure, they are objects which shall never disappear; as I look on them, my understanding shall expand, God shall shed on me irradiations more bright and luminous, and, finally, the truths I contemplate shall make in me impressions so deep as to form the beginning of ray glory; and this glory shall be perfected, when I see those things as they are. "We all with open face behold the glory of the Lord, and are changed into the same image from glory into glory."

Let us look at the things which are not seen, but let us look at them with all our powers and affections. Let us look at them with a look of contemplation, which renders them present to us. as if We perceived them with our bodily senses. The reason why we are not affected by the unfathomable blessings of another life, is because they are out of the reach of our senses; and as they are not gross and tangible, do not make so deep impressions upon us. By reason and reflection we approach unto them, and faith discovers unto us what St. Stephen saw in his ecstasy: "I see the heavens opened, and the Son of man seated at the right hand of God." Yes, my faith penetrates the vail, and where ray senses cannot reach, my understanding contemplates a blessed eternity; the place which God hath provided for me, and to which he hath destined me. Let us look at them with a look of admiration, for it is impossible that we should seriously contemplate these exalted objects, without being seized and occupied by them. They are blessings immense in their extent, eternal in their duration; and pure in their enjoyment; a throne that cannot be moved; a crown that shall never fade; a feast, a stream of delight, which shall flow from the throne of the Lamb, from God himself, whom we shall see and enjoy. All this has in it something so great and august, that it is impossible to fix our attention upon it without being dazzled and transported with the magnificence of our Benefactor, and exclaiming with holy David, "O how great are the benefits which thou hast prepared for them that fear thee!" Let us look at them with a look of love. We cannot behold these blessings in all their greatness and excellency without feeling our love inflamed, and fixing our heart where our treasure lies. Nor can we in the prospect of these things help adopting the language of the prophet David: "When thou saidst unto me, Seek my face, my heart said, Thy face Lord, will I seek. How amiable are thy tabernacles, O Lord: my flesh ceaseth not to long for thy courts." And as St. Paul: "I have a desire to depart and to be with Christ, which is far better," -- Finally, let us look at them as our end, and as the objects which influence our conduct, viewing them so as by them to regulate our thoughts, actions, and conversation. Let us never lose sight of those objects which are our true guides, but imitate those skilful pilots, who, in their voyage attentively and

constantly observe the heavens, to discover their course by that of the stars. Let us esteem the things of earth only as means to bring us to the things above, and leave behind us whatever is likely to turn us aside from the good way. "This one thing I do," says St. Paul, "leaving the things that are behind, and reaching to them that are before, I press toward the mark of my high calling."

If on this day, which renews our grateful feelings for what is past, when we raise our eyes to heaven: if on this day of the year we ought to offer thanksgivings and prayers, for our country, our families, our trade, and for the church in its militant state; let us turn our attention towards the things that are not seen, and only form prayers with a relation to our future felicity. If we desire long life, and a flourishing reign to the queen,\* [\*Queen Anne] victory to our armies; unity among our allies; skill, constancy, and firmness to follow up and improve the advantages of the last campaign; let it be in this spirit: that being delivered from the power of the enemy, and enjoying liberty and religion, we may serve God without fear, and be crowned by him in heaven with fulness of bliss. If we pray for the prosperity of our families and children, let it be that these young plants, cultivated by education, strengthened by our good example, watered by the dew of heaven, and growing day by day through the Divine favour, may become matured for eternity, and finally be removed to the heavenly abodes. If we pray for the prosperity of our trade and commerce, (God forbid that a vile and sordid feeling, or an ambition for splendour, should be the soul of our desires! but) keeping in view the support of innocence by our credit, the putting down of vice, and the assisting of the poor, may we hereby make to ourselves friends which shall receive us into eternal habitations. If we ask for the prosperity of the church, that God in our day may make Jerusalem a praise in the earth, God preserve us from the crime of factious views, and the intention of taking revenge on our enemies. Let us improve this state of prosperity as a means of extending the reign of Christ, of enlarging his dominions, multiplying his subjects, filling up the number of the elect, and accomplishing the decrees of God, which relate to the eternal establishment of the church in heaven.

May the benedictions which I put into your mouths this day, and which I form in a pure intention, be ratified in heaven, and return upon us in more abundant blessings! May the queen prosper, with her council, parliament and judges, in her negotiations, armies, and reputation; promoting the happiness of her people by the mildness and length of her reign; and finally, may she change her perishing crown for a crown which never fades, and leave after her an uninterrupted succession, a Protestant line, which shall ever support true religion and piety. May your dear families multiply in number, and increase in virtue; promote your comfort on earth, and secure their own salvation in heaven! May our decayed commerce resume its former course, extend itself more and more, and tend, as we may hope at some future period, to assist in the propagation of the faith! May the visible church be purified from every stain, and strengthened in zeal, that Christ may triumph in every place! May this church in particular shed the good savour of the gospel around it, by the holy conduct of her ministers, elders, and deacons, and by the fervor and good works of all her members. May the church of France -- for, "Should I forget

thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I do not remember thee, if I prefer not Jerusalem to my chief joy;" -- may the church of France purify her sanctuaries, recall the word she has lost, collect her children, scattered to the four winds, and attain a solid and permanent establishment, which shall become the deposit of truth to the remotest ages. May you all, my beloved brethren, pass your days in profound peace. "The peace of God be with you. Amen."

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### 03 -- THE WORD OF GOD ILLUSTRATED

To the Editor of the Methodist Magazine  
My Dear Sir,

Having lately met with a copy of the only pamphlet ever written by the justly celebrated and Reverend Mr. Grimshaw, I send you, for early insertion in your much-read periodical work, his remarks on the Miracles of Jesus Christ; and remain, yours, most sincerely,

W. Hill  
Keighley, Nov. 26, 1818

\* \* \*

### On The Miracles

The Miracles of our Saviour are, as I think, intended to typify the truly Gospel doctrine of the faith of assurance; denied, indeed, by the generality, even of serious Professors, though clearly either expressly or implicitly taught in almost every page in the New Testament, as also in the Psalms and Prophets. In many of them there is a lively representation not only of this truth, but of the whole work of conversion or regeneration, Our Lord, I am persuaded, (think other men as they please), did not only intend the miraculous cures that He wrought upon men's bodies merely for the credentials of his Messiahship, but to be lively emblems also of the cures He works upon our souls. So that what we find in the one, the like corresponding therewith we shall discover in the other, I shall only instance in two miracles: that of the woman with the "issue of blood," (Mark v.); and of the "man sick of the palsy," (Mark ii.); designing to take little more notice of them than what concerns my present purpose.

The woman "had spent all that she had, and was nothing better, but rather grew worse." A lively representation this of an awakened sinner's using all self-endeavours to obtain pardon of his sins, and eternal life of God. "When she heard of Jesus" -- a last shift! So sinners or self-righteous men never come to Jesus, neither will they bear of it, till they are brought to see that all their other means and

attempts are ineffectual -- "Came behind Him in the press, saying, ' within herself, "if I may but touch his clothes, "I have faith to believe, "I shall be made whole." So sinners, convinced that all their righteousness will not secure them from eternal death, hearing of Jesus, and convinced that nothing, but Jesus only, can pardon and save them, by faith come and touch Him. " And having touched His garment", straightway, " that very moment," the fountain of her blood was dried up. "That very instant a sinner comes by faith and touches Jesus, he is pardoned; justification being an instantaneous work. "And she felt in her body" -- (mark the next words) -- "that she was healed of her plague." She was sensible of a perfect cure. Sinners in like manner touching Jesus by faith, who is the true physician of the soul, also clearly experience the healing of their souls, the pardon of their sins; sin being the soul's "bloody issue." What is true in one case is equally and every way so in the other.

In like manner, the paralytic was so helpless as to be borne on a bed by "four," (an argument of his exceeding weakness); and not only so, but sensible of his incurable condition, and confident that Jesus alone, and no other, could and would cure him, he was resolved at all hazards, as appears from the circumstances of the story, to be set before Him. Another plain indication of a convinced sinner's faith, that he must either come to Jesus alone for mercy and forgiveness, or perish for ever. "Jesus, seeing their faith," -- O! what a powerful thing is faith -- " said, Son, thy sins be forgiven thee;" and afterwards, "Arise, and take up thy bed, and go thy way into thine house. "Upon which words," he immediately arose, took up the bed, and went forth before them all. "His cure was instantaneous and sensible. "He immediately arose," who could scarcely, it is probable, stir hand or foot before; and as a further proof of it, bore back the bed to his house, which had borne him to Christ. Moreover, he had his sins forgiven him in express words. He had therefore the fullest assurance of his cure and pardon. As certain, sudden, and spiritually sensible, is the remission of sins, the cure of the sin-sick souls, who come by faith, as this man did, to Jesus.

I know it is as great a paradox, and counted as gross blasphemy by the letter-learned wise men of this day, to hear men affirm, that their sins are forgiven by that same Jesus who, they ought to consider, "hath still power on earth to forgive sins, "as it was to the Scribes in our Saviour's days to hear Him, viva voce, pronounce the same then. But where is the absurdity or unreasonableness of it? It is not only equally as easy a matter with our Saviour to pardon our souls, as to heal our bodies; or as possible with Him to make manifest the one, as the other to us: but, methinks, the former is of infinitely greater consequence to be known than the latter; and that for the following most important reasons: -- 1st. Because it is impossible for a man to know himself to be a Christian till he is assured that his sins are forgiven him. Forgiveness of sins, being but another name for a Christian. And, 2dly, Because upon this knowledge of remission indispensably depends the love of God, the praise of God, and the obedience and worship of God. This also we may clearly learn from the Miracles of our Lord; and particularly from this of the Paralytic. When he was cured, he arose, "took up that whereon he lay, and



departed, glorifying God. "This glory that he gave God proceeded from the clear sense that he had of this mercy. The want of this sense, which to him would have been the very same as no cure at all, would have prevented all praise of God. The man was not only cured, but knew he was cured; and therefore it was not only that mercy, but the knowledge of that mercy, that caused him to glorify God. In like manner, 'tis not remission of sins, but the knowledge of this remission, that not only discovers us to be Christians, but causes us to love and praise, and serve our Lord Jesus. So far ought we therefore to be from opposing this most necessary, gracious, and soul-solacing gospel truth, that we ought by all means to esteem it our chiefest wisdom, care, comfort, and happiness on this side eternity, with all speed to secure ourselves of this witness, which, says St. John, "He that believeth on the Son Of God hath in himself. "

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**The Providence Of God Asserted  
To the Editor of the Methodist Magazine**

Dear Sir,

I beg to offer the following remarkable instance of the interposition of Divine Providence, which took place in North America, in 1813, for insertion in your Magazine. I am, dear Sir, your faithful Servant, J. H. Manley

On the banks of the York river, in North America, and three miles from its entrance, is situated the Hudson's Bay Factory; at which place a party of Englishmen reside, who, during autumn, winter, and spring, are employed in collecting furs, ivory, &c. from the various tribes of Indians that inhabit the adjacent forests, on behalf of the Hudson's Bay Company, and, during the summer, in embarking the same on board merchant ships, sent thither for the purpose of transporting such articles of commerce to England.

When the Indians neglect to bring their commodities for barter to the Factory, which they are often prevented doing by their engagements in war, and other casualties, it is customary for a party of our countrymen, accompanied by an Indian guide, to go up the various branches of the York in search of them; and, there being numerous cataracts and shoal places to pass in that river, it can only be effected by means of a canoe, which is easily carried by two men up the sides of the falls, or along the banks of the stream, which, from its shallowness, is impassable.

It was on such an occasion that a party, consisting of six men, after having toiled all day against the current, retired in the evening to the shore, and, having pitched their tent (as is customary) on the skirt of a forest, were regaling themselves around a fire that they had kindled, when their mirth was suddenly turned into alarm by a black she-bear, which rushing from the adjacent wood, seized one of the men with her fore paws, and attempted to bear him away; at the

same time roaring and squeezing her captive in a dreadful manner. On this the rest of the party, regaining their fire-arms, which had been deposited at a short distance, pursued, and would easily have destroyed the bear, but that they feared killing the unhappy man, who was boldly struggling in her embrace; and who, on observing them to hesitate, implored them, as they valued his life, to fire. One of the party did so, and wounded the bear; whereupon she instantly let go her hold, and, pursuing, fastened on her new adversary, and seemed furiously bent on his destruction, when on a sudden she fell backward and expired.

On being opened, it was discovered that the musket-ball had lodged in her heart, which, by producing almost instantaneous death, prevented the destruction of the last mentioned person, who, with his fellow-sufferer, escaped with a severe hugging, and a few flesh wounds from the creature's claws.

The fury of the bear was doubtless occasioned by the assembling of the party near her cubs, as two very young ones were afterwards discovered at a short distance from the tent.

\* \* \*

**The Grace Of God Manifested.**

**To the Editor of the Methodist Magazine  
Scarborough, 22d Aug. 1817**

Reverend Sir,

Being of opinion that the following brief account of a dear departed sister-in-law, may prove useful to young people, I shall feel much obliged by your giving it a place in your excellent Miscellany, should you consider it worthy of insertion.

I am, with much respect,  
Reverend Sir, your very obedient Servant,  
Henry Fowler

\* \* \*

Elizabeth Fligg was born at Scarborough, in the county of York, the 23d November, 1794. Her father died a short time after her birth. She was left under the care, and blessed with the example and instructions of a pious mother, who brought her up in a regular attendance on the means of grace among the Methodists, which she considered a pleasure rather than a task. Although moral in her conduct, she was not then changed in heart. It was early in the year 1812, that she was awakened to a deep sense of her condition as a depraved, guilty, helpless, and ruined sinner. She evidently experienced much of that godly sorrow which worketh repentance unto life, and sought the Lord earnestly with many tears, until

she proved that she did not "seek his face in vain. "Waking early one Sunday morning, she was led to consider what was the cause of her remaining in bondage, and it was suggested to her mind, that there was no sufficient reason why she might not that day be brought into the glorious liberty of the children of God. Under this impression she went to the meeting, "and, having had a discovery of the way of salvation by faith in the Lord Jesus, while she was there her chains fell off; the bar of unbelief was broken, and the love of God was shed abroad in her heart, by the Holy Ghost given unto her. She who had sown in tears, now reaped in joy. She lost no time in communicating to me, the blessed change she had just experienced, that I might rejoice with her; and so happy was she in a sense of the Divine favour, that her full heart sought to vent itself in a way similar to that which David adopted, when he exclaimed, "Come unto me and hear, all ye that fear God, and I will declare what he hath done for my soul. "

From that time to her death she retained her evidence, though, from a variety of circumstances incident to the Christian warfare, it was not at all times equally bright. She diligently attended the public worship of God, and very rarely absented herself from class-meetings; the latter were especially profitable to, and were therefore highly esteemed by her. Nor was the closet forsaken. Very frequently did she retire thither to hold converse with her Maker, and to read his sacred word. Thus she continued to go on, a steady humble follower of the Lord Jesus, and advanced from strength to strength. But her mortal career was short; her race was soon run. In July, 1816, she was attacked with an inflammation on her lungs, from which she appeared slowly to recover; and, in order to try what change of air would do in restoring her to health, she was removed to Knapton Hall, near Malton. There she enjoyed, in the greatest degree, through the kind care of the worthy and respectable family who reside in that delightful place, everything which could in any way prove conducive not only to the restoration of her body, but also to the profit of her soul: and indeed both these valuable ends were in a great measure answered. Her soul prospered and increased with the increase of God; and her health was so far improved, that when she returned home, after an absence of nine weeks, she seemed to be nearly restored, and we indulged the most sanguine hopes of her perfect recovery.

But, alas! how soon the scene changed: she had scarcely got to Scarborough again before her health began to decline. So liable was she to take cold, and so fatal were its effects on her wasting constitution, that she was never able to attend the chapel at all, and but once to go to her class. Every symptom of a confirmed consumption began to appear, though, as is common in those complaints, we were often flattered with the prospect of her getting better. She appeared in general to believe that her sickness would be unto death: but though in the very bloom of life, and favoured with every prospect of earthly happiness, it did not cause her to repine. While she cheerfully used every means which her kind friends pointed out as likely to be beneficial, she was enabled to leave the event to God, and to acquiesce in his unerring dispensations.

Her mind about this time was a good deal harassed with temptation. The enemy of souls suggested that her present affliction was a proof of God's anger, and was a judgment for her past unfaithfulness. In these deep waters, through the power of unbelief, she was ready to sink. She kept her feelings to herself for a while, but at length broke through, and with tears opened her mind to me as I sat with her one evening, (which I was in the habit of doing, during her illness, whenever I had an opportunity. ) I immediately endeavoured, in the best manner I was able, to comfort her disconsolate mind by observing to her, that was so far from being the case, that it was quite the contrary; for that, in my opinion, her affliction was a mark of God's love to her soul. I reminded her, in corroboration of this assertion, that St. Paul declares, "Whom the Lord loveth he chasteneth; and scourgeth every one whom he receiveth. "I exhorted her to hold fast her confidence in God, and constantly to look up to him by faith as her reconciled Father, and to approach him as a child would an affectionate parent that tenderly loved it; believing that whatever blessings she stood in need of, either for body or soul, would most undoubtedly be freely and liberally imparted, so far as would promote her good and his glory. I entreated her likewise to believe that her present illness proceeded from the Divine regard, and would be made to work together for her present and eternal good; and "that these light afflictions, which were but for a moment, would work out for her a far more exceeding and eternal weight of glory. By thus conversing together, the snare of the tempter was broken, her faith and comfort increased, and she was enabled to view the subject in the light I recommended, not only then but ever after.

Her disorder still kept increasing, though at times we were flattered, as before, with favourable symptoms; and, I am happy to say, that "as the outward man decayed, the inward was renewed day by day." Her soul "grew in grace, and in the knowledge and love of our Lord and Saviour Jesus Christ." How thankfully she acknowledged to me the mercy of God in so supporting and comforting her mind, while others who were enduring the same affliction had, what was ten thousand times worse, a wounded spirit. We used to contrast the situation of those who could look back on nothing but a life of sin, upwards only to an angry God, and forward to an opening hell, with hers, who could with pleasure and gratitude trace the dealings of God with her soul, in convincing her of sin, justifying her by faith, blessing her with a measure of the sanctifying influences of his Holy Spirit, keeping her in the hour of temptation, and in enabling her to read her title clear to mansions in the skies, till she felt that instead of murmuring, her only business was to be thankful. Many profitable seasons did we thus spend together, in reading, conversation, and prayer; emblems, I trust, of our meeting above to praise the wonders of redeeming love through the countless ages of eternity.

One day, while conversing together on her approaching dissolution, I remarked, that if health and life had been good for her, the Lord would most certainly have given them, because he had promised "to be a sun and a shield," to "give grace and glory," and to "withhold no good thing from them that walk uprightly; "therefore that she had every reason to believe that afflictions and death

were in the estimation of her heavenly Father not only good, but the best things he could then bestow upon her. And that, since in all his dispensations the Lord has our present and eternal happiness in view, he who knows what is best, and does all things well, would not remove her from her family and friends if he did not see an absolute necessity for so doing. From a conviction of these truths, she more fully sunk into the will of God, and said to me, "I look forward to death with pleasure, as the period when I shall be perfectly happy with my God in glory." Thus exemplifying the words of the apostle St. Paul, where, in enumerating the treasures of the real Christians, he classes even death among them.

In the silent watches of the night, when unable to sleep, in those solitary hours when no eye saw her, save His, "who keepeth Israel, and neither slumbereth nor sleepeth," she enjoyed sweet communion and fellowship with the Father and the Son, through the ever-blessed Spirit. Then, as well as by day, the Lord graciously visited her soul, and manifested himself unto her as he does not unto the world. She frequently told me of those happy seasons wherein she had experienced the sweetness of that passage in the Psalms, "When I awake I am still with thee."

I have often admired the grace of God, as manifested in her resignation to his will, and in her deadness to the world. She was weaned from all undue attachment to the things which are temporal, and her affections were supremely placed on those which are eternal. When speaking of the many comforts she had enjoyed, and of the happy hours spent with those she loved, she exclaimed: "But those things are nothing to me: now they are as though they had never been." Her friends were neither distressed by hearing her express any anxious wish for life, nor any regret at the prospect of death. She became crucified to the world; her life was hid with Christ in God; and she aspired after the glorious things above.

Her patience was worthy of imitation. Though she manifested an uncommon degree of this fruit of the Holy Spirit, yet she was continually afraid that it would fail her. She felt the truth of the Apostle's declaration to the suffering Hebrews; "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." Her constant prayer was, that patience might have its perfect work. In her last moments, when through extreme pain she had to exercise this grace to the utmost, her prayer still was for an increase of it; and she begged her affectionate friends, (whom she always felt afraid of troubling, ) to have patience with her.

Her cheerful countenance and kind manner of speaking, with her gratitude for the smallest attention to her wants, could not fail to strike all around her. This flowed from that never-failing source of support, peace with God through Jesus Christ, a sense of his favour, and a hope full of immortality. among other passages of Scripture, which proved a great blessing to her mind, she told me that the following words, (John xiii. 1, ) afforded her much comfort: "Having loved his own, which were in the world, he loved them unto the end." This text was like a reviving cordial to her thirsty soul, and enabled her to "be confident of this one thing, that

he who had begun a good work would perform it until the day of Jesus Christ." She ardently hungered and thirsted after righteousness, and appeared nearly as much distressed on account of the remains of inbred sin, as when first convinced of her need of the pardon of it. She longed for a full conformity to the will of God, and for all the mind that was in Christ; and her soul evidently ripened fast for glory.

And now the closing scene drew near apace; her strength was become perfect weakness, her heart and flesh did indeed fail. She presented a lively picture of those words of Isaiah; "All flesh is grass, and all the goodliness thereof is as the flower of the grass." On Sunday the 15th June, 1817, about noon, she grew much worse; and the change which then took place in her was so visible, that we looked almost hourly for her dissolution; and I believe she literally was dying from that period. The next morning I went early to see her, dreading to find her dead, which, however, was not the case. On my entering the room I found she was in a kind of slumber. I therefore stood by her bed a few moments, when she opened her eyes, and with her usual sweetness said, "What, are you come so soon?" I replied, that we were so anxious to know how she was, that I could not defer calling any longer. We then entered into a profitable conversation on the glories of heaven, and the bliss which awaited her. After I had done speaking of the rest which remaineth for the people of God, and reminded her that the Lord was saying to her,

"Thine eyes shall see the King in his beauty," and that she would very soon be brought to walk with God,

"High in Salvation,  
And the climes of bliss, "

she said, "How amazing that such blessedness should be for us!" While I was endeavouring to lead her mind to a firm dependence on those promises, "My grace is sufficient for thee; as is thy day so shall thy strength be," she added, "I used to be harassed with a fear that I should have a severe conflict at the last, but now I can cast all my care upon him, who careth for me." I saw her again that day, and found her in the same composed state of mind, but nearer her important change. She continued in this dying state, without our perceiving any material alteration, except in growing weaker, "until Wednesday, about five o'clock in the afternoon, when she felt herself so much worse that she expected to breathe her last almost every moment. With this impression she sent for my wife and myself; and, on our entering the room, where were her mother, two sisters-in-law, and a kind friend, she looked steadfastly at me, "in such an impressive manner as I shall never forget, and said, "I am going." So affecting was the scene, that for a considerable time we remained speechless, and almost motionless. At length I went near her, and inquired, if she felt the Lord to be with her. She replied,

"Yes, I am very comfortable." Her mother said, "Must Henry pray for the Lord to release thee?" She answered, "Yes, speedily, if it be his will, " Before I could get on my knees, she exclaimed, "I think I am just going." Recovering, however, a little,

I prayed a few minutes, in which she joined with great fervency. A little after, I observed, that St. John had recorded, "I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." I proceeded to add, that when David was happy in the enjoyment of his God, he once cried out, "Oh! that I had wings like a dove, then would I fly away, and be at rest." I then addressed her thus: "As it regards thyself, the end of life is gained; the end of Christ's death is gained; heaven is gained; all is gained." Shortly afterwards, seeing her mother deeply distressed, she said,

"Don't fret, mother, I am in good hands; I shall soon be well off,  
Far from a world of grief and sin, With Christ eternally shut in."

She then asked, how long we supposed she might live, and what the doctor's opinion was, who was then in the house. On being told perhaps a few hours, or until morning, she remarked that will soon be over, and appeared, much comforted at the information. After desiring her dying love to her class leader and his wife, (Mr. and Mrs, F. Brown, ) she bid farewell in a most affecting manner to all who were with her, adding, that she hoped to meet them all again in heaven shortly. She was perfectly sensible to the last moment; and a little before she expired, observed to her mother, that she she should soon be gone, because her sight had become so dim that she could not discern her. After which, as dying embers, before they are quite extinguished, emit a momentary blaze, her sight again returned, and she said, "Now I can see you again." She attempted to repeat the words, "Far from a world," &c. but nature failed; and at about half past twelve o'clock, on Wednesday night, the 13th of June, she quietly sunk into the arms of death, in the 23d year of her age.

Thus lived and died this amiable young female, this child of God, this heir of a glorious immortality. May my last end be like hers; and may all, but especially the rising generation, who have set their faces Zion-ward, feel stimulated by this short account to be "followers of those who now, through faith and patience, inherit the promises."

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04 -- MEMOIR OF JOHN ORGAN  
To the Editor of the Methodist Magazine

Dear Sir,

The substance of the following account was committed to me by a pious friend, which if you think merits a place in your valuable publication, its insertion will much oblige, yours,

J. Marsh  
St. Austle, March 1, 1817

John Organ, the subject of the following account, was born in the parish of St. Austle, Cornwall, Nov. 1788. His parents were persons whose industry and carefulness enabled them to bring up their children in a decent manner, and to make provision for their future wants, by placing them in situations corresponding with their station in life.

The mother of our deceased friend has been a member of the Methodist society for several years. One evening, when she was about to attend preaching, she briefly addressed her children on the necessity of early piety; at the same time using repeated solicitations for them to accompany her to the house of God. With this advice John obstinately refused to comply. This circumstance, though little in itself, became the cause of his being effectually convinced of sin; for a short time after his mother had left the house, his act of disobedience grew too sensible for resistance; and such was the discovery of his guilt made to his mind, that he could think of nothing but the wrath of an offended God, which he dreaded would be poured out upon him, without any mixture of mercy.

The sentiment of his awakened conscience was,

"I tremble lest the wrath Divine,  
Which bruises now my sinful soul,  
Should bruise this wretched soul of mine,  
Long as eternal ages roll!"

Those scriptural penitents, whose case bore some analogy to his own, furnished him with appropriate language to his condition: "I have sinned; what shall I do, O thou Preserver of men?" "O, wretched man that I am, who shall deliver me from the body of this death?" "God be merciful to me a sinner." "Save, Lord, or I perish!" Sentences such as the above are truly descriptive of the light in which he beheld himself. Being thus alarmed for his safety, his conscience could take no repose till God absolved him from his guilt. During the gloomy period in which God seemed to suspend Divine mercy, he would feelingly inquire, Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? On the answer to these strong interrogatories, all his hopes rested. The eternal God pitied his distress, and gave him a hope, that proved as an anchor to his soul. This enabled him to urge the promises of God with such success, that while he was yet calling, God answered him, and gave him reason to exclaim, Who is a God like unto thee? that pardonest iniquity, and passest by the transgression of thy heritage.

After this manifestation of Divine goodness, he could confidently say, "Jesus is mine, and I am his." From this period, gratitude became the ruling principle of his heart, calling into action all the powers of his mind.



The subsequent fruitfulness of our friend pleasingly illustrated that promise, "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. "He, though & plant of the wilderness, became a tree of righteousness, yielding fruit to the glory of God and the good of man.

During a long and lingering illness, he manifested exemplary patience, which shone with increasing lustre to the day of his death. His occupation in life was that of shoe-making; for which, through the assistance of a kind friend, he fitted up a little shop, which, from the devout prayers and ardent exhortations he there gave to many, might justly be termed, "The house of the Lord." To the truth of this remark, many who there received spiritual aid can testify.

His grand object was, "to do good and to communicate, knowing with such sacrifices God is well pleased." The following scripture, "Thou shalt not suffer sin upon thy neighbour," made an indelible impression upon his mind, so that he could never suffer sin to pass unrepented, generally setting forth its effects in the most feeling manner. For this he was most admirably fitted by his deep piety, and comprehensive knowledge of the Scriptures. In this labour of love he was far from "laying burdens upon others which he would not touch himself;" for his life was "an epistle of Christ, known and read of all men." Whatever sacrifice he felt it his duty to make, he conferred not with flesh and blood, but immediately entered on its execution. The following instance may afford a specimen of his conduct in reference to whatever he suspected might be exceptionable in his life. He was advised to smoke tobacco for the benefit of his health; but, on discovering that the benefit was merely ideal, and the waste real, he immediately abandoned the use of it.

He frequently groaned in spirit, not only from a sense of his need of a greater conformity to the mind of Christ, but also for the sins of mankind. His feelings on these occasions bespoke the language of David, "Rivers of water run down mine eyes, because men keep not thy law. "

He had learned that he "who offends in one point is guilty of all," and therefore acutely felt when he saw any deviating from the sanctity of their profession. However trivial the matter might appear to the transgressor himself, it was like "a sword passing through his bowels." If he saw any remiss in their attendance on the means of grace, he would admonish them in the words of Malachi, "They that feared the Lord of old, spoke often one to another;" and his reproofs seldom failed to stimulate them afresh to duty.

The chapel-door was scarcely ever opened for Divine service, but John was in his place, unless prevented by affliction. He esteemed class meetings to be means of much edification and comfort to his soul; and always embraced the opportunities afforded him of attending them, with a degree of pleasure that was highly descriptive of the interest he, felt therein. During the summer season he was wont frequently to resort to some retired spot, where he could spend a leisure hour

in sacred devotion. Sometimes he would pour out his soul to God under the shade of a large tree, situated near his home; at other times he repaired to the "holes in the rocks and the caves of the earth, " not from a slavish fear of the Lord, like those mentioned in Isaiah ii, 19, but to hold communion with him. Here his soul has often been imperceptibly drawn out in strains of joy, so loud, as to draw the attention of persons at a distance from his retreat.

He " preferred Jerusalem above his chief joy, " and earnestly sought her prosperity. To this end he laboured both in public and in private. His talent for prayer was out of the common line; his language in these exercises was strong and scriptural; his address easy, familiar, and importunate; and his prayers like those of a person who had power with God.

From the strict agreement of his life with the oracles of God, he drank deep into the spirit of holiness. Towards the close of his life his experience led him to testify, " that the blood of Christ can cleanse from all sin: "he proved in himself the fulfilment of that promise, "I will sprinkle clean water upon you, and you shall be clean: from all your idols, and from all your filthiness, will I cleanse you. "

In the beginning of September, 1815, in addition to his former affliction, God was pleased to visit him with a nervous fever, which lasted till the close of his life. But the consolations poured into his soul supported him under his acute sufferings, and he proved the truth of that gracious promise, "My grace shall be sufficient for thee;" for God did not lay more upon him than he was enabled to bear.

Having been acquainted with him through his pilgrimage, and witnessed his holy life and conversation, I was anxious to embrace every opportunity of visiting him, expecting to see that religion exemplified in his affliction, which he had manifested in his health. Nor was I disappointed in my expectations. On my inquiring into the state of his mind, his general answer was, " I have a sure trust and confidence in God; I have not served him in vain; I know in whom I have believed; he is still a strong hold. " On my asking if he was particularly assaulted by the enemy of souls, his reply was, " No, the Lord does not permit him to take advantage of my weak state: he is a chained enemy. " At another time, being asked if he had any doubt on his mind respecting his acceptance, he replied, with great fervour, "Doubt! no my friend. I never waited on the Lord in sincerity but I found him faithful to his promise." His long acquaintance with death had so familiarized him to it, that its approach had nothing terrific in it. When the solemn moment arrived for him to wing his mystic flight, he lifted up his death-worn hand, and, with his dying lips, cried, "Glory! glory! glory! going to glory!" This ecstasy of joy continued until the intervening shell gave way; and his happy spirit entered into the world of bliss. He departed this life Sept. 21, 1815.

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## To the Editor of the Methodist Magazine

Mr. Fletcher's Appeal, with his Address to the Earnest Seekers of Salvation, has for many years been a volume in my library; and I have frequently put it into the hands of others, whenever I conceived it was calculated to do good.

In 1814, when quartered in one of the Ionian isles, I lent it to an officer of considerable rank in the army, who on first looking into it became much prejudiced against it. However, on leaving the island, I left the book with the same gentleman; and shortly after he wrote to me, signifying that the Lord had made the little volume a peculiar blessing to his soul, that all his prejudices were removed, and that he considered Mr. Fletcher's Appeal the most valuable work, next to the Bible, which ever came into his hands.

Having lately lent the same book to another gentleman of the army, I received the annexed extract in a letter from him, dated Chelsea, Dec. 24, 1817: and judging, if inserted in a number of your valuable and widely-circulated Miscellany, it might have a tendency to induce those who have not the work, to procure it, I send it for your insertion, should your views coincide with mine. I am, dear Sir,

Yours, affectionately,  
William Hill.  
Harrow,  
February 26, 1818

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### Extract

"I have frequently, since you left this, been engaged with the 'Appeal,' and have no hesitation in pronouncing it the most wonderful and convincing work I have ever met with. I confess that I at first searched for objections, but I find them all completely answered. How much I regret that I did not meet with this admirable production many years ago. It would, with God's blessing, have saved me from being 'pierced through with many sorrows.' To an un-awakened sinner, the effects of many of his arguments must be similar to those of a person's being startled from a confused dream by a flash of lightning, and midnight thunder.

"I am particularly impressed by his affectionate, urgent, and pathetic address to the earnest Seekers of salvation. I, could expatiate on many most striking passages, but shall content myself for the present in giving it as my humble opinion, that this production comes nearest to the writings of the great Apostle of the Gentiles, of anything that has hitherto appeared. There is only one remark more in which you must indulge me, namely, that the whole volume in a peculiar manner,

brings the subject of salvation so home, that it almost entirely precludes speculation on the matter."

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To the Editor of the Methodist Magazine

Rev. Sir,

I am not a little disgusted with the hackneyed phraseology of some divines, who in their public discourses, and private conversation, generally claim for themselves and party the exclusive title of Gospel ministers. Hence when these truly orthodox divines visit a town or village where the peculiarities of Calvin are scarcely known, and a congregation is collected to hear them, we are soon humbly and gravely informed, "That the Gospel has been preached in the said dark place -- that a Gospel minister now labours there with great acceptance -- and that the prospect of usefulness is very extensive, as the Gospel has not been preached there for years past, if at all. "

Now, Mr. Editor, it is a notorious fact, that in most of these places, thus visited, the Methodist Preachers have had regular congregations and societies for many years, and the Established Church has had her appointed ministers and services. But it seems, Sir, that neither of the above classes of preachers preach the Gospel; and it must be acknowledged that they do not preach the Gospel according to Mr. Calvin and St. Austin, (the latter person appears to have derived his gospel partly from the Manichees,) and I hope they never will. But that none of them preach the Gospel of Jesus Christ is a monstrous assertion, and not quite consistent with truth and candour. Perhaps the following anecdote, which I received from good old Josiah Gregory, late of Paulton, Somersetshire, (a man who, though unpolished by human learning, and a little eccentric in his manners, was nevertheless universally beloved, and whose name Dr. Clarke has immortalized in his Commentary on the thirteenth chapter of the first Epistle to the Corinthians) will not only illustrate the term Gospel, but also show that the Methodist Preachers preach the genuine Gospel of Christ as much as some of their candid brethren. You will oblige me by inserting it in your valuable Magazine. I am,

Yours, respectfully,  
Richard Moody  
Kingsbridge,  
Oct. 4, 1818

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Anecdote Of Josiah Gregory

It is well known that for many years prior to brother Gregory's death, he was wholly supported by the generous contributions of his numerous and respectable friends. Among these was found a gentle-man farmer, then living at \_\_\_\_\_; who, when our deceased friend visited that neighbourhood as a local preacher, kindly received him into his house, and generously entertained him. Several years before Josiah Gregory's death, this gentleman retired from business, settled in a neighbouring town, and with his wife, (who was before this a Calvinist) entirely forsook the Methodists, and joined himself to another church. As he had changed his religious sentiments, Josiah had not called on him as he formerly did; but being in that town on a certain occasion, he was accidentally met in one of the streets by his old friend. "How do you do, Josiah? How is it that you never call to see me?" inquired the gentleman. Our friend replied in his homely language, "Why, you are seldom at home, I believe, and you know your wife would as soon see any one else as see I there?" But, (continued the gentleman) will you take tea with me this afternoon?" To this proposal Josiah consented. Accordingly he went at the time appointed, but was surprised to find a considerable party at the gentleman's house, partly composed of Calvinist divines. Soon after his arrival, a conversation took place about hearing the Gospel preached. One of the company affirmed, he did not care from whom he heard the Gospel preached; and this language was immediately adopted by the whole party, with the exception of brother Gregory, who, (to use his own language) sat still, and said nothing. One of the company, however, determined to have his sentiments on the subject, and took the liberty to ask, "What say you, Josiah?" "Why, I do say, that some folk do call that the Gospel, which I don't. "What do you call the Gospel? was immediately inquired. Josiah replied, "That which the angel brought from heaven to the shepherds: he would never come thence with a lie in his mouth," -- i. e. Glad tidings of great joy, which shall be to all people; St, Luke. ii. 10. It is needless to add, that the conversation about the Gospel was immediately dropped, as this just definition of the term Gospel, was incompatible with the sentiments of these Gospel Ministers.

To the Editor of the Methodist Magazine  
Rev. And Dear Sir,

In your number for November last, there was an essay on the impropriety of having the children of pious persons taught to dance; which I thought of some importance, considering that that amusement tends to demoralize the mind, and especially in balls and assemblies, where the attire of females is so light and indelicate, as to kindle the flame of unhallowed desire.

But dancing is not only injurious to the mind, but is also frequently hurtful to the body, which is evident from the following and similar anecdotes of unquestionable authenticity; and which, if you think proper, I shall feel obliged by your inserting in your most valuable Miscellany.  
I am, with much respect,

\* \* \*

**A Constant Reader  
Chelsea,  
Dec. 21, 1818**

**1. A gentleman in the law, distinguished in his profession, had one only daughter; of great personal beauty. He felt very desirous that she should dance in a superior manner, and declared that he would never see her dance until her dancing was considered elegant. As soon as he was informed that she had made great proficiency, he gave numerous invitations to a grand ball at his house in Surry, that he might then have a favourable opportunity of displaying the dancing of his daughter, and of witnessing her excellence for the first time himself.**

**The company assembled on the appointed evening; the dancing commenced; the young lady exerted herself to the utmost, even till she was completely exhausted, and, shocking to relate, till she fell back in the arms of her fond father, groaned, and immediately expired. The consternation produced in the company was, of course, great; and the gentleman has never entirely recovered from the shock his feelings sustained.**

**2. The most beautiful daughter of a dignitary in our national church, who was much admired in the first circles of fashion, into which she had recently been introduced, lately danced at a ball. In coming very warm, though thinly attired, from the ball-room to her carriage, she had to wait a short time at the door, till the carriage drew up, when she felt suddenly chilled by the cold air, which immediately affected her lungs; a rapid consumption ensued, of which she died in a short time.**

**3. A young lady, who received her education at a respectable boarding-school, at Hammersmith, was fond of the vain amusement of dancing, and seemed much pleased with her supposed proficiency. She went home, and danced at a ball given on a Wednesday evening; at which she exerted herself in such a manner as to throw her into a violent fever, of which she died on the Saturday, and was buried on the Wednesday following, which was only one week from the evening of the ball.**

**There is no doubt but that similar cases to the above are very numerous; and what an awful consideration it is, that so many persons will sacrifice the most precious talents of time, and health, and even life itself, for the poor gratification of an amusement so senseless and irrational.**

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**06 -- OBITUARIES**

**To the Editor of the Methodist Magazine**

For six months past, I have anxiously looked over your Obituary and Notices to Correspondents, expecting some mention to be made of the death of MR. EDWARD BOLTON, sen. of Blandford Park, Oxon. As this event has not yet been announced in the Methodist Magazine, I take the liberty of informing you, that Mr. B. departed from this world on the 28th of April, 1818, aged 71 years. His name will be remembered by some who are now fathers in Israel; and will be associated, in recollection, with the names of our venerable founder and his brother, Mr. Fletcher, and many of those, who, having borne the burden in other years, are now entered into the rest that remaineth for the people of God. Mr. B. was favoured with the friendship of these excellent men; and it was at his house that Mr. Wesley took up his residence, on his visits to Witney, and that part of Oxfordshire. A sister of Mr. B. 's (still living) was a correspondent of Mr. Wesley's; and many of the letters which passed between them are yet extant in the former volumes of the Magazine, and in Mr. Wesley's works.

Though our deceased brother never had his name in the Minutes of Conference, as an itinerant preacher, yet in his oft-repeated journeys with Mr. Wesley and with other preachers, he preached at several of our principal places in the south of the kingdom; and continued a very acceptable local preacher as long as he had strength to labour. He was present, I believe, at the famous Conference of 1771; the proceedings of which gave birth to Mr. Fletcher's celebrated "Checks to Antinomianism."

Mr. Bolton loved Methodism; he had been long wedded to it; and as he possessed an inquiring mind, aided by a retentive memory, he was a complete chronicle of its history for half a century. During the last years of his life, he was confined to his room, and generally to his bed, by a complication of acute disorders. In the intervals of ease, with which he was sometimes favoured, it was his delight to admire the wondrous power of God, as displayed in the rise and rapid spread of vital godliness, through the ministry of Mr. Wesley and his followers. On this topic he was never tired of speaking; and his information was so extensive that he was never tiresome. I have oft-times sat at the foot of his bed, whilst, propped up by pillows, he has forgotten all his pain, in recounting the trials and the triumphs, the excellencies and the usefulness, of our revered founder: and oft would he exclaim, with all the pathos of the sincerest love, "Taking him all in all, " I ne'er shall look upon his like again!" A short, but characteristic anecdote of Mr. J. Wesley just strikes me. In one of his visits, when seated in a very retired parlour with Mr B. he was, according to custom, busily employed in reading and writing. Mr. B. wishing to enjoy the benefit of his conversation, began by remarking, how much more pleasant it was to be in the country than in London; "All is silent," said he: "all retired; and no distracting noises of the busy multitude intrude themselves. " " True, Neddy, " replied Mr. Wesley, with his usual quickness;" but noisy thoughts may." Mr. B was silent. He delighted to relate this, and other anecdotes of a man whom he valued above all others; and whose friendship he counted the greatest privilege he had ever enjoyed. Then he would revert to his own past experience, and deeply lament the unprofitableness of former years: he would admire the richness of that

provision which is made in the Gospel of Christ; and, transported with the view, would carry forward his ideas to the glories of the resurrection, and the solemnities of judgment; would speculate on the future state of the blessed, and endeavour to steal a trembling glance into the holiest place. Here we were lost, till, taking our stand within the bright circle of revelation, we could felicitate ourselves with the thought, that though "it does not yet appear what we shall be, yet, when he who is our life shall appear, we shall see him as he is, and be like him." Thus would he beguile many a painful hour of a long and lingering illness; and thus it was with pleasure I attended on his sick couch, when my duty placed me on that side of the circuit. It was my first circuit, I was young, very young, in the good way; I wanted to gather knowledge, and I profited by him. The time is now past, but I wish him to be remembered; and I would, in compliance with my own feelings, and those of his family and friends, pay to his memory some tribute of respect, though it may be but trifling.

Possessing a strong constitution, Mr. Bolton bore up long against the violence of disease: but he was mortal, and that constitution was gradually undermined. As he drew nearer to his end, he became increasingly serious, and seemed more and more alive to heavenly things. He trusted in God, conscious that he would do all things well. He was in a strait betwixt two; having a desire to depart and be with Christ, and yet a wish to live a little longer for the sake of his children. But it was denied; and, collecting them around him, he gave them his advices and benedictions; and the solemnity of the season will, I trust, never be forgotten. For a short time before his death, I am informed, he seemed almost insensible; but, from the little which was gathered from him, he seemed to be anticipating his entrance into the joy of the Lord. But, being at a distance, and the information with which I am furnished being scanty, I am not able to give that account of the last moments of our departed brother which I could wish. And I shall only add, the event of his death was properly improved in a discourse delivered on that occasion.

Yours, respectfully, and affectionately,  
A. G. Jewitt,  
Harwich, Nov. 1818

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Mr. Thomas Brocas

August 29, 1818, died, aged 62, our respected friend, Mr. Thomas Brocas, who was once sententiously styled, by our revered founder, the late Rev. J. Wesley, "The Father of Methodism in Shrewsbury." A man whose mind was cast in no common mould; naturally strong, discriminating, and independent: so totally uninfluenced by the opinions and prejudices of others, however immortalized by general fame, that he received nothing as truth that did not bear the seal and superscription of Divine inspiration. His acquaintance with the Scriptures was very general and remarkable. His memory was a concordance; and the reverence and



affection with which he read these Divine oracles in his family, and prayed over them privately, was truly exemplary. Innovation as to Scripture-doctrine, and corruption in Christian discipline, roused his honest indignation, and drew from his lips and pen reproofs of just severity, marked with great impartiality. In zeal for truth and piety, upon all occasions, he was truly an host. He rose in such strength of argument against what he judged to be destructive error, that every boasting disputant became as flax and tow before the light and flame of Divine truth, which issued from his discourse: and the energy with which he wielded his weapons appeared irresistible. In visiting the gloomy cells of condemned prisoners, he was truly indefatigable, and eminently successful. Often has he been for whole nights shut up with them in their dark abode, when he has opened unto them the Scriptures, pointing them to that Saviour who died the just, for them the unjust: and then agonizing for them, with strong cries and tears, that they might be brought to God. Many, benefited by his fervent prayers, and, awakened by his faithful admonitions on these occasions, have, no doubt, long e'er this hailed him as their spiritual father, in brighter worlds. The Christian sympathy and benevolence he discovered to embarrassed sufferers, as Well as orphans and widows, has often impressed others with what is said in Job xxix. 11 -- 13, "When the ear heard me, then it, blessed me; and when the eye saw me, then it gave witness of me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

The affliction which terminated his active life, was an ossification of the heart. Five years before, this harbinger of mortality proclaimed that the king of terrors was on his way. Several months before his departure, his increasing deadness to the world, the serious and spiritual turn he often gave to conversation, as well as his love of retirement and prayer, accompanied with the great caution and command he now discovered over his own spirit and temper, fully convinced all that knew him, he was ripening for glory. On the Thursday before he died, observing to him in conversation, that though the professors of a certain description placed all their dependence on the persuasion of their being the dear elect people of God, yet we are also in great, danger of inferring the certainty of our final salvation from our being once the subjects of converting grace, while our present tempers and actions too plainly evince how deeply we are fallen; -- he remarked, in a manner I shall never forget, "Brother Claxton, that has long been my thought; and as I view myself in a dying state, I must say as a dying man, I never was in my writings the enemy of Calvinism, any further than as I believed Calvinism to be the enemy of my God and all holiness:" when he related to me such instances of depravity in the family of a well-known opponent of the great and holy Fletcher, as struck me with horror. On the Friday morning, when his daughter entered his room, inquiring if he had passed a bad night, he answered "No, no, a most blessed night; a praying night, a believing night: I have been happy, truly happy; God is good to me." After some little assistance was afforded him, overwhelmed with gratitude and affection he exclaimed, bursting into a flood of tears, "Don't think I am unhappy: Oh no, mine are not tears of sorrow, but tears of gratitude and holy joy. Yes, I am happy, very

happy; all is well, all is well. My dear offended Redeemer had the vinegar and the gall. I am astonished at the love of God to me all my life long. I was left alone with my widowed mother when but a few months old, the Lord took care of me, led me about, instructed me, and chose my habitation for me. I was ignorant of the world and business, but oh! how did he bless and prosper me! Oh, the goodness of God! ' Sure, if all the world his goodness knew, then all the world would love him too.'" In this happy grateful frame he continued until Saturday morning, at three o'clock, when, with peaceful triumph, he gathered up his feet, and almost imperceptibly withdrew to that world where the righteous shall shine forth as the sun in the kingdom of their Father.

**Marshall Claxton**  
**Shrewsbury, Jan. 2, 1819**

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## **07 -- MISSIONARY INTELLIGENCE**

The following extract of a letter from Messrs. Harvard and Clough, dated Columbo, May 30th, 1817, contains several important particulars, though of rather old date.

Our Colombo circuit now includes a space of ground not less than 40 miles over.

In respect to Colombo itself, we have been going on very charmingly since the opening of the Mission House. Every week we preach twice in English, once in Portuguese, and occasionally in Cingalese. On the Saturday evening we hold a public meeting; this, in the first place, was designed as a prayer-meeting, but the state of our congregation, particularly the Cingalese and Portuguese people, rendered it necessary for us to convert it into a kind of public catechizing. On these occasions many, both old and young, attend; and in order to accommodate it to all classes, we conduct it in the English, Portuguese, and Cingalese languages; and this meeting promises very pleasing things, both among the young and aged inhabitants. In the first place it not only gives us an opportunity of communicating instruction to them in a way which we cannot do in public sermons, but it brings us to a closer acquaintance with the people, and enables us to form better ideas of their situation; and then we are able to ascertain when any are fit to be formed into classes. Already, besides our English class in the Pettah, which is going on well, exactly on the same principles as those in England, we are now forming two others, one in Portuguese and another in Cingalese.

Our English congregation is in general pretty large and respectable; it consists, however, principally, of young men, who are employed as clerks to Government in the different offices, as few besides those understand English.

The expenses attending our public worship are rather great, as we are forced always to light up the chapel when we have service, and the doing it with oil necessarily occasions much trouble. However, the monthly collection which we have established about meets this expense.

Our Portuguese congregation is the largest. This gives the females, and many of the aged men, an opportunity of hearing the gospel, who understand no other language, unless in a very few instances a little Dutch be spoken among them; and from among this class of people we hope soon to be able to communicate very pleasing intelligence.

We have reason to fear, that, in the most flourishing state of religion among the inhabitants of Ceylon, there was never much more than the name of Christianity; and, consequently, little, very little, of the inward power of godliness; and that when experimental religion is enforced, they either do not understand it, not having heard of such things before, or they treat it as strange things that are brought to their ears. However, the day of the Son of Man with power will fully decide all these points, and the dawn of it is already seen, and the arm of his salvation is beginning to be made bare. We are greatly encouraged at that spirit of ardent prayer which has lately been poured forth upon those who are in society with us; and we may truly say that our class-meetings, and assemblies at the table of the Lord, have been remarkable seasons to us all.

We must now beg your kind and indulgent attention for a moment to a different, yet not less pleasing department of our work in this station -- we mean our labours in the country among the native Cingalese. We would just observe, however, that it has frequently been a source of pain to our feelings, that our numerous engagements in the town have not allowed us to spend so much of our time in the jungle as we wished. But from the faint ideas which you will be able to form of our printing concern, &c. &c. you will easily see that the absence of one of us from the spot, even for a day, is felt in some department or other. In the mean time we have been catching up every spare moment to do what we could in the country, and the prospects which now present themselves among the natives are of the most pleasant kind.

At Colpetty we have established a school, of which you have already had some particulars, under the kind patronage and assistance of Sir Alexander and Lady Johnstone, and the Hon. Robert Boyd, Sole Commissioner of Revenues. In this populous village there are several thousands of inhabitants; but notwithstanding it is in the very suburbs of Colombo, it has been greatly neglected. We have already a school of 158 children, boys and girls included, that are daily instructed in English and Cingalese; at the same time a strict attention is paid to their religious instruction. The order, and indeed the whole appearance of the school, is such as greatly interests every one who sees it; and it is really surprising to see the improvement that is made, both by the boys and girls. A considerable

number, both of the boys and girls, spell very well, and read the English Testament with fluency. The girls are superintended by a respectable half-cast woman, who brings them on amazingly in reading, needle-work, &c. The boys are instructed by a young man, a native Cingalese, of very respectable connections. This young man was first placed under the instruction of brother Clough, in the first school that was established by our mission at Galle. He was put under brother C. 's care principally with a design to qualify him for some place under Government, as a head-man. These situations are in general sought after with great eagerness by the native chiefs, for their sons, as it gives them honour, influence, and great emolument. And in fact, their ideas seldom rise much higher than such attainments. However, while this youth continued under brother C. 's instruction, his mind was deeply impressed with the fear of God; and from that time he began to abandon the idea of connecting himself with the affairs of Government, as was the design of his parents respecting him. He therefore continued to unite himself more and more closely to our mission, and we are persuaded he promises to be an useful character among us. We watched his conduct, and kept him in mind with a view to engage him the first opportunity. During his probation he had to resist repeated and earnest solicitations from his connections. to apply to Government for some, situation. One of his relations, who is one of the principal head-men in the island, promised, him an office and title, if he would accept of it; this also he refused in the most handsome way. Now he stands among us as a candidate for a native mission; in the mean time he has the charge of this important school, which he manages in the most pleasing and satisfactory way.

Thus, you see, our native schools promise, (beside all other advantages which the people will derive from them) to raise up an army of native preachers, who will carry the gospel over every part of the island.

But our school at Colpetty promises well in another way. It has always been the custom in this country to instruct the children, and conduct religious worship in the same place; and this we also do. Hence we go out regularly, and preach them two sermons in a week, one in Portuguese, and another in Cingalese. And this is regularly, we hope, bringing the whole village under our influence. As it is only about a month since we began to preach to the inhabitants, we have only as yet seen, as the fruit of our labours, a good and an attentive congregation in a country Methodist chapel. And even this is not one of the least pleasing sights to us. The consequence of this establishment is, that the inhabitants of other villages are coming, and requesting that, we will go and do the same among them.

At a place called Morratte, about seven miles further on the Galle road, where there was lately a large government church built, we are going to begin a similar establishment. One native has promised to give us ground. The inhabitants have offered to build the school; and we have got another very pious young man, a native Cingalese, to take charge of it. This same young man has met in class some time: he was brought up under the care of brother Armour in the seminary at Colombo.

At another place, called Pantura, about 15 miles on the Galle road, an establishment of a similar nature is already begun: and a fine clever young man, who also has been brought up under brother Armour in the seminary, volunteered to take charge of it. The young man has just left the Mission House to go to Pantura, from whence he only came yesterday, and he reports that the inhabitants have already built the school, and all is ready; so that, if all be well, brother Harvard and brother Fox intend to set out tomorrow morning, to visit those places, and set them a going. At both those last mentioned places the inhabitants have promised to place their children under our care. Thus we are, by slow yet regular and effectual degrees, gaining a permanent footing among the inhabitants. -- From this hasty sketch of our circuit you will be able to form some idea of our present situation, and also of the steps by which our cause must be raised.

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Extract Of A Letter From Mr. John Callaway To The Committee,  
Dated October 15, 1817  
Matura

Since my last communication no very material alteration has taken place in our plan of proceeding. In several instances, however, our sphere of usefulness has been considerably enlarged; and though we have been exercised in various ways, God has evidently favoured us with many tokens of his Divine blessing.

On looking over my journal, I observe an account of an excursion into the interior, within a short distance of the Kandian limits, undertaken by myself and colleague, and which you will perhaps deem somewhat interesting. About half the distance we went by water. The boats in use here draw but little water, as their bottoms are flat. We passed the first night on the water in the boat. I believe our situation was rather dangerous, in consequence of the fall of several showers of rain; the shed in the boat, formed of cocoa-nut, leaves, being a slender protection. The next morning we took a little refreshment on the bank of a river. Having by me a copy of "O for a thousand tongues to sing," in Cingalese, I desired a man to take a copy of it for the people, which he transcribed immediately. After sailing a few miles further we disembarked, and went the remainder of the journey by land. The road cannot be travelled by horses. In many places it is with the utmost difficulty that a person can climb over the rugged hills. One mountain has a very steep and exceeding rough path for about a mile. We sometimes walked, and were sometimes carried in chairs with pieces of bamboo tied by their side. It was highly pleasing to observe the coolies (a cast or tribe of men whose business is to carry burdens, ) readily entering into a religious conversation. They were Bud-hists, and had scarcely heard of Christianity before. The badness of the road would sometimes cause an interruption in the conversation, but the poor men frequently begged afterwards to hear some more of this good religion. In some points they remarked it was not contrary to the system in which they had been brought up. The country,

especially the valleys, evidently proved that much attention had been paid to cultivation. The hills are numerous and lofty, and generally in a state of nature. Only three or four heathen temples came within our notice on the road; and not many dwelling-houses. In the torn fields were sticks, placed in different spots, with leaves like ribbons on their tops. On inquiry, I understood, that these portions of the fields were reserved for offerings to those devils who suffered the corn to grow without molestation. The end of our excursion was a most delightful spot, the residence of a kind magistrate, who wished us to pay the place a visit. The air is particularly cool and pleasant. The people are generally of the Wallallah or farming cast, and all heathens. Professedly they are worshippers of Buddha but in fact are strongly attached to Pattene, Catteragamme, &c. There is a temple of smaller dimensions than some I have seen, in one of the finest situations imaginable. Abana Mandua, or a temporary building, stands near it, where discourses are delivered to the people by the priest. Their marriages are mostly contrived by the parents of the parties, and are celebrated in the Cingalese manner, but are dissolved if they cannot, agree. Incest, it is said, is quite common. They have no diseases peculiar to that part of the country. The surgeon is a smith, and a priest the apothecary, The smith once amputated an arm, and, lately cured a fracture with great dexterity. They have devil dances, &c. just as in other places. They are said to delight in quarrelling, and are frequently engaged in law-suits. A small fort, in ruins, is on a hill in the neighbourhood, built by the Portuguese. The distinction of caste is strictly kept up, though they are, rather careless about the privileges and prohibition in point of dress. Some persons are now living there, full 100 years of age. The Magistrate directed the inhabitants to attend. We had his court-house pretty well filled, and a good number stood on the outside. They were very attentive indeed "during the service; and I trust the seed sown will, by the Divine blessing, spring up and bring forth fruit.

We have been enabled, within the last few months, to do something in the school department, for the instruction of native children. Those schools, which have been established longest, exhibit, in a pleasing manner, the abilities of the children. Some scores of children, who, six or eight months ago, were in the most deplorable state of vice and ignorance, can now read and write, and have learned Mr. Wesley,'s Catechism, which was translated and printed for their use. They can also repeat the Lord's Prayer, the Creed, ten Commandments, and several prayers, in a manner that, would not disgrace any school-boys in England. Some of the best scholars read the New Testament, and learn Mr Wood's Catechism; and several can spell and read English a little. Their parents and others inform us that the children avoid lying and swearing, -- evils to which they were once notoriously addicted, and are now obedient to their superiors, and kind to one another. In some schools we have between 40 and 50 boys; in others fewer.

The present season, however, is unfavourable, on account of the incessant rain. We have just had such showers as I never witnessed in my life before; and many of the children are gone into the country for a time. We lately commenced a school in a population altogether heathen, and had an interesting day, A

congregation assembled, composed of several hundreds of men, women, and children. They listened to the word with much attention. I suppose the greater part never heard a sermon before. We afterwards formed a school there; 100 boys and about 50 girls attend. In a few days we propose paying the place another visit. -- I would not have you suppose that the formation of schools is without its difficulties. In some cases the high-cast children do not like to attend if the low-cast children are instructed. I suppose it will be sometimes necessary to have distinct schools for them. It is really affecting to consider to what extent the prejudice of cast is carried; yet nothing is to be found in the writings of Buddha, it seems, which gives it countenance.

The people, in fact, are mostly dissenters from Buddhism, and are attached, in a much stronger manner, to imaginary deities, of a ten-fold Worse description than Buddha. In some places the parents are quite insensible to the advantages of religious instruction, particularly with regard to their daughters, but in other places they know better. I have the strongest confidence, however, that God will graciously open our way to the people and to their hearts, while we simply look to him for his continual blessing on our feeble efforts.

The schools at a short distance assemble together on Sunday evenings, and, altogether form a good congregation. We have partly translated and partly compiled, in Cingalese, Mr. Wesley's Abridgement of the morning and evening prayers of our excellent Liturgy. I believe it will be rendered a great blessing to the people, and especially to the school children.

In my last letter I had the pleasure to inform you of our having formed a class of Cingalese women. I have now the pleasure to send you an old class-paper, You will perceive with what regularity the people meet, and that we are introducing our discipline as prudently as we can. Praise the Lord, since the class began to meet we have had but little to do among them in the way of reproof or correction, but have been chiefly employed in "instruction in righteousness. " Our souls are often edified and refreshed when we assemble. They are evidently in good earnest for the kingdom of heaven, and their general conduct is praiseworthy. About half of them were professed heathens when they first attended Cingalese preaching; several of whom have been baptized by me, and two or three, you perceive retain their heathen names, not having been yet baptized.

Some of the people tell us they used to be always kept poor when sickness happened in their family, by giving donations to astrologers, dancers, charmers, and persons of that, description, who sadly impose on the ignorant. The manner in which their invocations are written before they are fastened on the body of the wearer, evidently proves the manufacturers to be a set of illiterate wretches.

We have also a small class composed of those who speak the Portuguese language; some account of which I hope to forward at a future day.

I need not enlarge respecting the mode in which we spend our time; as an accurate conception of this may be formed from what I have already stated. We have, regularly, preaching in English, Portuguese, and Cingalese, besides class-meetings, &c. We thankfully embrace such providential openings as the Lord of the harvest is pleased to set before us. -- Though our sanguine wishes and earnest prayers have not been always answered in the manner we expected, yet in whatever way we turn our eyes, we see much to encourage us, much to humble us, much to make us thankful. "Hitherto hath the Lord helped us."

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### South Africa

Mr. Shaw having been lately at Cape Town, waited upon his Excellency the Governor, who continued to express his approbation of Missionary efforts among the heathen, and gave liberty to Mr. Shaw to form a new settlement among the bastard Hottentots, about two days journey from Kamies Berg, the present station. "On my arrival at the Kamies Here, " says Mr. Shaw, " I began to teach them the things pertaining to the kingdom of God, and to take means for the erection of a house, " &c. &c. The additional Missionary now about to proceed, will, upon his arrival, enable Mr. Shaw to pay a proper attention to this new station, from which the light of truth, and the blessings of civilization, may be communicated to another of the scattered tribes of that country.

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### West Indies

#### St. Vincent's

The following extract of a letter from Mr. Bellamy, dated Oct. 29, is a continuation of the statements in the letter, published in our last number, of the progress of the mission in that island, and the pleasing openings for the communication of religious instruction to the children of the Negroes.

In my last I informed you of circumstances which led to an open door of juvenile Negro instruction. In this I am happy to say, that our little catechumens keep increasing in numbers.

Our congregation and society on Mr. Q.'s estate, is now greatly increasing, so that the chapel is too small. I asked Mr. Q. leave to enlarge it at one end. He said, " Certainly, I am glad there are so many who attend. " The chapel is in a pleasant, but peculiar situation; on a fine green, level spot of ground, which has no other building on it; almost surrounded with a small, rapid, fresh-water river, without any bridge over it; and, on the other hand, a steep ascent up to Mr. Q.'s house. So that you



must either come down the ascent by Mr. Q.'s house, or go through the river. It is pleasing to see on a Sunday morning, the Negroes coming from different parts of the estate, and from others also, neatly dressed, with their stools on their heads, wading through the shallow river, and descending the heights to the chapel; and numbers of little children and young people coming to be catechized, &c. I held a love-feast, in which they spoke in a lively, short, and interesting; manner. One black woman, expressing her views of the excellency and "unchangeableness of religion in her esteem," said, "When me came to religion on dis island, it be good; religion be good now; no grow old, no grow worse praise be to de Laud, and help me to hold it fast to de end, for Christ's sake. " In this chapel, I have no doubt but many can date their spiritual birth; and it will be said in the last great day, that this and that man were born there. Though it has no doors, yet we are not afraid of its being robbed of valuable plate, splendid shrines, or costly decorations. No: it is a plain house, that stands open night and day, Sundays and week-days, free for every comer and goer to receive religious instruction. It resembles the free mercy of that eternal God for whose worship it was erected, open for all comers, at all times, who seek the Lord.

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St. Bartholomew. -- To the efforts made in so many of our West India stations to benefit the children of the colonies, by religious instruction, by establishing new, or reviving neglected schools, we have to add the adoption of measures in St. Bartholomew, by Mr. White, for that purpose. His letter is dated September 28.

My new appointment came very unexpectedly. I sailed on the 16th. Our passage was rough and unpleasant, and we were exceedingly ill; but arrived in safety the next morning, and disembarked at six o'clock. The number in Society was 333. The people, generally, appeared to be in a good state of mind. The leaders are among the best I have yet met with. Their class and prayer meetings are very lively. They are very poor, and their contributions small. The society numbered 546 in February, 1814, when Mr. Talboys left it; but it has been decreasing ever since. The reason I have heard assigned for which, is, the declining trade of the island, obliging many of its inhabitants to remove to neighbouring places, especially to St. Thomas', where such of them as were members of our society, are lost to us, as we have now no access to that island, the Danes, to whom it belongs, refusing to allow a Methodist Missionary to preach there. These removals still take place.

I soon found that the Lord was among the people, and that he gave me their hearts. I proposed, therefore, the re-commencement of a Sunday school, which they had among them before, but which had been discontinued. They readily offered their assistance, and the work commenced on the 2d of last month, to the great joy of all our hearts. It goes on well: the first day we had 66 pupils and 11 teachers, and we have had an increase every Sunday. A month after, some of the teachers proposed the enlargement of the school, or rather of their exertions, and offered to teach three mornings every week, after the five o'clock service. I had thought of it

myself, but doubted the success of the plan; but when we came to inquire for teachers and children, we found that most of both were both able and willing to attend. Accordingly, we now have them for an hour and a half every Monday, Wednesday, and Friday morning; beside two hours on Sunday forenoon, and two more in the afternoon. The number of pupils is risen to 154; and the zeal and diligence, the piety, affection, and faithfulness of the teachers present a very pleasing spectacle. I trust that when all the talents of all of them are brought more fully into operation, (for the whole business is as yet but in its small beginnings, ) we shall have a powerful engine put in motion; and it may be hoped that great good will be done. I have seen such institutions rise and fall with an individual, or with impressions of a transitory kind; but this has many marks of an influence of a higher nature: the Lord really appears among them, and they seem to engage in all they do as for him; their motives appear to be of a sanctified kind. A commencement has also been made of an adult school. I am not without hopes of its success, though the prospect is not bright, and there are some difficulties in the way; because the people who have come forward seem to be in good earnest to learn, and they are all in society. There are 18 of them.

Our meetings are held as follow: -- On Sunday morning, at five o'clock, several classes meet; at six, the adult school, which continues till half past seven; at eight the children's school assembles, and they continue till ten, when the public service commences by the reading of Mr. Wesley's Abridgment of the Church Prayers; the sermon follows: at twelve the children's school is resumed, which is finally dismissed at two. -- At five the congregation returns to preaching; after which I generally meet the society, and that is succeeded by the meeting of classes, -- On Monday and Wednesday morning's, at five o'clock, I give a short address without a text: these I endeavour to make as close and profitable as possible. On these occasions our assembly is generally large, and a good feeling always prevails. On Friday mornings I read the Litany: the practice did not originate with me; but I believe it proper to continue it, as it teaches our more ignorant people a form of sound words. On the other morning the leaders, in turns, hold prayer meetings, which are well and profitably attended. On Monday I visit the people. At five in the afternoon I meet the children to catechize, converse, and pray with them; hut they are so numerous, I shall be obliged to divide them; and I intend to meet the boys on Monday, and the girls on Wednesday. I have desired the more serious, who wish to speak with me, to attend me separately after the others are dismissed. Some appear to be under Divine impressions. I have great satisfaction in the temper and conduct of many. I expect to see in many the preachers, and leaders, and stewards of a future day. The Lord multiply their number. On Monday evening I meet the leaders in class; an excellent practice I have from my predecessor, Mr. Whitworth. On Tuesday and Wednesday, from five till eight in the evenings, classes are met. On Thursday evening I preach; Friday meet the leaders; and Saturday, the bands. -- There is one trait in the character of this people, which is very pleasing: their frequent reference to the usefulness of their preachers, and the affectionate manner in which they speak of them. Mr. Turton, Mr. Talboys, (who was made eminently useful in a great revival of the work of God; ) Mr, Whitworth, and Mr. Riley

-- all are mentioned. Mr. Gilgrass, who was here a fortnight, and Mr. Jackson, who staid six weeks, were both blessed to them. They still pray for them. I am frequently reminded of the attachment of the Philipians to St. Paul.

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Barbados. -- We are happy to state that this revived Mission promises success. The congregations are large, and the decayed state of the old, and for some time forsaken, chapel, requires that a new one should be erected. A handsome subscription for that purpose has been commenced, headed by one sum of 100L. another of 40L, and several of 20L. and 10L.; which, though not all, as yet, equal to the expense, marks the sentiments of several of the most respectable class of society as to the necessity of missionary labours in an island where hitherto they have been in so small a degree successful.

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Nova Scotia -- Extract of a Letter from Mr. Knowlan to the Committee, dated Shelburne, Sept, 14, 1818.

By the gracious providence of God, my health has been so far restored, that I ventured to take a circuit this year, and delayed writing until I could ascertain whether I should be able to do its duties; and I praise God, that he has enabled me to go through the summer season with a good degree of comfort and satisfaction. The Lord supports my mind by his grace, and comforts me with his love; and I wish to set out afresh as a Christian and as a minister of the gospel. I feel more need than ever of a watchful praying spirit; and I think I feel unfeigned gratitude to God for having prolonged my life, restored my voice and health in a good degree, and opened to my view a prospect of firtier usefulness in his church. May all that is within me praise his holy name.

I have spent one quarter on this circuit, and can truly say we have had many refreshing seasons from the presence of the Lord. There appears to be a growth of grace in those who have already believed; and a few have been awakened to a sense of their clanger while in sin and unbelief, I have held love-feasts both in town and country; and these were profitable seasons. At Barrington, the presence of God was most graciously manifested. It had been, and still continued to be, a time of great affliction, hardly a family escaping; and these afflictions appeared to have been sanctified. The hearts of many were filled with sorrow; but their sorrow was turned to joy.

The season, on this side of the peninsula, has been very unfavourable, and the crops of hay, grain, and vegetables, have generally failed; and in some places have been destroyed, with other property, by a devouring fire. So long a drought was never known in these parts, there having been hardly any rain for three months or more; and the soil being light and sandy, of course vegetation was greatly

impeded. But as the judgments of the Lord often follow in rapid succession, so it has been in this instance, for, through the badness of the water, the continued drought, and other causes, dysenteries and typhus fevers have prevailed, and with peculiar virulence and severity. But I feel thankful, that although I constantly attended the sick, praying with, and giving them advice, I escaped the contagion.

In addition to, the above, the woods, by some means, took fire, which gradually increased, until it arrived at a most alarming height. At first it was confined to the back woods, but at length it approached the settlements, and filled the people with universal terror and consternation. I was at a place called Cape Niger at the time, and, from a commanding height, could see the country, inland, in one continued blaze, attended with a noise, like the roaring of the sea after a storm, for about twenty miles; the wind northeast, blowing hard. It suddenly changed to northwest, which brought the whole of that immense body of fire directly upon us. We spent that awful night in fearful apprehension, having every thing packed up ready to take to the boats, fearing there would be no safety on the land. The river preserved us from, the impending danger; but I was afraid we should have been suffocated by the immense body of smoke. The next morning I rode to Barrington, accompanied by the Steward of the Shelburne circuit, to the quarterly meeting: and we returned to Shelburne the following day, at the hazard of our lives; for we were both anxious for the safety of our families, fearing the town would be destroyed. My lungs were much injured by riding through the smoke and fire.

How the poor people, whose properties have been injured or destroyed, will support themselves through a long Nova Scotia winter, I really know not. Indeed, we have heard that the harvest in other parts of the province has been abundant, but where shall the distressed inhabitants of this shore, whose chief dependence for support is their own little crops, find money to purchase? Perhaps the legislature of the province will assist them.

Our friends, although in general poor, are very liberal, considering their means, and cheerfully contribute what they can spare to support the cause of God. But from the above-mentioned causes, they are really disabled at present from doing much towards my support, beside defraying the other expenses of the circuit, such as house-rent, fuel, hay and oats for the horse, &c. &c. so that I shall be under the necessity of drawing upon the General Treasurers for about 40£. to enable me to buy a little furniture for the use of the preacher, who is here wholly unprovided for, and to keep my family through the winter. I shall have to send to Halifax for nearly every thing wanted for the use of my family.

I have received the Secretary's letter, and feel grateful for its contents. I wish to live near to God, and to proclaim to all a present salvation. I also endeavour to attend to our whole plan of discipline.

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## **An Obituary Poetry**

**Lines inscribed to the Memory of those faithful and useful Preachers in the Methodist Connection, who departed this life during the last twelve months.**

**By Joshua Marsden  
Darlington, Sept. 1818**

**Warriors of the cross adieu,  
Now your laurels gaily bloom;  
May I live and die like you,  
Praying till I reach the tomb!**

**Fighting by his Captain's side,  
Rising as he nobly fell,  
Every soldier bravely died, Shouting,  
"I have vanquished hell!"**

**Many brilliant stars are set,  
But the sun's immortal light  
Shines with living lustre yet,  
Brighter, and for ever bright.**

**Though upon your quiet sleep  
Death hath set his awful seal;  
Many eyes for you shall weep,  
Many hearts for you shall feel.**

**Many pens your worth recite;  
Many tongues your loss deplore;  
One lone muse bestows a mite,  
Grieved that she can do no more.**

**Zion hoar a tale of woe,  
Faithful Bramwell sleeps in dust;  
Let thy tears for ever flow,  
O'er the memory of the just.**

**His was sure a life of faith,  
Love and prayer united ran,  
(Sweetest flowers!) and formed a wreath  
To adorn the holy man.**

**Patient "in his lot he stood,"  
Till the sky-writ summons came;  
Then he sprang across the flood,**

Rapid as electric flame.

Story, too, his course hath run,  
(He was one of other days; )  
Setting like a summer's sun,  
All serene his parting rays.

Zion, hear the solemn sound,  
Brackenbury's crossed the flood;  
Sit in sables on the ground,  
Mourn the generous, wise, and good.

Travelling through our vale of strife,  
With the weight of years oppressed,  
Burdsey slipped away to life,  
In the sinless realms of rest.

Jesus welcomes with a smile,  
Owns his aged servant dear;  
Fifty years of holy toil,  
Crowns with heaven's eternal year.

Patient herald of the cross,  
Parkins meekly smiled in pain;  
O how great the church's loss!  
Greater still our brother's gain!

When such lusters disappear,  
"Stars in the Redeemer's hand;"  
How shall "Zion's pilgrims" steer,  
Safely to the promised land?

"Zion's pilgrims" they shall steer,  
Tho' the night were ne'er so dark;  
Christ the pilot still is here,  
He protects the little bark.

Let us not in talents trust,  
Wisdom no man can devise;  
Time had gifts, but ah! in dust,  
Cold and silent, now he lies!

Free from all polemic strife,  
"Where the living waters roll;"  
Now he drinks immortal life,  
Error cannot pain his soul.

Seraphs chant the solemn lay,  
Pious Vasey is no more;  
Bright and brief his modest ray?  
Open wide the pearly door.

"Godly men are failing fast,  
Useful Needham prostrate lies;  
Like a rain 'neath the blast;  
'Help, O Lord!' 'arise, arise!'

Some in climes beyond the main,  
Perished in the prime of years;  
But their memories remain  
Watered by the Negro's tears.

They have purchased early graves,  
'Neath a vigor-wasting sky;  
But their zeal for injured slaves,  
God hath registered on high.

Oft the toil degraded slave,  
Shall each Sabbath sit and weep;  
By the willow-crowned grave Where  
"Good Buckra massa" sleep.

Near the sweet banana grove,  
Where their holy ashes lie;  
Future Missionaries shall rove,  
Eye the spot, and heave a sigh.

Warriors of the cross, adieu!  
Now your laurels gaily bloom;  
May I live and die like you,  
Praying till I reach the tomb.

Not where tempests scour the main,  
Not where "garments roll in blood"  
You the wreaths of glory gain,  
But in meekly doing good.

"Daughters of Zion," weep,  
Their holy path pursue,  
Though now in death they silent sleep,--  
They often wept for you.

To heaven's pearly gate,  
They turn the battle's rage;  
And patient the last conflict wait,  
Before they quit the stage.

Now all the strife is past,  
The final battle won,  
And they have victory gained at last,  
Through God's Eternal Son,

Not one but died in peace,  
And witnessed when he died,  
The triumphs of redeeming grace.  
Through Jesus crucified.

I see them burst the clod,  
In fiery conflict sharp,  
I see them reach the throne of God,  
And seize the golden harp.

No pencil can define,  
No poet's fancy trace,  
The ecstasies of bliss divine  
Which beam on every face.

I hear the golden lyres,  
I see the city walls;  
But ah, my muse already tires  
And, lo! the curtain falls!

\* \* \* \* \*

**THE END**