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And May Be Had Of All The
Preachers In Town And Country

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01 -- BIOGRAPHY

A short Memoir of the late Mr. John Brown, Methodist Preacher.

By A. FARRAR.

To rescue from oblivion the pious dead, and, to record the triumphs of grace in their conversion and labours, is a work of equal religion and charity. But, unhappily, partly through our own inattention, and more frequently in consequence of their modesty, this is often difficult to be performed. And in attempting to trace out their excellencies, like the painter sketching from memory, we can only present a very indistinct and general outline, and touch here and there a prominent feature with any degree of correctness.

In such circumstances the writer of the following notices of Mr. BROWN is placed. Honoured for some years with the correspondence of a man whom he feels grateful to acknowledge as his spiritual father, he has yet to regret that the materials for any just account of him are irrecoverably lost; and the only particulars that remain, which he now sits down to put together, are very scanty and meagre.

Mr. Brown was born in the neighbourhood of Helmsley-black-moor, in the East Riding of Yorkshire, where his parents farmed a considerable estate, in the year 1782. At an early period of his life, his mother was left a widow, with the charge of a large family, which rendered it necessary that her eldest son (the subject of this memoir,) should be trained up to agricultural pursuits, and as soon as possible take an active part in the management of the farm; a situation in which he continued, (a short interval excepted, which he spent under the care of a relative at Whitby,) till the time of his entrance upon the ministry. From a child he had known the Holy Scriptures, but at what period he became the subject of religious impressions, there are no means of ascertaining. We learn, however, that it was in his 16th year, under the ministry of our venerable friend Mr. Daniel Jackson, that Mr. Brown received the knowledge of salvation by the remission of sins. This was a new era in his life: he often referred to it with emotion, and to the instrument with a gratitude and affection almost filial. Distinctive marks of a work of grace are very desirable for all; but a minister will feel it of peculiar importance to possess them. He may expect exercises of a nature so painful as to render it frequently necessary to advert to first principles.

Very soon after his conversion he appears to have felt an irresistible impression that God had designated him for the Christian ministry, and began to devote himself almost solely to reading, study, and prayer. Circumstanced as his mother then was, the result of this step only, can clear it of the charge of presumption. When a man leaves a sphere in which Providence has evidently placed him, he should be well assured of a Divine call; but when assured of this, no prudential considerations will warrant refusal. "Let the dead bury the dead: go thou and preach the gospel."

I have heard that Mr. B's first efforts in the pulpit were not extraordinary. His natural abilities were great, and he delivered many important and interesting truths, but it was the fervour with which he spoke that chiefly impressed his hearers; and if his zeal sometimes hurried him into mistakes, it also extenuated them. By application and exercise, however, his talents rapidly improved; and he soon became "a workman not needing to be ashamed." About this time he formed an acquaintance with Mr. W. E. Miller, who was made the means, under God, of his attaining a fuller salvation, and a baptism of the Spirit, which I trust he retained to the last moment of his life. But his regard to so honoured an instrument of good, led him to an imitation of the exertions of his friend, which had nearly proved fatal to a fine constitution; and, such is the force of early impressions, gave a peculiar tinge to the first years of his future labours.

In his 19th year a providential opening occurred for his being fully devoted to the great work, in which for some years his whole soul had been absorbed, by an appointment to take a station on the Alnwick circuit. He received the call with a kind of holy ecstasy; and, though in point of earthly comfort he appeared to be making an unpromising change in his circumstances, he joyfully bid adieu to his weeping friends, and proceeded to his scene of labour with the eagerness of a warrior going forth to take great spoil.

It was a few months afterwards, viz. in the year 1802, that the writer of these particulars first became acquainted with him. A pleasant frankness of manner, combined with deep piety, rendered him peculiarly interesting; but nothing distinguished him so much as his love of souls. For the language of the Psalmist might have been almost literally applied by him, "The zeal of thy house hath eaten me up." One circumstance, which will be long remembered by the family of the preacher with whom he resided, and to whom he was greatly endeared, may serve as a striking illustration of this. Returning from the circuit, almost exhausted with exertion, he was accosted at the door with some feeling respecting his appearance, when he abruptly exclaimed, "I came hither to convert the people, and they won't be converted." If we allow that Mr. B's views were not then matured, we cannot but admire his spirit.

It will have been perceived, that Mr. B's early opportunities of literary attainment were not great. In the schools of his native neighbourhood he had acquired a correct knowledge of his own language, but comparatively little classical

information; yet, from the improvement he had made of the time immediately preceding his entrance upon the ministry, he was then no novice upon any of those topics connected with the proper discharge of his duty. A circuit, however, proved a new school of instruction to him. It is admitted, that the labours of Methodist Preachers, from their number and variety, necessarily engross much time; but habits of early rising, well-selected studies, close application, the influence of higher motives than are felt by the mere votary of literature, to which we may add an opportunity of making an immediate practical use of much that may be learned, enable them to arrive at great proficiency in useful knowledge; and I much question whether, some of those, who superciliously affect to despise them, would derive much honour from a comparison. One part of Mr. B's circuit afforded him much leisure from travelling, and scarcely a day passed, eight or ten hours of which he did not sedulously employ in study. That a perseverance in such a mode of procedure should have raised him to eminence as a preacher, as well as to a considerable acquaintance with scientific and classical learning, was a necessary consequence. At that early period he gave strong proofs of great mental vigour and decision; and many of his sermons, recollections of which are now before me, would have done credit to much older and more popular preachers.

That part of Northumberland is not the most fruitful soil for the ministerial labourer, yet here Mr. B. 's exertions were crowned with success. But it was at Berwick-upon-Tweed that he was most owned of God. At his going thither the society consisted of only 15 persons, which during his stay increased to near 70. One of the first steps he took was to preach on the Town Wall, the public promenade. This attracted such multitudes to the chapel that the place became too strait for them; many of whom were not only saved from the disgraceful practice of sauntering away the evening of the Lord's day, but truly "converted from the error of their ways." An extract from a letter written in the fulness of his heart, about March 1803, will display his views and feelings at that time:-- "Our congregations have been larger since you left us than ever they were before; we have as many to hear on the week day evenings as we used to have on the Sunday nights. I have added some more to the classes, and hope to add more yet. All continues harmony, perfect peace, love, joy, and heaven upon earth. O! the goodness of God, and the power of gospel grace! Who would not preach the gospel when he sees the fruit of his labours? Without this it is hard work"

The salvation of sinners is cause of rejoicing, in whatever manner it may be effected. God, we know, works always so as to leave all men without excuse: but on some particular occasions he works irresistibly. He then, so to speak, thunders and lightens, and the solid oaks are cleft, and the rocks rent asunder, Numbers at once, on such occasions, are constrained to cry out for mercy. Such is the innate and deep-rooted depravity of human nature, that these gracious interpositions seem necessary to the continuance and perpetuity of the church in the world. It was a work of this kind to which Mr. B. alludes above; and if such extraordinary revivals of religion prove sometimes only like a summer's torrent, that rashes past and is lost, their effects in other cases have been as permanent as the work was real. Mr.

B. always warmly patronised them, and in many circuits endeavoured to promote them by prayer-meetings after sermon; but it is due to him to remark, that though his youthful zeal might lead him during the first years of his ministry, into what some deemed extravagancies, in the later years of his life he evinced a maturity of judgment upon this subject, worthy of his character. Extraordinary revivals of religion are glorious displays of the Divine power; but what we call the spirit of a revival is, I apprehend, distinct from a spirit of holiness; hence many possess the latter but not the former. The former we have known possessed by persons of comparatively weak understandings; and as far as could be discerned from their tempers, words, and actions, of no great depth of piety. The great Head of the Church endued them for a particular work with extraordinary power, and when it was accomplished, the spirit of revival being no longer necessary, it was withdrawn. Some of these, after God no longer wrought in themselves or others in that way, have endeavoured, by uncommon bodily exertion, to keep up all the appearance of a revival. Forming themselves into a party, and arrogating to themselves the appellation of Revivalists, they have censured, in a very unchristian manner, all who did not fall into their measures. What they have termed the deadness of the work, they have attributed to the want of life in the preachers in particular, and the people in general. The Holy Spirit, which is a Spirit of love and unity, has been thus grieved; and some of those very characters, to whose standard of piety scarcely any came up, have fallen even into immorality. The imprudent and unwarrantable conduct of such headstrong individuals has tended to prejudice many pious Christians against the work of God thus carried on,-- and it is real cause of regret that its judicious advocates and promoters have not been more numerous. It is, however, to the honour of Mr. B. that he may justly be enrolled of the number. -- At the Conference 1803, Mr. Brown was appointed to the Howden circuit; and shortly afterwards wrote, "I have now got fixed in my new circuit, which I like remarkably well. The friends are very affectionate. I find great liberty in preaching at H.; and though accustomed to fine and smooth preaching, they are not offended at my homely way. Last night we began a prayer-meeting after preaching, and I believe the Lord will be with us. Upon the whole I feel it is well with me, much better than when I left A____; my soul is more at liberty, and though I have my trials, I bless God for grace to help me. My mind is not altered one hair's breadth respecting the views I have of the work of God, and of the means by which it is to be carried on. Deliverance from all sin is the believer's privilege, and God's great gift."

In the following March, after being confined by sickness, he said, "As it respects myself, I bless God. I never was more happy; and I hope the Lord has blessed my labours to many precious souls. I continue to preach a full salvation, to be received now; and a few have experienced that great and glorious blessing: but it gives me sorrow to find a work so great to be so little known, especially among the Methodists. Remove this, and Methodism is yet a desideratum in the world." Some advice contained in this letter will shew that his views upon another subject were more correct than at his first entrance upon the ministry: "Wait patiently, though sinners should not be converted; and especially call upon God to give you a sight

of your utter inability of yourself to do any thing; and to see that all the good that is done upon the earth the Lord doeth it."

During the following summer he wrote, "Live in the spirit of religion; strive to keep your affections above; this I find the hardest point of all. Sometimes I am tempted to a light and trifling temper; sometimes to a fretful and peevish one; and sometimes to a presumptuous and self-confident one; but I know all these are wrong. I come therefore to the Lord for help in time of need, for grace to mould and fashion my heart into his image. Hold fast the spirit of simplicity; let your aim be the salvation of your soul, and the conversion of sinners. What are all the enjoyments of the World without Christ? Are they worth the having?"

In 1805 he was stationed at Liverpool,. and some of the following years at Manchester and Wakefield. But from this period, in consequence of more numerous engagements, and an entrance upon a married life, Mr. B. 's intercourse with the writer of these notices, became interrupted; and he cannot but regret his inability to follow Mr. B. into his new scenes of exertion. A removal from a country circuit, where a preacher is employed a considerable part of his time in cottages covered with thatch, to fill the respectable chapels of some of the first towns in the kingdom, is a change attended with very dangerous snares to a young man. It is difficult for a preacher to instruct crowds; to find pleasure in his work; to have the esteem of wise and good men; and to perceive his labours useful, and not sometimes think of himself more highly than he ought to think. And if Mr. B. should never have been tempted to do so, it would have implied an exemption by no means common. It is certain some of his friends suspected him of this; they knew how difficult it is to shine without feeling one's brilliancy, and that to unite modesty with generally acknowledged worth is a very rare attainment; but those who knew Mr. B. best, say, that in all these circuits he shewed himself to be as humble, pious, and zealous as when labouring among the peasantry in Northumberland, and the east riding of Yorkshire. His attachment to the doctrines and discipline of Methodism was unquenchable. "I continue," said he, in a letter from Manchester, "to preach old Methodism," and hundreds of souls in those places will be the seal of his ministry in the day of God.

In 1811 he was appointed to London; but he had done his work. During the Conference at Sheffield he was seized with a catarrhal fever. In a journey to visit his friends in the east of Yorkshire, and his subsequent journey to town, he caught additional cold. This aggravated the fever, and it terminated in a violent attack of rheumatism, which put a period to his life, Sept. 17th, 1811, in the 29th year of his age. "Under this severe affliction," says the account from which I make this extract, "he was resigned, cheerful, and happy in God, declaring a little before his departure, that the bed upon which he had endured so much pain had been to him a bed of roses." He left an amiable wife and two children. His widow was soon afterwards called to rejoin him; and, since then, mortality has made many painful ravages amongst his other friends.

I cannot close this imperfect sketch, without adding the character given him by the Conference after his decease; which, although it has been already printed in the Methodist Magazine, is at once so well written and just, as not to need any apology for its re-insertion.

"In mental vigour, moral worth, studious diligence, ministerial ability, and spiritual usefulness, he excelled most of his contemporaries. His conduct was distinctly marked by serenity, promptitude, decision, and perseverance, He was deeply pious. In conversation he was intelligent, frank, and manly. In the discharge of his relative duties he was punctual and steady. In the improvement of his time, and the cultivation of his talents, he was regular and laborious. He meditated chiefly upon the Holy Scriptures, gave himself principally to them, and his profiting appeared in all things. As a preacher, he was orthodox, ingenious, and powerful. His word was attended with an unction from God, and was greatly instrumental in the conviction of sinners, and the edification of the body of Christ. He cordially approved of, and assiduously promoted every part of the economy of Methodism; believing it to be closely connected with the evangelization of the world, the universal diffusion of the Divine glory, and the final happiness of the human race. He was not only a burning but also a shining light; and some of the first circuits in the kingdom rejoiced in his light for the short season they were favoured with it. But it pleased the Disposer of all Events, in his inscrutable but adorable Providence, in the morning of life, to remove him from his labours to his "reward."

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02 -- DIVINITY

SERMON ON 2 COR. iv. 5.
(Concluded from page 95.)

WE come now, **SECONDLY**, to consider the principal theme of their discourses, which is thus expressed, "We preach not ourselves, but Christ Jesus the Lord."

The first of these particulars may be understood both in figurative and in a literal sense. In a figurative sense, it may be said Christian ministers do not preach themselves, in that they do not preach doctrines of their own devising, or any doctrines of human invention. Such doctrines they know are numerous and discordant; but to them it is equally obvious that they are generally contracted in their views, contradictory in their requirements, repugnant to (though sometimes apparently consistent with) reason, prejudicial to true religion, and dishonourable to God; and, therefore, not proper to be countenanced either by the ministers of Jesus, or by their hearers. "Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ," Colos. ii. 8. But taking the apostle's expression in a literal sense, they do not preach themselves: they do not endeavour to set themselves off to the greatest advantage, or to exalt themselves in the estimation of their hearers, as seeking

honour from men. They do not display their authority as masters, their learning as scholars, the depth of their knowledge as theologians, or the greatness of their abilities and extent of their usefulness, as ministers of Christ So far from fixing their attention on their own interests and reputation, and thereby departing from the simplicity, and preventing the efficacy of the gospel; they will not be ambitious of saying fine things to gain applause, but useful things to win souls. They have so imbibed the meek and lowly spirit of their Divine Master, that it is become their habitual study to explain and recommend the gospel, considered as an humbling and sanctifying scheme, contrived to lead men from themselves to God through a Mediator, for pardon and holiness, and in that way to form them to and build them up in a Divine life.

As to the second particular, the apostle speaks in the most positive terms,-- "We preach Christ Jesus the Lord." Faithful ministers always keep him in view, and make him the chief subject of their discourses. They preach him -- in all the typical representations of his person, character, and offices. They exhibit him as represented by typical persons, such as Abel, Isaac, Melchisedec, Moses, Joshua, David, Solomon, and many others. By typical things, such as Noah's ark, the pillar of cloud and fire by which the people of God were directed through the wilderness, the manna with which they were fed, the brazen serpent, the mercy-seat, the red heifer, the scape-goat, the slaughtered lamb, and most of the ritual observances under the Mosaic dispensation. And they fail not to inform their hearers, that the reason why so many emblems were used to set him forth was, because a few were not sufficient to represent all the superlative excellencies of the Saviour, and to keep alive the expectations of men before he was manifested in the flesh. They preach him -- In all the perfections of his Divinity. The Scriptures not only expressly declare, that he is "The Mighty God -- Jehovah our Righteousness -- Emmanuel, which being interpreted is God with us;" but they also explicitly ascribe to him all the glorious attributes of Deity. Just views of these are necessary to all acceptable worship; they elevate and improve the intellectual and moral faculties, excite in the heart many pleasing emotions produce in us love and reverence towards him, and engage us to the strictest duty and obedience. They preach him -- In all the virtues of his humanity. His earnest devotion, his contentment under every privation, his meekness and patience amidst the most irritating treatment, his entire submission to the Divine will, his unwearied beneficence, his compassion for his enemies, his love to souls, his forgiving spirit, and his perseverance in spite of all difficulties. They preach him -- In all his offices. In his patriarchal dignity, his prophetic wisdom, his priestly sanctity, and his kingly dominion. They preach him -- In all his miracles, which they consider not only as infallible proofs of his Divine mission, as the true Messiah, and evident demonstrations of the certain truth and infinite importance of every part of his doctrine thus at-tested; and of the inexcusableness of those who do not receive it in the full assurance of faith, and use their utmost endeavours thoroughly to understand and uniformly to practise it; but they represent them also as emblematical of the spiritual cures which he performs on the souls of true believers; giving sight to their blind minds, unstopping their deaf ears, loosing their dumb tongues, renewing and

strengthening their weak and enfeebled powers and faculties, and healing the various and complicated disorders and maladies, the fevers and frenzies, dropsies and consumptions, languors and lethargies of their immortal spirits; thus dispossessing Satan of his vassals, and rescuing from his power, those that have been long taken captive by him at his will. They preach him -- In all his predictions; those particularly in which he foretells the effects of his doctrine, his mysterious passion, his death and resurrection; the preaching of his gospel among all nations, the destruction of Jerusalem and the temple, the defamations of his person and religion, the persecutions of his people, and the certainty of his second coming for the punishment of his enemies, and the everlasting reward of his friends. These predictions they represent as sufficient to prove that God sees all things past, present, and to come; that all possible causes, effects, and contingencies, are open and naked before him; that he governs the world, and all its changes and events, from the greatest to the least, by a wise, superintending, general, and particular Providence; and that he has a peculiar regard for those whose hearts are perfect toward him. They preach him -- In all his doctrines. They declare that God hath spoken to us by his Son; and that by him he hath furnished us with all the glorious discoveries of Christianity. The principal of these doctrines relate to God; his existence, essence, attributes, works, word, and worship:-- The Redeemer; his person, offices, states, and mercies:-- The Holy Spirit; his personality, divinity, and operations:-- The soul: its spiritual and immaterial nature, its faculties and immortality:-- Sin; its origin, its kinds and degrees, occasions, deceitfulness, and punishment:-- Repentance; its nature, preparatives and accompaniments:-- Faith; its properties and fruits:-- Justification; its nature, effects, and importance:-- The witness of the Spirit, both ordinary and extraordinary:-- Holiness; its parts and properties:-- The four last things, death, judgment, heaven, and hell. In a word, true ministers shew us that Christ hath revealed the whole counsel of God, and that the efficacy even of true doctrine, whether recorded in Scripture, or declared from the pulpit or the press, depends on his blessing, and on the influence of his Spirit. They preach him -- In all his humiliation and sufferings; on the depth, extent, and complicated forms of which, as demonstrative of his unparalleled love to us, and the high value he puts on our immortal souls, they frequently discourse. Nor do they confine themselves to the reality, nature, and greatness of his sufferings; but they also set forth the design of them, They inform us that they were intended, in addition to his miracles and other evidences thereof, to put beyond suspicion, the truth and importance of his mission; to exhibit him as a perfect pattern of virtue, to render him a propitiatory sacrifice for our sins, to favour us with the clearest discoveries of immortality and glory, and to give us a full assurance of his tender affection for us, and sympathy with us. And what man is he that can either openly declare, or properly hear these things, without correspondent feelings?

"Dear Saviour, oh what ails this heart,
Sure 'tis of stone, it cannot smart,
Nor yet relent the death of thee,
Whose death alone could ransom me!
Can I behold thy pains so great,

Thy piercing sighs, thy bloody sweat?
Thy back with whips and scourges torn,
Thy sacred temples crowned with thorn;
Thy hands and feet nailed to the wood,
And all thy body drowned in blood?
Canst thou pour forth such streams for me,
And I not drop one tear for thee?"

They preach him -- In all his merits and benefits. By reason of these he is in every respect suited to the state and wants of the moral world. Is it a world of darkness? He is the light thereof, who, by his glorious gospel, together with the influences of his Holy Spirit, illuminates and guides the minds of men into all truth. Is it a world of sin and misery? He has provided and offers a full, free, and present salvation, unto all who sincerely repent of their sins, and unfeignedly believe with their hearts unto righteousness. They preach him -- In all his promises. These are Divine in their origin, suitable in their nature, abundant in their number, clear in their expression, free in their communication, and certain in their accomplishment. These, when applied to the heart by a Divine influence, are more precious than rubies, and more to be desired than all the riches of the world. They preach him -- In all his glories: In his transfiguration, resurrection, ascension, and inauguration. "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. i. 8, 9. They preach him -- In all his terrors. Not only in those that are past, but also in those to come. His greatest terrors will be displayed at the day of judgment. This will be a day of great assemblage, a day of universal investigation, a day of final decision, and a day of great wrath, Rev, vi. 17.

Thus the ministers of the gospel preach Christ, in all his typical representations, the perfections of his divinity, the virtues of his humanity, his offices, miracles, predictions, doctrines, sufferings, merits and benefits, promises, glories, and terrors,--

Let us now examine.

Thirdly, The motives by which they are influenced.

I. They are not influenced by worldly motives. They preach, and are your servants, not for the sake of vain applause. Though they study to shew themselves approved, as workmen that need not be ashamed, they seek not to be vainly applauded for the elegance of their compositions, the eloquence of their speech, the subtlety of their reasoning, the strength of their arguments, the soundness of their doctrines, nor for any thing else. The applause of thousands of men is but an empty sound, when compared with the approbation of God. Nor for the sake of soothing men's ears. In practising this dangerous complaisance they know they might preserve the name of virtue, but they fear lest they should destroy the thing itself, lose it in their congregations, and in their own hearts. Nor for the sake of secular advantages, or

worldly pre-eminence. These are low and puerile considerations to act upon, which will never rise higher than the principles from whence they spring; as the waters rise not above their level, or the spring from whence they flow. All the honours and possessions which the greatest princes could bestow, would be lighter than vanity, when laid in the balance against that unfading "Crown of Righteousness" which every faithful minister may expect, when Christ the Chief Shepherd shall appear.

2. They are influenced by pure and spiritual motives. They preach, and are your servants, for "Jesus' sake." This implies respect to the person of Christ -- submission to his will -- subjection to his authority -- estimation of his merit -- concern for his cause -- and the most tender compassion for men's souls as his creatures. Their bosoms glow with such undissembled love, that they can truly say, they reckon the title of servants of Christ, and of the church for his sake, a thousand times more honourable than to be the sovereigns of the whole world; that they had rather approve themselves the faithful interpreters of his laws, than see assembled nations bowing down before them, and with the profoundest submission receiving laws at their mouths. In a word, the whole of their temper and conduct may be well represented according to the elegant language of St. Paul, We approve ourselves, says he, as the ministers of God, in all the various circumstances--through which we pass, in honour, and dishonour; treated, indeed, by the world as deceivers? yet conscious to ourselves that we are true, and the great patrons of truth; as obscure and unknown to a proud and insolent world, who affect to overlook us with sovereign contempt, yet well known, even by the happiest tokens, to those souls who are brought to God by our means; as dying daily, yet behold we live, through the singular interposition of our great Lord for our preservation; as sorrowful on account of various calamities that surround us, and yet in spirit always rejoicing, because though we appear in the world as poor in these things, yet we are making many rich in grace and glory; as having nothing which, in a worldly sense, we can, call our own, and yet possessing all things, the proper title to all things, and that godliness which is profitable to all things. O ye Corinthians, ye Britons, ye Methodists, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

By these considerations I am led to add,-- A few thoughts by way of improvement, which will bring us to the period of the present discourse. These thoughts shall be addressed not unto ministers, but unto the people. -- My dear brethren, you cannot esteem them as being the ministers whom the Lord approves, who are immoral, who are negligent of the pure doctrines of the gospel, who countenance and abet the innovations made in it, the corruptions mingled with it, by men of great repute, or by the uninspired, though combined together in synods and councils. We beseech you to discountenance them; we exhort you to submit to the teaching and guidance of your Christian ministers, so far as it is agreeable to the Word of God. Bear with their importunity and solicitude, in watching for your souls. Unite with them in such plans and attempts, as may best promote the objects of their ministry. Maintain a just value and esteem for them. Do not put a yoke upon their necks

which you would be unwilling to bear yourselves. Be very tender of their reputation, and endeavour to vindicate and defend it by all just and proper methods. Pray for them, and that earnestly and constantly, that they may be circumspect, modest, patient, peaceful, pious, and public spirited. And heartily endeavour, in your several stations and capacities, to farther the ends of their ministry among you, And finally, let us beseech Almighty God to enable ministers so to preach his Holy Word, and the people so obediently to follow the same, that both may receive the crown of everlasting glory, for the sake of Jesus Christ our Lord and Saviour. Amen.

An Extract from a Tract (never published) entitled,

"Gospel Preachers described and directed -- by a Preacher of the Gospel"

"These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth," I Tim. iii. 14, 15.

"Give instruction to a wise man, and he will be yet wiser: teach a just, man and he will increase in learning," Proverbs ix. 9.

Preface. -- It is an undeniable truth, that many persons have entered into the ministry; both in that which is called the Established Church, and also among those who dissent from it, who were neither qualified for it nor called to it. Indeed Bishops may ordain such persons, and patrons may present them to benefices, in the Church of England; and dissenting congregations may call, and ministers may also ordain, and give solemn charges, unto such amongst them likewise; and yet God neither own them, nor their labours, because he hath not qualified them for, nor called them to that office. And this is the reason why there is such a number of unprofitable ministers, both in the Established Church, and amongst the Dissenters also. Surely it would be much better for such unqualified and uncalled persons to resign their stations, and to follow some other calling, for which they are better qualified, and in which they might perhaps be useful members of society.

And is it not to be feared, that there have been preachers also amongst the Methodists, who have ran without being sent, or have been sent only by man, without having received a call from the Lord. Be this as it may, I have thought it my duty briefly to describe, in this little tract, the qualifications which are requisite for a preacher of the gospel; and also to shew the nature of a call to that work, I have likewise given some directions to such persons how to proceed therein, and have endeavoured to encourage them in that arduous undertaking; and in so doing I have not quoted many authors, but have wrote chiefly from Scripture, and my own experience, grounded thereupon.

But if some other person, who hath more leisure and greater abilities, would enlarge on this plan of mine, or write a better tract, it would surely be acceptable to many pious readers, and very useful to the Church of Christ.

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03 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED

The Gospel is undoubtedly an invaluable blessing; but that it may be preached as it ought to be, namely, according to the will of God, and attended with his blessing, two things are indispensably necessary for the preachers thereof.

I. That they be qualified for the work. And,

II. Called unto it,

Question. What are the necessary qualifications?

Answer. First, it behooveth a man to have an experimental sense of a work of grace wrought in his soul: to be, 1st, awakened to see and feel himself a guilty, lost, and miserable sinner; under the curse of the Divine law, and the wrath of God; obnoxious to the stroke of his justice; and in danger of eternal damnation; but in this undone condition, in consequence of true repentance for his sins, to receive, 2dly, a free pardon of them all, and peace with God through the Lord Jesus Christ. And, 3dly, as the fruit of his justification and adoption, he must have the Spirit of Christ dwelling in him, as the apostle speaks, Romans viii. 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of his." 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith? prove your own selves: Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." For how can a man properly assist those that are in distress on account of sin, who has never felt the same? Or describe the nature of justification by faith, if he was never justified? Or confidently assert the willingness of God to accept repenting sinners through his Son Christ Jesus, if he never had a sense of his own acceptance? Or how can he describe the way to heaven, if he is not in Christ, who is the only way thither? John xiv. 6. The necessity of this experimental religion is evident from Scripture as well as from reason. "Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Ezek. xiii. 3. If the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. The things of God knoweth no man, but by the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God, I Cor. ii, 11, 12, John iii. 10, 11. That which we have seen and heard declare we unto you, I John i. 3. I certify you, brethren, that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 11, 12. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted

of God, 2 Cor. i. 3, 4." Further, if "they that are in the flesh, (in an unconverted state,) cannot please God," Rom. viii. 8; if "without faith it is impossible to please him," Heb. xi. 6, even in inferior duties, how can a man please him in the great work of preaching the gospel without faith, without the qualification above described? I have been the more particular on this point, because there are many preachers, I am well assured, who are destitute of this qualification.

Secondly, The gifts of knowledge and utterance are requisite, right principles, and an enlightened understanding in Divine things, with ability to express the sentiments of their hearts in a clear, regular, and profitable manner; which is a gift bestowed by the Lord, in a greater or less degree, upon those whom he sends forth to preach the gospel. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding," Job xxxiii. 8, 9. And whosoever is destitute of this qualification, and says that he hath a call from the Lord to preach, is under a deception, for God doth not require us to make bricks without straw, nor send us to hew down the trees of the wood without axes; which would in a comparative sense be the case, if he should send men to preach without the gifts of knowledge and utterance.

A man attempting to preach without this qualification, (at least among the Methodists,) doth harm instead of good; instead of promoting the interest of Christ among men, he hinders it: instead of defending the cause of religion, he injures and betrays it, through his weakness and inability; burdens the church, instead of edifying it: grieves the pious; and, instead of convincing the profane, and winning them over to Christ, he disgusts some, and furnisheth others with a pretence to treat the preaching of the gospel with ridicule and contempt. Too many of these preachers have appeared in our time. O let not this evil be suffered among us." "He," saith Dr. M. Taylor on the types, "that is not fitted and furnished with the gifts of the Spirit in some measure, and attempteth any office in the church, is not called by God; whose wisdom will not send a blind man for a seer, nor a dumb man on his message or errand."

Thirdly, Humility to guard those gifts; especially if a preacher be applauded, and become popular, lest he should be puffed up to think of himself more highly than he ought to think, Rom. xii. 3; and so the foot of pride prevail against him, Psl. xxxvi. 11. Pride is bad enough when it appeareth in a private professor, but if it discover itself in a preacher, it is loathsome and abominable. I Pet. v. 5. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble." But more of this by and by, in another place. And therefore,

Fourthly, He ought to be a man of some standing in religion, one that is acquainted with the workings of corrupt nature, and not ignorant of Satan's devices, 2 Cor. ii. 11. Not a newly converted person, unless in extraordinary cases, such as a manifest call from God, or some pressing emergency. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil," I Tim. iii. 6.

Fifthly, Courage and faithfulness, to declare to high and low, rich and poor, even to all men, the truth as it is in Jesus, the whole counsel of God. "As an adamant," said God, Ezek. iii. 9, "have I made thy forehead." "The apostles spake the word of God with boldness, Acts iv. 31." St. Paul went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God,"chap. xix. 8. "Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God," Acts xx. 26.

Sixthly, A fair character, a good reputation, at least among candid serious people; for if a preacher have a bad or doubtful character, how should he be received by the people? Or how should they receive profit from his ministry? If they cannot receive him, they will not receive his testimony. Thus, Acts vi. 3, "Wherefore, brethren, look ye out among you men of honest report." "A bishop must be blameless, as the steward of God," Tit. i. 7. "He must have a good report of them which are without; lest he fall into reproach, and the snare of the devil," I Tim. iii. 7.

These are the necessary qualifications for a preacher of the gospel; and that they are so is evident from those Scripture proofs which I have produced.

Question. But is there not one qualification which has not yet been mentioned, namely, A liberal education, an acquaintance with the learned languages, especially those in which the Scriptures were originally written, and the arts and sciences?

Answer. This is not absolutely necessary; but if a man who hath the above-mentioned qualifications, have learning also, it may serve as an handmaid, under grace, to the glory of God, and the good of the church; but unsanctified learning hath done much hurt to the cause of religion. Learning without grace, may be compared to a sword in the hand of a madman. All the human learning in the world will never, of itself, qualify a man for the preaching of the gospel, "A man may be very knowing himself, and take upon him to teach and instruct others, and yet be very ignorant of the nature, and much unacquainted with the work of regeneration upon his own soul. A man may be very sharp-sighted, as the eagles, in the mysteries of art and nature, and yet blind as a mole in the things of God." Burkitt on John, iii. "Human learning alone can never teach the Divine truths of Christ and his gospel," Idem on Acts xvii. "The vision of all," said Isaiah, "is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith I cannot, for it is sealed." And Matt. xi. 25, Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Thus we read, Acts iv. 13, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus." And I Cor, i. 29, "The world by wisdom knew not God." "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which

are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Chap. iii". 19, 20, "The wisdom of this world is foolishness with God. The Lord knoweth the thoughts of the wise, that they are vain."

"Proud learning boasts its skill in vain,
The sacred Oracles to explain;
It may the literal surface shew,
But not the precious mine below;
The saving sense remaineth sealed
Till by the Spirit of faith revealed;
The book is still unread, unknown,
And opened by the Lamb alone."
Mr. C. Wesley on Isaiah xxxix. 11.

I question whether the labours of that extraordinarily learned? and truly pious man, yea, and successful preacher, the venerable Dr. Usher, Archbishop of Armagh, and Primate of Ireland, in preaching and writing, were blessed to the conversion of souls, so much as those of John Bunyan the tinker. And I also think, that Dr. Seeker, late Archbishop of Canterbury, notwithstanding his great accomplishments, had not more seals to his ministry than either John Nelson the mason, or John Haime the dragoon. Therefore let not them that are learned be lifted up on account thereof on the one hand; neither let those preachers that are qualified as above, be dejected on the other hand, through the want of human learning; for the gospel may be successfully preached without any great degree thereof. Thus much for the first proposition.
(To be continued.)

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04 -- THE WORD OF GOD ILLUSTRATED

THE mode of instructing by question and answer has always appeared to me the most impressive, the best calculated to help the memory, and the most likely to fix the attention of mankind. I have therefore undertaken to illustrate certain passages of Scripture by introducing inquiries, expressive of doubt, with a desire of information, and these followed by such explanations as are suited to the nature of the subject. -- That these endeavours may prove useful to the Public is the earnest prayer of
WILLIAM JENKIN.

And hath made of one blood all nations of men, for to dwell on the face of the earth.,
Acts xvii. 26.

Question I, That all men are descended from the same parents, is often asserted, and strongly insisted on by the sacred writers, of both the Old and New Testament. But if this doctrine be true, from whence proceeds that diversity of colours so

manifest among men? Some nations are black, others of a copper colour, &c. And do not these circumstances prove, that Adam could not have been the father of all the human race? Does it not appear, that white men sprang from one original parent, black men from another, -- &c. and finally, that every particular colour proceeds from a distinct stock, no way related to the others?

Answer. To give you satisfaction in this matter, it will be proper to examine carefully whether men, who indisputably proceeded from the same stock, have ever been found of a colour different from that of their progenitors; for if it can be proved that white parents have, in a succession of generations, produced black children, it will effectually destroy the force of your objection, and remove all doubts concerning the truth of the apostle's assertion, in the above-mentioned passage. Now to do justice to the subject, it will be proper to rest the issue of this important point on the testimony of proper witnesses; and the only witnesses that can be obtained in this case are, those historians who have paid considerable attention to the subject, and transmitted to us an account of their observations, I shall therefore quote a few passages from authors of this description, and thereby shew that their testimony perfectly harmonizes with the words of the prophets and apostles.

The first citation is from a French work, entitled, *Recherches Philosophique sur les Americains*, tom. i. p. 185, where the author remarks,

"Mons. L'Abbe de Manet, who has published the latest and best history of Africa, and who has enriched it with observations very valuable to natural philosophy, saith, that in 1764, he baptized the children of some poor Portuguese, settled on the coast of Africa, since the year 1721; I and that the metamorphosis was already so far advanced in these creatures, that they differed from young Negroes only by some tints of white, which were still discovered upon their skin.

"As to the descendants of the first Portuguese, who came to fix their dwelling in this part of the world, towards the year 1460, they are become perfect Negroes, as it respects the colour, the wool of the head, and the traits of their physiognomy; although in other respects they have retained the most essential points of degenerated Christianity, and preserved the Portuguese language, corrupted, indeed, by different African dialects.

"The posterity of the Europeans have not changed so much in the Isles of Cape Verde for nine generations: they are only become yellow, because that the vapours of the sea and the distance from these isles to the equator, contribute sensibly to diminish the fire of the air. On the other hand these islanders have better maintained the original manners of the first colony which emigrated from Europe for the district of the Portuguese establishments. Those, on the contrary, who have dwelt on the coast of Terra Firma, between Cape Blanco and Cape Verde, have familiarized themselves with the natives' way of life.

"The remains of those Arabs, who invaded, as we know, a part of Africa near the equinoctial line, in the seventh century, are no more to be known again at this time: the climate has made true Negroes of them, as black as those of Senegal and Angola.

"The famous Jew, Benjamin de Tudela, who travelled on foot over a great part of the old continent, towards the year 1173, made an interesting observation in his time: he remarked, that the Jews who were fled into the provinces of South Asia and Africa, were all metamorphosed, more or less, according to the degree of heat of the country which they had chosen for their retreat; those of Abyssinia being become as black as the native inhabitants, from whom one could no more distinguish them by their physiognomy alone.

"If we duly consider that these banditti, unsociable by fanaticism, cross not their disgraced breed, and that they regard the mixture of strange blood as an abomination and sacrilege it cannot be denied that the climate has blackened these banished Hebrews. The Moors can furnish, during their abode in Spain, twenty-one or twenty-two generations without interruption; but the climate of Spain is still too warm, too analogous to that of Mauritania for the change of colour to be effected and become total. There, it is said, notwithstanding that the Moors, who being expelled by Ferdinand the Catholic, came to throw themselves into Rome, where Pope Alexander VI. sold them an asylum, were not more tawny than the peasants of Calabria.

"I doubt not but a longer time was necessary for the Negroes, transmitted into the provinces of northern Europe, to lose their colour than is requisite for Europeans established in the heart of Ethiopia to become Negroes, because the spermatic liquor, the pithy and glandulous substance of the Africans, being once coloured and impregnated with the matter called Ethiop's animal, would preserve for a very longtime this principle from father to son, and would not be cleansed but by a very numerous succession of generations. The whites, on the contrary, subject to an active and violent cause, would arrive in less time to the point of begetting Negro children, as they do in fact produce them after a long abode between the tropics.

"All porous bodies receive the die wherewith we tinge them, more readily than they lose it, even when we try to dispossess them of the impressions of the colour."

Every one who reads the publication, from which the above extracts are taken, will be convinced that the author was no advocate for revealed religion, and therefore it cannot be supposed that he would advance any thing with a view to support the authority of the Bible. But this circumstance renders his testimony the stronger, as there is no reason to suspect that he was influenced by any interested motives.

Abbe Raynal has remarked, that the children, which the Africans procreate in America, are not so black as their parents were, After each generation the difference becomes more palpable. It is possible that after a numerous succession

of generations, the men that come from Africa would not be distinguished from those of the country into which they may have been transplanted. -- Abbe Raynal, vol. v. p. 193.

Doctor Mitchel affirms, that the Spaniards, who have inhabited America under the torrid zone for any time, are become as dark coloured as any of our native Indians in Virginia. -- Philos, Trans, No. 476, sect. 4.

Question 2. But in Africa, under the same parallels, the eastern coast has no Negroes, but produces white people. Now if the heat of the climate cause the blackness of the skin, why are not all who live in the same latitude of the same colour?

Answer. Heat depends upon a variety of causes. High mountains in the neighbourhood of a place make it cooler, by chilling the air that is carried over them.

Large spreading succulent plants, if among the productions of the soil, have the same effect; they afford cooling shades, and a moist atmosphere, from their exhalations, by which the ardour of the sun is considerably abated. But if the soil be of a sandy nature it retains the heat in an uncommon degree, and consequently makes the summers considerably hotter than those which are found to exist in the same latitude where the soil is different. Therefore, when we consider the burning sands and the sulphurous and metallic particles which are continually exhaling from the bowels of the earth, in some parts of Africa, we cannot wonder that the nations inhabiting these fiery regions should be blacker than others who live under the same parallel.

It may not be improper to observe, that the country and people of Ethiopia had their name upon this very principle, for (aithiops) is taken from (aitho) to scorch, and (ops) the aspect, or countenance. So that an Ethiopian is one with a scorched countenance, or one that is burnt black. Hence the spouse in the Canticles saith, "Look not upon me because I am black; because the sun hath looked upon me." Cant. i. 6, It is very probable these words refer to the Queen of Sheba, who came to visit Solomon; for there is good reason to believe, that she was an Ethiopian, and governed the same country where Candace reigned, who is spoken of in the Acts of the Apostles, chap. viii. Moreover, daily experience teaches us that the Jews are of different colours, according to the countries which they and their ancestors have inhabited for any length of time. Under these circumstances an English Jew is white, a Portuguese swarthy, an Armenian olive, and an Arabian the colour of copper.

Question 3. Do you then conclude, that heat is the only cause of that diversity of colour discovered among men?

Answer. No: I conclude that heat is indeed the principal cause of that diversity, but without doubt there are many other causes which operate in producing this effect, some of which are known, but others will perhaps forever remain a secret to mortals.

A late writer has observed, "There is one circumstance here, relative to the birth of children, that is very remarkable: though both parties are Negroes, yet sometimes it happens that the offspring is very different in colour to that of its parents. These at a distance greatly resemble Europeans; they have grey eyes, and red or yellow hair, but when you are close to them their colour is like the corpse of an European, and their eyes appear, as it were, fixed in their heads. Their sight is very imperfect in the day, but at night they see clearly, especially if it be moon-light.

"It is supposed that the appearance of these is caused, partly, at least, by the power of imagination in the woman on seeing white men, in the same manner as history informs us, that a white woman, by viewing the picture of a Negro, brought forth a black child. Children of this nature are called by the natives dondos, and are always presented to the king a few days after they are born. They are brought up in the court, and always attend his person; they are held in such high esteem by the king, that no person whatever dare offend them; and if they go to the markets, they have the liberty of taking such articles as they think proper, without control." -- Middleton's System of Geography, vol. i. p. 347.

It is very evident then, that if you will divide the whole human race into species, by their colour alone, you must conclude, that if the Negroes form a specific class, because they are black, those of an olive colour would form another class, because they are not white; and you must conclude, that the Swedes and the Spaniards are two different species of men. Thus by accumulating divisions, and by proving too much, you will prove nothing, except the absurdity of your own notions.

Seeing then that some, who differ most from each other in point of colour, have descended from the same stock, it is plain that all the diversity of colours found among men, is perfectly consistent with the Scriptures, which declare that all the inhabitants of the earth are the offspring of the same original parents.

Question 4. What you have advanced on the subject sufficiently proves that the scriptural account of man's creation may be true. But can you produce any argument to prove, that it is certainly true? Can you demonstrate, upon any natural principle, that all mankind are descended from the same parents?

Answer. God has established an universal law, observable through-out the whole creation, that if two animals of a different species propagate, their offspring is unable to continue its own species. By this admirable law the different species are preserved distinct, every possibility of confusion is prevented, and the world is prohibited from being overrun by a race of monsters. For example,-- The mule is a

monster produced by parents of different species, but the mule is not capable of procreation.

Now upon this principle, whenever any creature is capable of pro-creation, it is a proof that both its parents were of the same species. But the Mulatto, &c. is capable of procreation; therefore his parents, though of different colours, were of the same species. -- This argument clearly proves the truth of the apostle's words, seeing upon this principle it is certain that "God lath made of one blood all nations of men for to dwell upon the face of the earth."

1There is certainly a mistake in the date of this account, for from 1721 to 1764 there are but 43 years, a period by far too short to occasion the change here spoken of. But the mistake of a figure in the date of the year, does by no means lessen the credit of the historian, or invalidate his testimony.

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05 -- THE PROVIDENCE OF GOD ASSERTED

To the Editor of the Methodist Magazine.
DEAR SIR,

HAVING in your useful Repository a department reserved for inter-positions of Divine Providence, I send you the following on that Interesting subject, from a Journal in Greenland, by Hans Egede Saabye, a Missionary in that country. -- I am, dear Sir, year's, affectionately, SAMUEL TAYLOR.
London, Dec. 30, 1818.

"I had to make so many journeys to Christianshaab, and many of them so dangerous, that I might very easily fill some sheets with them. About Christmas, I went thither by land, and rolled down several times from the summit of high rocks to the foot of them. I travelled on ice, which was so thin, that it could scarcely bear the weight of four dogs. I travelled by water, when storms were rising, and often when quantities of drift ice were floating about, which cut holes in my women's boat. But three of these journeys were peculiarly dangerous, and worth relating.

"I generally went to Christianshaab the day before Easter, as well on account of the Danes, who lived there, as to examine the catecumens. This time, the sea was open, though full of floating ice. Some sailors, who had been at Claushavn, on commercial business, resolved to accompany me; but when the day for our departure came, they were afraid of the ice, and remained behind. I set off early with a steersman, six women to row, and a Greenlander in his Kajak. With much difficulty and labour we rowed three miles through the ice by twelve o'clock. We were saying, that the mile which we had still to go, was not so dangerous, when the steersman suddenly ex-claimed, 'Look there, up to the rock, Priest! a dreadful storm is rising, which will soon overtake us.' I saw it, and answered, 'We can scarcely

proceed, the resistance is too great; let us put back: we shall find some place in the neighbourhood, where we can stop till the storm is over. ' We tacked about, but while we were doing so, the storm was already come up, and would, certainly have upset our boat, had not the Greenlander, with his Kajak, laid himself to windward, and manoeuvred in a masterly manner against the mighty waves. He let them pass over him, by which they lost something of their violence before they reached us. The boat, however, laboured violently, by which some knees were broken, which made it unsteady. There was not much appearance of our being saved. The women lost their courage, and would not work any longer. 'Row,' I cried, and took an oar, 'or we shall be drowned!' 'We shall be drowned notwithstanding,' answered they: 'it avails nothing.' I encouraged them by words, and by my own example, rowed with all my might, and said, "We must do what we can for our safety, and we shall be saved." They now took up their oars again: but the storm continued, our boat became weaker and weaker, and, in truth, our hopes also. After we had laboured for about an hour, with infinite exertions, and had been in the utmost danger, of our lives, kind Providence conducted us into a little bay, where the land protected us against the violence of the waves. Here we found ourselves saved, and thanked God. It cost us some trouble, indeed, to get the boat up over the crust of ice, but we effected it. We turned it upside down, laid ourselves under it upon the snow, and spoke of the danger which we had escaped. The Kajak rower was not a little proud of his exploit; and he had reason to be so, for he contributed the most to our deliverance. Some refreshment would now have been welcome, but this was not to be thought of. I had, indeed, two of the biscuits, called Skonsogne, which my wife had made me take when I left home; but what was that among so many?

"A part of the afternoon was already gone, when the weather became more calm. 'To-morrow is Easter Sunday,' said I to my Greenlanders: 'I must go forward by land, or else back.' 'You joke, Priest,' answered my steersman, quickly. 'No,' answered I 'I am quite serious.' 'You cannot go forwards,' said he; 'I have no knowledge of any way. The rocks are terrible, and the way back is so long, you cannot accomplish it.' 'Let us see,' said I; 'follow me!' At last I prevailed on my steersman and two women, and set out. As long as it was day-light, we went on well, though the snow was deep; but when night came on, we were unable to distinguish rocks and valleys from each other. We fell into heaps of snow, helped each other up, fell again, and again got up, but became more and more fatigued, and faint. After we had proceeded for some hours, my Greenlander said, 'We have missed our way: I no longer hear the sea roar.' I listened, and was also unable to hear it. 'We must go west-ward,' said I; 'the wind has not changed.' We did so, and, by extraordinary exertion, came in about two hours near to the strand, and soon after to a plain, which was enclosed on both sides with high rocks. I thought I recollected this plain, walked up and down on the beach, and found that I really recognised it, having been there the preceding autumn. 'We are in Sandbay,' said I to my companions, when I returned to them, 'and are now not far from home.' 'It is a mile,' said my Greenlander, 'if we go the right way; but we should have scarcely half a mile, if you could clamber up that rock.' 'Wait a little,' said I, and divided my two biscuits among us four. We eat them, drank or swallowed some

snow, and felt ourselves a little refreshed. 'Now, up the rock!' I cried. -- 'At the top it is perpendicular, 'replied my Greenlander; 'if your foot slips, you fall into the sea, and no one can save you. ' 'We will try, ' said I; and now we began, with the little strength we had left to clamber up. We walked and crawled, but still advanced, however, till we reached the above-mentioned steep place. 'Now, take care, Priest! don't slip!' -- 'Help me, ' said my Greenlander, 'and I will help you when I have got up. ' He began to climb, and by the assistance of the women who helped him, got up happily. 'Wait a little, ' said he; ' I must rest myself; ' but soon after, he laid himself on his belly, stretched himself out as far as possible over the steep rock, and said, 'Come! I will take hold of you. ' One of the women clambered up, I helped her, he took her hand, and pulled her up. Now, it was my turn. Both those who were up, and she who was behind, exerted their strength for me: I climbed; my knees tottered, I was near falling, and consequently perishing, when I got hold of the out-stretched hand of the Greenlander. By this, and the help of the woman who was behind, I got up safe. 'That was good! that was good!' cried my companions. 'Yes, ' said I. 'that was good. God be praised, But now, help her who is behind. ' That they did faithfully; both took her hand, and we were all saved, but so exhausted, that we were obliged to sit down, and rest, ten times during the quarter of a mile which we had still to go.

"At length we reached the colony, on Easter Sunday, at four o'clock in the morning, so exhausted that I fell over the threshold of the kitchen door, and my companions stumbled. I knocked at the door of the chamber, ' and pronounced my name: my wife was awake, and lay praying to God for my safety; for all the Danes and Greenlanders at Claushavn said the day before, while the storm raged, that it was impossible we should be saved if we were at sea, but they hoped we might have arrived at Claushavn before it brake out. While my wife got up, and opened the door, I went to the chamber of my man servant, to wake him, and to tell him to make a fire in the kitchen. He had gone to sleep with the idea that we were all drowned. When I awoke him, and he, still half asleep, recognized my voice, he thought it was my ghost, crossed himself, and said, God be merciful to his soul! He was a good man!' -- ' It is myself, ' said I; 'we are saved. ' Now, he became thoroughly awake, and thanked God from the bottom of his soul. ' Meantime, my wife had opened the door of the room, and fell upon my neck, with tears of joy. 'God then has restored him to me, 'was all that she could pronounce. Yes! we were restored to each other. After she had become a little calmer, we felt with grateful joy the miraculous deliverance which God had vouchsafed me. But now it was necessary to think of some refreshments for me and my companions; and these were not so easily to be obtained. The fast time had set in; every thing that custom had rendered necessary, wine, brandy, coffee, tea, sugar, &c. was wanting. My wife, therefore, warmed a pot of good beer, with a slice of bread, and some butter. In the condition in which we were, this was, perhaps, the best thing we could have had. We ate Skonrogn with butter, drank warm beer, and found ourselves refreshed. My Greenlanders went home quite cheerful. I threw myself on the bed for a few hours, and performed Divine service at the usual time. Though I had been ill before this journey, it had no bad consequences, except a little pain. At the news of my return, my good

Greenlanders came early in the morning to my wife to inquire after me, and expressed their joy at my safety. My boat, which the Kajak rower had patched up a little, arrived in the afternoon much damaged. The people were well, but excessively hungry: they had need of refreshment, and received it accordingly."

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06 -- MEMOIRS

MEMOIR OF MARY WRENTMORE

MARY WRENTMORE, daughter of Thomas and Joannah White, was born May 2, 1771, at Croydon, in the parish of Old Cleeve, Somersetshire. Her father, though destitute of an experimental knowledge of real religion, was truly just in all his dealings, and made it his care to avoid every appearance of evil. From him she might have received many instructive lessons, had he been spared to have inculcated upon her tender mind those principles of virtue he had so early imbibed; but dying when she was about eight years old, and her mother possessing none of those qualifications necessary for the instruction of her children, she (with her only brother) was removed to the house of her grandmother, Mrs. Kent, who resided at a little distance. Though Mrs. K's circumstances were equal to the respectability in which she lived, she did not permit her young charge to waste her youthful days without that necessary employment which was calculated to prepare her to fill some useful station in future life: and it was to Mrs. K. she was principally indebted for those lessons of industry and frugality which she afterwards found, by experience, to be so beneficial. Here she remained about six years, when Mrs. K. died, leaving an ample provision for her grand-children, which she invested in the hands of two trustees, under whose direction the children were again placed with their mother. But parental authority, on one hand, and filial respect on the other, being lost by a long absence, they indulged themselves in all the vain pleasures and amusements of their gay companions, without restraint, until it was considered necessary by the trustees to remove Miss W. to school. She was now placed under the instruction of Miss Dupee, of Taunton, where she remained one year, and was then removed to Tiverton, under the care of Miss Pearce. Here she continued for several years, (her mother residing in a part of Miss P. 's house): during which time her brother was married to my youngest sister. An intimacy having commenced between our families, I frequently Visited Miss-W. at Tiverton, and our respect for each other becoming reciprocal, we formed a connection which terminated in our union, Sept. 1791. Having previously commenced business for myself, I was prepared for her reception at Washford Farm, in the parish in which she was born. We received the congratulations of our numerous friends on the happy occasion; and my dear wife, possessing most of the polite accomplishments, and having from a studious mind, and diligent attention to the instructions she had received, acquired a great share of sense, her company was courted by the most respectable part of the inhabitants of the neighbourhood where we resided. As I had chosen Miss W. more for her mental qualifications than her personal attractions, (though

the latter were truly prepossessing,) I was not disappointed in my expectations of happiness, finding her in every respect capable of administering advice in necessity, support in distress, and consolation under the most afflictive dispensations. Thus were we blest in each other, and needed, or thought we needed, no other good below, not considering that we were destitute of that real enjoyment which centred alone in the God of our mercies. For about nine years after our marriage we lived in a constant conformity to all the customs and manners of a large circle of worldly acquaintance, seeking no higher-enjoyments than those arising from ourselves, our family, and our friends, until my dear Mary was alarmed by the sudden death of one of our most intimate companions, with whom she had spent the preceding night at cards. This awful judgment led her to exclaim, "Glory be to God, it was not my lot; had it been so, I must have perished to all eternity. I am determined never more to play at cards." To this resolution she strictly adhered for some time, but the conviction she then felt of its dangerous consequences, was, alas! but too transient, for on her refusing to play she was called a Methodist, an epithet then too odious to be borne, and to shun which she consented to play by proxy.

A long time had not now elapsed before we were visited by an afflictive Providence in our own family. Our eldest daughter (then about six years of age,) being at school in the village in which we lived, was suffered to go unattended into an adjoining room to warm herself, and putting her foot on the grate, her clothes caught fire, and before necessary assistance for extinguishing the fire could be procured, she was so much burnt that her life was despaired of. This severe stroke very much affected the mind of my dear Mary, and tended to awaken those convictions which had for some time past almost lain dormant. For, on receiving the intelligence, she exclaimed, "This is the vengeance of heaven for our sins: the Lord is determined to punish us for our rebellion!" During the time of this affliction, a neighbour, Mrs. Danan, a member of the Methodist Society, frequently visited and assisted my dear wife while engaged with the child. Of her my wife took every opportunity of inquiring into the conduct, principles, and discipline of Methodism; and, being much pleased with the account she received, she resolved, if the Lord spared the life of the child, and again raised her up from this affliction, to devote her body and soul to the service of God. She now began to use private prayer, and as she had always possessed a great taste for reading, she began to read those books which tended most to inform her mind on religious subjects, such as Alleine's Alarm. Baxter's Call, the Saints' Everlasting Rest, &c. which were lent her by our dear friend, Mr. Symons, who, on hearing of her deep convictions, had kindly visited her, and administered suitable consolation to her distressed mind. Being now clearly convinced of her fallen state by nature, and transgressions against God, she earnestly longed for a deliverance from the bondage of sin; but through the long continuance of that affliction which had been, under God, the means of producing the concern she felt, she was deprived of the aid of those means of grace, which would most probably have been conducive to her relief. She fully determined, as soon as she could leave the child, to join herself to the Methodist Society, which then met at Dragon, the residence of Mr. Symons, about a mile from our house; but

knowing my prejudice, and fearing the opposition she would meet with from me, she did not make known her intentions; and the first Sunday she was released from her long confinement, she accompanied me to church, as an inducement for me to go with her in the evening to hear Mr. Shrouder, the junior preacher in the Taunton circuit. When the service was concluded, she accepted of an invitation, (with others of her worldly companions,) to Miss Evett's, a young lady with whom she was intimately acquainted. And having paid particular attention to the discourse she had heard at the church, she began to expatiate on its beauties, and the necessity of its being reduced into practice. This unusual conversation subjected her to the ridicule of the company, who laughing at her, said, they feared she would soon become a Methodist: to this she replied, that previously to her coming there she had intended to unite herself to the Methodists, and their present treatment had only had the effect of making her more fully decided in favour of the Methodists. And, rising from her seat, she told them that she intended hearing a Methodist preacher that evening, and took her leave. She was followed by several of the ladies, who, begging her pardon, said, if she would return with them, they would accompany her to the meeting: but all their entreaties or inducements were in vain. She came home, and informed me of the circumstance, and requested me to go with her to hear Mr. Shrouder, which I positively refused to do; adding, that I hoped a few more such visits would restore her to her reason. But nothing could divert Her from her intention, and she went away alone. Though I had refused to accompany her, at her request, I soon followed, telling her I was not going for the purpose of hearing the Methodists, but to convince the company she had left how much I thought her insulted by them. As we entered the house, Mr. Shrouder was reading his text, 2d of Corinthians vi. 17, 18, "Wherefore come out from amongst them, and be ye separate," &c. The subject being so appropriate to herself, she, for some time, considered that Mr. S. must have been informed of her conduct that evening; and, being much pleased, she invited him to our house. From this time she became an earnest seeker of salvation by Jesus Christ; and, having united herself to the Methodists, she regularly attended the means of grace in use among them; and it was, at a prayer-meeting she found the Pearl of great price, even the forgiveness of her sins by faith in the Lord Jesus. Having obtained mercy herself, she could not be satisfied with enjoying it alone, and she ardently longed for me to partake with her of the blessings of pardon and peace. But the fear of losing the good will of my old companions kept me long in opposition to her; and I frequently joined with others in persecuting and laughing at her; and one evening, on her going to the meeting, I threatened, her, with an oath, to sell every thing I possessed, and leave her. But none of those things moved her: she continued steadfast in the faith; ceasing not to pray for her most bitter persecutors. And I now praise God that her prayers in my behalf were not unavailing; for, yielding to her entreaties, I attended a quarterly meeting, held at our dear friend, Mr. Symons's, and there I felt that conviction which was followed by my obtaining a sense of the favour of God. This was a matter of great rejoicing to my dear Mary; and, being now of one heart and mind, we encouraged each other in espousing that cause which had formerly appeared in so despicable a view. Mr. and Mrs. Symons became our most sincere friends, and we received much assistance from their conversation and advice. We were persecuted

and despised by those who had previously esteemed us. But "what things had been thought gain to us, those we counted loss for Christ; yea, doubtless, and we now counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Being made partakers of the blessings purchased by the blood of the Lamb, we ardently longed for the salvation of our fellow-creatures. We received the preachers at our house, and, in conjunction with Mr. Symons, first introduced preaching at Washford, in the year 1800. There being a few pious persons there, we soon formed a society, and rejoiced to see many of our neighbours, not only pleased, but profited under the preaching of the gospel by the Methodists. A young lady, Miss Goading, one of my dear wife's most intimate friends, was led by her example to hear the preachers, and in hearing she believed with her heart unto righteousness. Their friendship was now strengthened by the ties of grace, and they reposed a mutual confidence in each other, which neither time nor distance could abate. And Miss G. still continues to be an ornament to her profession, and to the church of God. But, an unerring Providence soon saw fit to remove us from these blooming prospects to a distant and barren country. My term on the estate in which we lived, being expired, I was recommended by a friend to Sir Jacob Wolfe, of Taunton, who kindly gave me the choice of several estates in the parish of Chulmleigh, Devonshire; and fixing on Leigh Lodge, we removed at Lady-day, 1805. We were now situated in a place where Methodism had scarcely been heard of. And we for some time attended the Calvinist chapel, when a way was opened for the preachers of the Collumpton circuit to visit us, whom we gladly received; and, our house being licensed, we had preaching in it until a convenient house could be procured in the town. The preachers visited us once in a fortnight, but much fruit of their labour did not yet appear. At the expiration of one year, Chulmleigh became attached to the Biddeford Mission, at present the Barnstaple circuit, and has since had regular preaching. The sincerity and firm attachment, to the cause of God, manifested in the deportment of my dear wife, gained her the general affection of the preachers who were best acquainted with her. And her amiable and engaging manners procured her the esteem of all who knew her. A society of about a dozen persons being formed, we again enjoyed those means of grace we had left with regret. My dear Mary was looked up to as an example by the female part of our members, and to her they made known their sorrows and joys, as to their mother in Israel; and received of her the consolation, advice, or reproof which they seemed severally to need. We remained at Leigh about four years and a half, and then removed to Cartridge (an adjoining estate.)

Soon after we came hither we again felt the rod of affliction. Our second daughter, Eliza, returning from school, stepped on one side, and sprained her foot: in a few days she was confined to her bed. The pain arising from her foot, became so excruciating, that, for several days, she was deprived of her reason; and a typhus fever succeeding, her life was despaired of for nearly a week. The attention and close confinement occasioned by this afflictive dispensation, brought on a severe attack of a nervous complaint on my dear wife, and for six months she was incapacitated for the necessary offices of her family: but, by a change of air, variety of company, and medical assistance, she was again restored to her former

usefulness. As she possessed every qualification necessary to render her capable of presiding in her family, she always felt peculiar pleasure while endeavouring to store the minds of her children with useful knowledge. Her principal object was to get them early acquainted with the Scriptures: to induce them to read the sacred volume, she used to turn to those parts of it which, while they instructed, would also amuse them. And thereby she instilled into their minds a love of reading the bible. But reading alone was not sufficient; she required of them an account of those subjects which had mostly interested them; and what they could not comprehend, she endeavoured, in language suited to their capacities, to explain. But the period of her usefulness was, alas! but of short duration. The wise Disposer of all events was pleased to remove her from this wilderness to a more permanent abode, at a time when her assistance was greatly needed in her family.

November 1st; 1816, she complained of a great pain in her finger, and a stitch in her side. But as nothing dangerous was apprehended, she was not careful in making any application. The next day she was severely attacked by a rheumatic complaint, which confined her to her bed the whole of the day. The following morning, conceiving herself to be much better, she ventured down stairs, but was soon obliged to return to her room, where she remained until the evening; when imprudently getting up, she caught a violent cold; which was followed by an inflammation in her lungs. For several days the disorder was considered as being very dangerous; but being skilfully treated by our surgeon, she was relieved, and we entertained the pleasing hope of her recovery. She was confined for about a fortnight, her health daily improving, when she again ventured to get up; but the weather being severe, and having no fire-place in her room, she was seized with a shivering, and returning to her bed, became much worse: a recurrence of the fever took place, and her weakness increased for several days. But receiving every encouragement from our surgeon, we were not apprehensive of danger, and she again appeared to be in a state of convalescence. And, her spirits being good, and her appetite increasing, we entertained once more the most sanguine hopes of her speedy recovery. The idea of her dissolution, (since the first few days of her illness,) being so distant from our view, I seldom said any thing to her relative to her prospects of death, or her hope of eternal glory. At one time, asking her the state of her mind, she replied, "I the chief of sinners am, but Jesus died for me." At another time, to a similar inquiry, she said, "My hope is well founded, and Christ is my salvation." She was frequently visited by our friends, to whom she talked with her usual cheerfulness. November 23d, I received a letter from Bristol, requesting my immediate attendance to some business of importance. On communicating the notice to my dearest Mary, she fully consented to my leaving her for a few days; and the following Wednesday I left her for Bristol, hoping on my return to find her in a good degree recovered. She was much affected at taking leave of me, but did not indicate a wish for me to remain at home. A cough having been brought on by her taking cold, she was frequently disturbed by it, and her rest often broken, and she sometimes felt a difficulty in breathing. But her cheerfulness, and usual complacency, returning at intervals, our family and the nurse flattered themselves with the hope of her being much better. Thursday night, (our daughter Marianne

sitting up with her) her rest appeared to be unusually good; and Friday morning she was much revived, and continued better the whole of the day. In the evening, about nine o'clock, our daughter Eliza gave her her supper, (which she took with her usual appetite,) and about ten retired, leaving a woman, (who had been in the habit of attending on her,) to sit up with her. About twelve o'clock a violent fit of coughing coming on, she requested to be set up in the bed, and feeling herself much worse, desired her daughters to be sent for. On Marianne coming to her, she said, "I am nearly gone, my dear, I have just been taking leave of you all." But having expressed herself in a similar manner before, on like occasions, Marianne did not feel much alarmed, and immediately prepared her something to take; which, together with the nurse's fomenting her feet, relieved her for about half an hour; when a second attack of the cough coming on, and labouring a good deal for breath, she said, "I am going, my dear; it is hard work, dear Mr. Wrentmore," and immediately expired.

In her, Christianity has lost a firm friend, the church of God a useful and zealous member, and her husband and family a pious, tender, and affectionate wife and mother. May they follow her as she followed Christ! The solemn occasion was improved by Mr. Sleight, the Sunday following her interment, on Heb. iv. 9, "There remaineth therefore a rest to the people of God."

In addition to the preceding account, from the pen of her husband, the following tribute is offered by a friend, who highly esteemed her in life, and sincerely lamented her death.

Affection finds a melancholy pleasure in retracing the habits and example of those with whom we once enjoyed endeared society, but who have now left us in the vale of tears, to mix with better company above; and hereby they live in our fond remembrance, and beckon us to follow them to the port they have gained.

The subject of the foregoing memoir was one of those distinguished few, on whom reflection yields a delightful savour, and affords a lively comment on the scriptural declaration, that "the memory of the just is blessed."

Amidst the numerous excellencies which formed in her a brilliant constellation, the writer cherishes a grateful recollection of the unfeigned pleasure with which she was wont to welcome him and his brethren in the gospel, to her hospitable board. The period of their arrival she anticipated with pleasure, and whilst her love was manifested in the careful provision which she made for their comfort, her engaging affability, cheerful spirit, and pious converse, doubly endeared her much-loved mansion to her grateful guests.

Much she delighted in the means of grace; and whilst her zeal for God, and ardent desire for the promotion of his glory, shone conspicuously, her deep attention to the preached gospel, and personal profiting, were apparent to all. 'Tis true, she listened with a critic's ear; but her criticisms, blended with gospel charity, and

clothed in the garb of meek-eyed modesty, were always divested of that acerbity, which, whilst it both pains. and discourages the mind, generally defeats its own design. Her enlarged understanding, deep acquaintance with the sacred scriptures, and personal experience of Divine things, well qualified her rightly to estimate the respective merits of the discourses which she heard; and in her, many of the local brethren found a friend, possessed of sufficient candour to receive and profit by their simple and unlearned effusions, and sufficient faithfulness to point out their defects, and to assist them, not with a dogmatic decision, but by social investigation, to correct their mistakes. -- As an associate, the pleasantness of her manners, the liberal education she had received, and the numerous accomplishments she had acquired, rendered her company always desirable, and capacitated her for adorning a circle much higher than that in which she was called to move.

As a wife, she was a crown of glory to her husband; her domestic management was a subject of admiration to many, who, in occasional visits to the family, had opportunities of observing it; no hurry or confusion; no noise or bustle was ever perceivable; but her various concerns, which were neither few nor light, occasioned by a numerous family and extensive business, were all dispatched with that celerity and order which left her a portion of time for the enjoyment of friendly intercourse, and the far more important duties of devotion. As a mother, she possessed the happy art of securing the esteem and confidence, as well as the affection and obedience of her children, particularly her daughters; who, whilst they venerated her commands, and dreaded her displeasure, made her the true friend of their bosoms, the keeper of their secrets, and the director of all their measures. As a mistress, she insured the reverence and duty of her servants, not by the discordant voice of wrath and threatening, but by the dignified, the commanding influence of a constant, even, settled purpose, and the mild oratory of persuasive gentleness. Having embraced the Methodist system from a conviction of its superior excellencies and unrivalled advantages, she manifested that consistency of deportment, and cultivated those graces of the Holy Spirit, which made her shine as a mother in Israel; and no doubt insured an abundant entrance into that world of happy spirits, where she now enjoys the meed of all her piety, in the bosom of her Father and her God. J. A.

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MEMOIR OF THOMAS BARKER, ESQ.

Of East Layton, near Richmond, in the County of York.

As this gentleman's conversion to God exhibits the riches of Divine grace in no ordinary way, a brief statement of facts, connected therewith, may not be unacceptable to the numerous readers of your useful miscellany. J. KERSHAW.

THE late Thomas Barker, Esq. during a considerable part of his life, had taken pleasure in breeding, training, and running horses, and in those exercises of the field, common to country gentlemen; with such habits and practices those things were connected, which constitute, "living after the flesh." Although professionally a decided member of the established church, yet he was seldom seen within her walls.

To the praise and glory of grace Divine, however, it may be said, that no state of moral darkness and insensibility is such, as to place the sinner beyond its reach. Heavenly light, subtle, penetrating, convincing, and persuasive, will visit at times the dark abode of the human heart; and, if its visits be attended to, will lead infallibly, though perhaps by slow degrees, to the possession of peace, life, and salvation. -- Mr. Barker was happily spared to have proof of this in himself.

The first circumstances with which the writer of these pages is acquainted, that produced serious thoughts in his mind, were the following,

In April, 1811, when Mr. and Mrs. B. were retiring to rest, a drop of blood fell from Mrs. Barker's nose, which (although no supernatural aid need be resorted to, as to an assignable reason of it) caused her to exclaim, "How has this happened? What can be the meaning of this?" adding, "a similar circumstance occurred immediately prior to the death of my mother." The conclusion drawn, was, that one of them would die at no great distance of time.

For the first time, perhaps, in Mr. Barker's life, he now entered into the meaning of our poet's words,--

**Nothing is worth a thought beneath, But how I may escape the death
That never, never dies! How make mine own election sure, And when I fail on earth,
secure A mansion in the skies!**

And from this time he began to withdraw from company, and read books of a religious character. He became constant in his attendance at church, though residing some miles distant, and took his family with him. He urged the inhabitants of the village to reform their conduct, to keep holy the Sabbath-day, and frequent the worship of God. If want of suitable apparel was urged by some, as a reason for non-attendance, he supplied their wants; and by a variety of evidence gave proof that he felt a "growing dread of vengeance at his heels."

Mr. Barker was now ready to comply with any answer which that question might elicit, "Lord, what wilt thou have me to do?" To shew him the will of the Lord, was a discovery that gave instant law to him. -- In this stage of religious experience, although no connection had been formed with the Methodists, but on the contrary the strongest prejudices were entertained against them, his old acquaintance stood aloof from him; they thought it strange that he ran not with them to the same excess

of riot as formerly, speaking evil of him. "That, he was mad," or "had a devil," was the general sentiment concerning him.

"What is truth?" however, was a question of much greater moment, in the estimation of Mr. Barker, than what the world or worldly associates might think of him. -- The consequence of following such dictates, are now calculated upon with anxiety, for Wisdom is justified of her children." -- Though hitherto Mr. Barker was a stranger to that evangelical truth, "By the deeds of the law shall no flesh living be justified," yet he was soon taught the way of the Lord; the sorrows of his heart became enlarged; he wept, and prayed, and all his virtuous shew completely faded: the soul-convincing Spirit blasted every flower, and now,

"The jealous God in his behalf came down,
Jesus himself the stronger shewed,
And claimed him for his own."

Pardoning mercy was revealed to his heart; and he delighted in the abundance of peace which he possessed.

With respect to the means which God employed to seal instruction upon his heart, a word may be spoken.

We cannot always account for everything in the Divine economy, whether in the kingdom of nature, providence, or grace; he does what he will; dreams and visions are sometimes employed by him to fulfil his pleasure.

The experience of Colonel Gardener, and of the late Rev, Mr. Newton, rector of St. Mary Woolnoth, may be referred to with others, as evidences. -- Gardener's biographer prefaces his statement of that case by saying -- "I choose deliberately to expose myself to those severe censures which the haughty, but empty scorn of Infidelity, or principles nearly approaching to it, may very probably dictate upon the occasion, rather than to smooth a relation which may, in the judgment of my conscience, be likely to conduce so much to the glory of God, the honour of the gospel, and the good of mankind."

Perhaps the case of Mr. Barker may not deserve equal notoriety. The fact, however, is, the following circumstances were scarcely ever related by him without a flood of tears, accompanying the relation; so satisfied was he that it was a Divine interposition, designed to point out the way of the Lord to him in his distressed state of mind:-- February 27, 1812, about six o'clock in the morning, when perfectly awake, a flame of light, exceeding in brightness the light of the day, suddenly caught my attention, and induced me to look towards the window, which presented a vastly extended plain, covered with objects; two roads appeared in full view, leading different ways, one of them narrow, and of a zig-zag, serpentine form; the other so broad as almost to cover the whole plain. Multitudes of men and women were moving quickly along, in large and small companies. This Supernatural light

appeared to reach myself, and fill my heart; struck with solemn awe, I repeatedly surveyed the multitude, and felt convinced that they were in the road to ruin.

A parchment scroll now appeared in view, which seemed to contain the gospel of the blessed God; there I discovered the plan of redemption, the cause why men walk in darkness; and the impossibility of men being saved without regeneration. A voice also distinctly sounded in my ears, "The Methodists preach the gospel; seek them out, and assist them." -- The writer of this paper passes over many things for the sake of brevity, which Mr. Barker added to the above, with his pious gratitude to God; and proceeds to remark,-- That from this time, he rejoiced exceedingly, and resolved to fit up a place of worship, for the benefit of the village inhabitants, and to call in the preachers; but by no means unite further, than in acts of public and private devotion with the Methodists. From this strong-hold of prejudice, Mr. B. was soon compelled to retreat.

After enumerating various exercises of mind, which Mr. Barker experienced upon this subject, my predecessor, in a paper before me, says, "He told Mrs. B. that he did not regard what any person might say, he was determined to join the society of Methodists." She, with himself, immediately united in the determination, and they jointly connected themselves with that people, between whom, and the world, a great gulf is fixed. -- This circumstance gave the finishing stroke to their profession and dedication.

The new creation was soon brought to maturity. Within twenty months, after Mr. Barker found peace with God, he received a larger measure of sanctifying grace, and a man more crucified to the world, to self, and to sin, is seldom to be met with, His humility, meekness, resignation, and love, were obvious to all who had spiritual discernment.

A society was formed at Layton, and a vine brought out of Egypt. God has cast out the heathen, and planted it; the branch he is making strong for himself. -- Mr. Barker filled the office of leader in a judicious manner, so long as he had strength. A liver complaint, however, soon made the strong man to bow down. Under this dispensation, Mr. Barker had no choice; all was right, which God either said, or sent, or did; joyful in hope, and patient in tribulation, he remained steadfastly built upon the Rock of Ages. -- Not a murmuring word, or fretful look, but in calm submission, he set his house in order, withdrew to his room, and in three days sweetly fell asleep in Jesus. His last words were -- "Happy, happy." This was December 23, 1814. -- Reader, may thy last end and mine be like his!
J. KERSHAW.

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07 -- MISSIONARY INTELLIGENCE

CEYLON.

The following extract of a Letter from Mr. NEWSTEAD to the Committee, dated. Negombo, May 27, 1818, contains many particulars as to that station, and whilst it is creditable to the industry of the brethren who have been employed there, shews how necessary are the qualifications of patience and a persevering spirit in Missionaries to the heathen, and those who support them. This is the seed time, and the work assigned to us is to sow plenteously. A plenteous harvest will be reaped, for such is the tenor of the promises of God; but when, must be left to him to whom belong "the times and the seasons." It may be later than the expectations of some, and sooner than the period fixed by the fears of others.

THE SITUATION of Negombo is about 52 miles N. of Colombo, and is both healthful and pleasant, as much so as any station in the island, and certainly presents a wide field of prospective, usefulness. The POPULATION is very great for such a place; it has been estimated at 20, 000, but this it is supposed is rather over the mark, and perhaps it is more accurate to say, that it is about 15, 000.

The people are Malabar, Cingalese, and Portuguese; it is rather question-able which of the two former are the most numerous. With regard to the RELIGION of the inhabitants, I believe they are generally Mohammedans or Roman Catholics, but a comparative few calling themselves Protestant Christians; and truly those who do, have nothing; of Christianity but its name; open idolatry, gross superstition, or the most lax indifference to all real religion, envelopes the whole. There are three Roman Catholic churches in the neighbourhood, a Mohammedan place, a Buddhist temple, and three native churches or schools, two of them complete ruins. To these the people occasionally resort, especially on their festivals; but the effect of their religion, is best gathered from the state of their MORALS, which are in general most depraved. The Mohammedans, however, are far from being the worst in this respect, for they do maintain generally more outward decency of deportment. Their chief vices appear to be the blindest ignorance conceivable, and a love of gain, which leads them to the lowest arts of knavery and cheating, in order to increase their wealth. With the Cingalese people it is worse; confessedly idolaters, with few real exceptions, they have no moral restraint to the worst passions of our nature, and hence, neither murder nor adultery are uncommon among them, and they seem to think little of the most abominable vices. They are absolute slaves to the most furious anger and deep malice, though to Europeans they are servile and timid to a proverb; and hence it is, I suppose, that one of the most distinguishing traits in the Cingalese character is, systematic cunning and studied deceit. Quarrelling and swearing, lying and drunkenness, are sins of open day, and so shockingly common, as to be almost unnoticed by those accustomed to see them. The Portuguese people are generally better taught, and so of course, raised much above either of the former in most things. They are doubtless most demoralized by habits of indolence, which naturally in-dice a slothful inactivity of mind; there seems in them not the least relish for mental improvement, and very little for religions knowledge; passionately fond of worldly pleasure, such as dress, dancing, cards, &c. they find their chief employment in these things when they are

not on their couches. They have much of that sort of pride, which is manifested in keeping them even from a place of worship, if they cannot appear, according to their views, respectably; this is a great bar to their improvement. The religion which they generally profess, leaves them at liberty (it should seem) after mass, to break the sabbath with impunity, for it is quite common to see them on the Lord's day, making clothes, shoes, &c, in their virandas! The heathens do no more.

Respecting the means employed by the mission for the improvement and conversion of these various people, these had their rise in the establishment of a school of about 60 boys, by our Colombo brethren, about the beginning of 1817, which has flourished greatly under the tuition of a young man, who himself was instructed in the Colombo mission school, and also in occasional visits and preaching by the brethren. Since the station has been occupied, nine more schools have been added to the original one, within a circuit of about 21 miles in circumference, which afford the benefits of Christian instruction to between 4 and 500 children of both sexes, of various ages, and of all descriptions, whether of Cingalese, Malabar, or Portuguese origin. The preaching of the gospel is likewise offered to all; in Tamul) occasionally, in the Bazaar, (as of course the Mohammedans will come to no place of Christian worship;) in Cingalese at all the country schools, and also at the station, (where there is now regular Sunday service in that language;) in Portuguese twice in the week to that people; and in English once, to the few who understand it. The different congregations are very variable; it may be said from 10 to 100, but seldom more than 20 or so, except on particular occasions; and in the Bazaar, a small class has been formed of about eight members, which meets every Monday, and is formed of two Malabars, two Cingalese, two Portuguese, and two Europeans. All the Cingalese and other school-masters, are met every week likewise in a sort of catechetical class, for even these have to be instructed in order to instruct. The sacrament of the Lord's supper has been regularly administered to about six persons, of whom I hope, to say the least, that they are not far from the kingdom. I have, under the gracious blessing of God, (as the people were most deplorably ignorant of the Scriptures,) translated the New Testament, for the Portuguese people, some of which I hope soon to see dispersed among them; as our brethren are printing from it, the Lord's sermon on the mount. Perhaps it may be offered as one excuse for their indifference, that they have hitherto been wholly without the Scriptures in their own tongue, and few of them can read any other. Such is the nature of the climate here, and such its effects on the European constitution, that the blessed system of itinerating from village to village, cannot be attended to as at home, or doubtless much more good would be the result. A European cannot walk with safety in the sun long, and going in a palanquin is attended with much inconvenience and expense; a gig or bandy, cannot always get to our schools, &c. in the jungle, where there is seldom more than a very narrow footpath; so that, natural obstacles are not a few. I walked into the country till I could walk no more, without great imprudence and hazard; but should the Lord raise up some native preachers among us, we may reasonably expect great things, and "His arm is not shortened." I could now have preaching at five or six places at one time, in and

about Negombo, had I people to, send, but how can one person supply more than one place at one time; should the cause prosper here under the hand of God, there should certainly be two Missionaries, one to the Malabar department alone. The PROSPECTS of success on this station must be looked for at present principally among the schools; for it appears as if religion must be planted and grow up with them, to take any permanent root. The most sanguine expectations from the sinking generation, (AS they may truly and awfully be called,) are enervated by stubborn facts. Such is their rooted apathy, and absolute indifference about their souls, (where they know that they have souls) and such is the state of abject mental slavery in which they are held, to their equally ignorant superiors or head-men, that it sometimes staggers the faith of those, who are nevertheless labouring day and night for their conversion. However, there are such prospects as ought by no means to be given up in despair, and especially on so short a trial. "With God nothing shall be impossible," and when He is pleased to pour out of His Spirit upon this benighted place, there will be a harvest indeed, for the people are many, though the labourers are few. The late Buddhist priest, Benjamin, Parks, is, as you will perceive by the minutes, placed with me on this station; concerning him, I can say at present, that he is, to the best of my knowledge, strictly moral, and professedly seeking salvation through Jesus Christ; he meets with us in our class, and I believe him to be very sincere; he conducts a small school in the neighbourhood.

Extracts from the Fourth Number of the Quarterly Correspondence of the Brethren in Ceylon with each other, published in July, 1818.

From Mr. Harvard; -- Colombo:

IT is a satisfaction to report that our usual routine of work has been punctually attended to, throughout, in the last quarter; and we feel that our Master is with us. Notwithstanding that I still labour under the disadvantage of preaching through an interpreter in the Cingalese, yet. I have felt in the last quarter an increasing sweetness and unction, while addressing our native congregations. There can be no doubt the Lord is working among them; and we begin to notice an apparent stability in the attendance of many adults on the Cingalese services, which leads us to anticipate, with believing joy, the establishment of a good cause among; them. Several heathens are in a course of instruction for baptism; and several have been baptized during the quarter, who have at least an understanding and reverence of the faith which they have voluntarily espoused.

For many reasons we have judged it advisable to divide our Pettah Class into two, and to make a separate one for Portuguese, and another for Cingalese. The latter meets on a Thursday morning at seven o'clock, and the former at seven in the evening of the same day. I expect this will remove a hindrance out of the way of our Cingalese members, and lead to their profiting more deeply from this blessed means of grace; as, on the former plan, those who do not understand the Portuguese, were necessarily uninterested, while we were speaking to our other friends in that language.

The Portuguese congregation has for some time appeared to grow more steady. Our average number is from eighty to a hundred, on a Tuesday evening. I often feel much blessed in this service. We have evidence that the word is "quick and powerful," to many; and cannot help concluding that, the adorable Jesus is making his way into the hearts of a few.

"O Lord, let thy work appear unto thy servants" The week before last, I commenced preaching in the Fort, in Portuguese; and had a congregation of between forty and fifty. It is my intention to continue this, if the people shall continue to manifest a disposition to hear. A poor woman, who came with her family to hear, on that occasion, having since been summoned into a world of spirits, has tended greatly to confirm this intention. At the request of her husband, I buried her, on Sunday last, in the Pettah burial ground,

The English congregations in the Pettah, are not larger than usual. Our average number is from forty, sixty, and eighty, to a hundred, on a Sunday evening. There is seldom a congregation in Colombo, which exceeds this number, in any place: though we have many fellow-labourers, who are doing their utmost to engage the attention of the people, in various languages. As yet, the Spirit of God is not poured out, as we are led to hope and believe it will be.

The little English congregation in the Fort, continues to be well kept up; and the Society preserves its peace and purity. We often have very refreshing seasons, in administering to them the Word of life: and of those of the members, who are in the interior, we hear, from time to time, good accounts.

One informs me, that among the Coast Coolies, at present on military service in the interior, he has met with a native Protestant, from Madras, who knows a little English. He speaks of him as very pious, and as being remarkably well acquainted with the Sacred Scriptures: and adds, that he has built a small shed of cocoa-nut-leaves, in the jungle, near their barracks, and that he, and his Brother-Christian, the Cooly, and another religious friend, regularly retire to it, for pious exercises, whenever duty allows.

SOUTH AFRICA.

The following very interesting extracts are from a letter from Mr. SHAW, to his Father, with which we have been favoured by Mr. ENTWISLE. It contains extracts from his Journal; dated Lealie Fontien, March 27, 1818.

January 28. DURING the last week our people cheered us with songs in the night; the Lord doubtless tuned their hearts. On hearing several voices at a distance, I arose from my bed, and opened the window, when all around resounded with the high praises of God. O how delightful! All nature seemed to favour the song, The moon shone with her borrowed splendour,-- the glittering stars twinkled in their

spheres,-- the jackals and wolves made no disturbance,-- and the everlasting rocks gave echo to the sound, and raised the charming melody. The music was so sweet, that at the time I supposed I had never heard anything so delightful. The company of those who sung consisted of about thirty, who also joined in prayer. They sung from hut to hut, calling upon the master of each to engage in prayer.

Feb. 8. Some of the children who have evinced a work of grace upon their hearts, desired that they "might have a time set apart when they could come together in the chapel, in order to pray one with another. Their time was appointed between the hour for dinner and afternoon service. A goodly company of them met together, (it being the Sabbath,) and sung those hymns which they had learnt,

14. Rode to a farm about 12 miles distant, where I had promised to preach to as many as were willing to hear, A short time after my arrival, a large company of our people made their appearance; at this I was glad, as they greatly assisted in our singing, and rendered the service far more acceptable to those unaccustomed to Divine worship. All seemed attentive this evening, while I was speaking from the account of the woman of Canaan who called after Jesus. My lodging room was not the most comfortable, but I was quite satisfied therewith, as I was sure it was the best the people could give.

15. Being the Sabbath, I spoke about 9 O'clock in the morning to a house full of people. Many Bastard Hottentots were there present, who appeared willing and desirous to learn and know the things of God, After service I found my people were busy conversing with those strangers respecting the gospel method of salvation, so that even Namacquas run to and fro, and knowledge is increased. After service a Boor's waggon came; his wife, a son, and daughter therein, I suppose, were come to borrow tea, coffee, &c. as the waggon belonging to this place had just arrived from Cape Town. After dinner I thought of calling for my horse, and riding home; but I saw so many people scattered about as sheep having no shepherd, that my conscience would not allow me to depart. I therefore took my seat under the roof of an old house, the walls of Which had fallen, (so that it was only supported by posts,) it being much more cool than in the dwelling house, and spoke again. The Boor's son sat on a stone a short distance therefrom, not being sufficiently humble to sit in the same place with Bastards and Hottentots; his mother and sister looked out of the door of the dwelling-house on hearing us begin to sing, but did not come, because, to use their common expression, "The English man has made the Namacquas too wise." "That is, the Namacquas will no more exchange their cattle for brandy, tobacco, &c. as formerly, nor will they believe the idle stories of the Boors respecting Missionaries being sent to gather the heathens together, and then send them as slaves to another land,

22. This evening my youngest interpreter (Jacob) preached in the Dutch language. As in all probability he will be sent to the Bushman-land in a few weeks, I thought it necessary to hear from him something which I could understand, He read by way of text, Matt. xx. 29, 30; the account of the blind men near Jericho. The following are

some of the ideas and expressions made use of on the occasion, which I took down as they fell from his lips, which, (considering his former ignorance of the gospel, and his present comparative inability to speak in the Dutch language,) I consider very satisfactory.

I. We here read of two blind men, men whose eyes were closed, so that they could see nothing -- we must recollect that we are also blind by nature, and in this state we know not the things of God -- our first parents having sinned, we are also sinful - - this sinful nature is communicated from father to son, &c. It is communicated as an inheritance, which proceeds forth to all generations. You sometimes ask, "how is that, that we can be sinful by the sin of others?" I answer, your sheep bring forth no goats, neither do your goats bring forth sheep. It is so with mankind, the parents being sinful, the children begotten by these parents are also sinful -- these children having a sinful nature, soon begin to commit actual sin. Thus it is that all have sinned -- we are by nature blind by sin.

II. We read that those blind men were sitting on the road where Jesus came -- they had doubtless heard of Jesus, how he had healed the sick, &c; they believed that Jesus could help them -- they therefore called, "Jesus, thou Son of David, have mercy on us." Though the other people told them to be still, they would not, but called so much the more, "Jesus, thou Son of David, &c." We now sit in the way where Jesus is passing by, we hear what Jesus has done for sinners, we hear from the gospel that he forgives sin, let us cry to him, let us cry, "Jesus, thou Son of David, have mercy upon us." Jesus shall hear us, and ask, what shall I do for you? Let us say, Lord open our eyes; Lord, let our sins be forgiven. Jesus shall pity us, he is full of mercy, he will help us from our sins. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. If a good man promises to us anything that is for our comfort, we believe that he will fulfil his promise and help us. The Lord is more good than any man, and promises to forgive our sins. But a man that we think is good may deceive us, yet the Lord will never deceive us, he will do all that he has promised. But we must call upon him as the blind men called, and though some people should try to hinder us, (as they have often tried to hinder me, *) we must not be hindered, but call so much the more, "Jesus, thou Son of David, have mercy on us."

III. The same day that those blind men called upon Jesus, were their eyes opened, and they saw the light. And their eyes being opened, they did not continue sitting on the road, nor did they go another way, but followed Jesus. Whenever we call upon the Lord in faith, he will fulfil his promise, and forgive our sins -- -for God so loved the world, that he gave his only begotten Son, &c. O how-great is the pity and compassion of God over us poor sinners. We never did any

* When Jacob first began to pray, Christians (so called) and Hottentots, did all in their power to hinder him. They said he was going to lose his reason and bring; himself to the grave, &c. His answer was, "If I lose my reason and my soul too, I am determined to hang on the word of God, and continue in prayer to the last.

thing to please God, we have done nothing; but sin against him, yet Jesus died for us; and if we come to him with sorrow for our sins, believing on his name, the Lord says we shall not be lost. He says we shall be made free through faith, free from our sins, and obtain eternal life. He that believeth on Jesus is not condemned, he is made free through faith; but he that believeth not is already condemned, he is condemned now while he lives, he is condemned if he dies, the wrath of God abideth upon him. This language (the Dutch) is hard for me, and I cannot say therein what I feel I wish to say; yet certainly the way of salvation is through faith, Do you doubt of the power of God; look upon these large mountains, and the world which God has made; these prove to us the power of God. Yes, God has power to save us, he has also power to destroy impenitent sinners. Paul said, "Being justified by faith we have peace with God," &c. We shall find this peace through faith and prayer. Then, like the blind men, we must follow Jesus that is, we must obey him, and live as the book says. Here he complained of the difficulty he found to express his meaning in the Dutch, and on being told to conclude in his own language, his countenance was immediately changed, and with great fluency of speech, and fervency of expression, he continued his discourse in the Namacquaas language.

As some of our people are about to re-move with their cattle to the Bushman, land, I shall send Jacob also to assist them in holding service, to teach their children to read, &c.

WEST INDIES,

Mr. Shrewsbury, in a letter from GRENADA, dated November 12, 1818, communicates extracts from his Journal, of which we give the following. Later accounts from Mr. Shrewsbury and his colleague present much more encouraging prospects in that island.

March 8. Arrived at Grenada, to which island I was appointed by our district meeting, and was received in the most cordial manner by the people, who began to apprehend they should be left without a preacher another year. This is in general a very healthy island; but last year it was visited with that common scourge of the West Indies, a malignant fever, which hurried many into eternity, and, amongst the rest, my predecessor, Mr. William Lill. His ministry seems to have been peculiarly acceptable, as well as profitable to the people in general. I feel satisfied with, my appointment, believing it to be the will of God. Preached in the morning from Isaiah xl. I: it was truly a pleasing occasion; the people had been so long without the word of life, that they were almost overcome with joy at being favoured with that blessing once, more. In the evening our chapel was crowded to excess, many standing without in the open air for want of room. This has been the case almost, every Sabbath evening since.

9. This evening was requested to attend _____, mate of a merchant ship, who was lying dangerously ill of a fever? His heart, was remarkably tender; and when the necessity of being prepared for eternity was urged, he wept exceedingly. On leaving him, the tract "Serious Thoughts on Eternity," was put into his hand, which he afterwards read with great attention. (It has pleased God since to raise him up, and the good he received in that affliction remains to the present day.) Coming up the street, a soldier that was sitting on a bank with two of his companions made use of extremely profane language. I stepped up, and gave him the tract "A Word to a Swearer," when he began reading to his astonished comrades, "Swear not at all, saith the Lord God of heaven and earth."

21. Met this evening the public bands. There are a few very simple humble souls in this society, who can set to their seal that God is true. Their piety is genuine, and the whole tenor of their lives every way consistent with their profession: they truly shine as lights in the midst of a crooked and perverse generation.

April 14. Waited this morning on the Honourable John Ross, and obtained permission to preach on his estate the next Monday evening.

19. Began my labours in the country at Clark's Court estate, from those encouraging words of the apostle, "Christ Jesus came into the world to save sinners." I received great kindness both from Mr. and Mrs. Ross, who expressed a great desire that the slaves should be instructed, and a hope that our endeavours would be crowned with success.

May I. This day I have been much blessed, particularly in visiting the people from house to house. I wish never to gossip; never to stay at any one place any longer than is strictly necessary; and only to speak to the edification of all, O for more of the love of Jesus, that I may spread abroad in every place the savour of his name!

4. Preached tonight in the country to a very serious and attentive audience, from Luke xiii. 5. I see the necessity of blending the meekness of wisdom with the fervour of zeal in the ministerial character; that we may neither soften the truths of God, either to obtain or retain the esteem of man; nor yet, on the other hand, by an improper harshness, prevent them from producing their desired effect, But is it possible to preach the gospel faithfully without giving offence?

24. After preaching; this morning I met the society; and, as the erection of a new and larger chapel has long occupied my attention, I laid before them a plan to accomplish it.

June 2. Preached my first sermon on Caliving estate, from Acts iv. 33, to a congregation of about 250 souls, who came dressed remarkably neat and clean, and listened with deep attention to the truths delivered. My audience presented a very pleasing appearance: they sat on benches placed on a grass plat, in the open air, and shaded by large trees; while I stood in the open area, and proclaimed the

word of life. The stillness of the evening, the light of the moon peeping through the branches, the harmony of their voices in singing the praises of God, and the deep silence that prevailed during the preaching of the word, greatly tended to raise in every breast the spirit of devotion; and excited much interest amongst several white gentlemen who were present on the occasion. O that they may not only be pleased but profited,

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08 -- POETRY

A Sabbath Morning's Meditations.

SLOW from the surface of the glassy stream,
The misty vapor climbs the mountain's height,
From tinted clouds, with soft and shadowy beam,
Breaks the first radiance of returning light:
The giant sun, in golden splendour bright,
Thwart the grey twilight darts his dazzling rays,
Then bursts majestic on the wondering sight;
And fair creation's smiling face displays,
Serene in soft repose, and fresh with orient grace.
Peace strays delighted o'er the tranquil scene,
Yet wakes not Echo with her silent tread,
So soft her footsteps on the dewy green,
That e'en the yellow cowslips lowly head,
Bends not, it's liquid, glistening gems to shed;

No sound invades the stillness of the grove,
Save falling drops from spangled leaves out spread;
The tender plainings of the turtle dove,
Or notes of sweetest birds, who chant their songs of love.

Devotion, come! the soothing scene survey,
For nature's rest is sympathy with thee,
Hallowing the blest, the consecrated day,
First hallowed by creating Deity;
When free from stain, from all disorder free,
Earth's beauteous frame before him stood complete;
He saw transfused his own felicity,
And gave the Sabbath as the transcript meet,
Of heaven's supreme repose, his highest, holiest seat.

Bright was that day to sacred worship given,
That temple worthy of the guest Divine,
And meet the anointed minister of heav'n,

To offer incense at that hallowed shrine:
The praises of creation to combine;
Creation new, and beautiful, and good,
Whose silence magnified the power benign,
While Adam, hierophant of nature, stood,
And hymned in strains divine, her joy and gratitude.

He sung, and angels left th' ethereal clime,
To sound his notes of harmony and love;
But ah! no more the raptured song sublime,
From Eden rises to the courts above;
Hushed is the music of the vernal grove,
The roses faded in the fragrant bowers;
The cherished seat of purity and love,
Is guarded now by stern avenging powers,
Whose glittering sword of flame, th' intruder bold devours.
Then gathering clouds the holy mount concealed,
Tempestuous darkness veiled Jehovah's face;
The hosts of hell in dreadful phalanx heeled,
Through the drear regions of untraveled space,
To seek on earth, a fairer happier place;
Usurped the throne of Majesty Divine,
And taught the fallen, faithless, abject race,
To kneel as suppliants at Apollyon's shrine,
Though round him, falchions gleam, and fires destructive shine.
Loud vaunted then, the dire infernal crew,
And impious dared the Mightiest in his ire,
The shafts of death like arrowy lightnings flew,
And helpless, hopeless, stricken crowds expire:
But haste, to your own dark abodes retire,
For see, ye fiends, the dread avenger nigh!
He comes! but not on rolling wheels of tire,
He meek incomes, to bear the yoke and die,
And conquer in the groan, the gasp of Calvary!
"Thou glorious sun! whose pure and living ray,
Now quickenest nature after winter's gloom,
How didst thou shine on that triumphant day,
When bursting all the barriers of the tomb,
Thine earliest beams beheld the Saviour come!
Victorious, laden with the spoils of hell,
On sin, and death, to pass their final doom,
And to the world, the ransomed world to tell,
Of hope, and heav'n restored, and bliss unspeakable!
Welcome, blest tidings of ecstatic joy,
Welcome, blest morn that brought that joy to light,

While angels on this theme their harps employ,
In hallowed songs, let saints on earth unite;
Their risen Master hail with glad delight,
With weeping Mary, in her transport share.
Cling to his feet, 'ere yet the convoy bright,
Bend the blue heavens, and cleave the liquid air,
And to his lofty throne, the King, the Conqueror bear,
Yes! 'tis the music of the heavenly plains,
Whose echo on the ambient ether dies:
Messiah in his heavenly kingdom reigns.
And seraph songs to higher raptures rise;
There his disciples turn their wistful eyes.
Like those whom once at Olivet he blest;
Again expect him from the crystal skies,
When for the great, the glorious banquet dressed,
They hope with him to rise, and share his endless rest.
O glorious hope! more sweet than sounds Divine,
By angels whispered to the saints in death;
Yes! this frail dwelling shall its guest resign;
But lo! the kind, the pitying Saviour saith,
"My gracious hand shall take the parting breath,
My guardian power the sleeping dust defend,
My voice shall echo through the realms beneath,
Death, and the grave, to the dread summons bend,
And to their shining thrones, the just with me ascend."
Then shall that morn its radiant light disclose,
That Sabbath break whose sun shall ne'er decline;
When weary spirits, bathed in soft repose,
Shall contemplate the excellence Divine,
Adoring worship at that, awful shrine,
That temple, where the Lamb his light displays;
Effulgent in reflected glory shine,
For ever brightening in the beamy blaze,
Of goodness, beauty, truth, diffusing endless rays.
Is this thy close, thy archetype sublime?
Then hail, blest emblem of a rest so fair,
Who risest on the glimmering dawn of time,
As beams with trembling light the morning star,
Presaging; perfect day, not distant far;
Sweet are the Sabbath hours, it's worship sweet,
And oft it's sainted songs my spirit bear,
To that blest moment, when around his seat,
All in their Father's house, his family shall
A. B.

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THE END