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## 01 -- MEMOIRS

**MEMOIR OF MR. GEORGE SYKES,**  
By his Brother, Thomas Sykes,

I Feel it a tribute I owe to my departed brother, to give a short sketch of his life to the world, that those who have known him may be edified by being reminded of his pious and virtuous deportment. I do not expect, however, to be able to give a just and full view of his character and conduct, because he has left little or no account of his Christian experience in writing, or any other materials, from which a narrative of his life could be taken. The following particulars have been gathered from some of his friends, from his letters to me, and my intimate acquaintance with him.

GEORGE SYKES was born at Shafton, near Barnsley, a small village in the West Riding of Yorkshire, in the year 1783. Nothing very remarkable occurred in the early part of his life. My father and mother were not in the habit of attending the ministry of the Methodists; consequently, their children were not instructed to go thither. The parish church was the place to which we resorted when we went to any place. My father, I believe, thought it his duty to attend the Established Church, and take his children thither: but, my brother going from the family, to serve an apprenticeship, at the age of thirteen, and my father dying soon after, he was left to attend Divine service at what place he judged would be most agreeable and useful to him. It pleased God to take away, in a consumption, my brother John, in the year 1798, in his nineteenth year. His affliction brought the preachers to our house. Messrs. Entwisle and Lomas, being then in the Wakefield circuit, visited my brother, spoke to him freely of the things of God: and their conversation and prayers had a good effect upon the family.

Early in the year 1799, my eldest brother and the writer of this Memoir were awakened, and brought to God. April, the same year, my father was taken from works to rewards: he died in the 54th year of his age, of a consumption. These striking and awful events taking place in the family, made a; considerable impression on the mind of the subject of this narrative. He did not, however, for some time, see himself to be a sinful and guilty creature, that needed salvation; and, as his master laid no-particular restraint upon him with respect to religion, he

sometimes attended at one place of worship, and sometimes at another. Providentially, his wandering steps were led to the Methodist chapel, in Wakefield, where he was an apprentice; and, under the ministry of Mr. Gaulter and Mr. Nelson, he received much good. I do not recollect to have heard him say that any particular sermon, or man of God, was made a more especial blessing to him than any other. No: he was deeply convinced by the Spirit of God, of his lost estate, and excited to seek salvation in a constant attendance on all the means of grace. And, of all these, he used to speak of the class-meetings as most beneficial to him; and, it was probably in one of these means, that God assured him of his acceptance with him. He met in class with that venerable man of God, Mr. J. Lindley; and the advice and prayers of this pious class-leader were made to him a peculiar blessing. He was taken out of this class by Mr. G\_\_\_\_r, and placed under the care of Mr. Walton; and it was about this time that his unassuming piety, prudent walk, and conversation, together with his burning zeal for the glory of God, brought him into notice. He was soon thought a proper person to take an active part in the prayer meetings, and also to lead a class, although but an apprentice, and unknown to many pious friends, who might have duly appreciated his worth. Yet his piety commanded the love and esteem of those who knew him best. His master, a joiner and cabinet-maker, (the business of my brother's choice), spake to me of him in terms of the greatest approbation. He more than once told me that he was as dutiful an apprentice as a master need to have. Indeed it is religion that teaches us to fill up every relative situation in life properly, and to the glory of God.

Those servants, who, on becoming religious, think themselves equal, if not, in some cases, superior to their masters and mistresses, and, thus thinking, disobey their lawful commands, have not rightly learned Christ. The religion my brother imbibed taught him a different lesson.

In the latter end of the year 1802, or (the beginning of 1803, he mentioned to me the impression he had upon his mind that he was called to preach. But several things, at that time, appeared to me to make against his preaching; I reasoned with him thus: "You want education, you want books, you want experience; in short, you want almost everything that is necessary to make a man a preacher." Notwithstanding all that I could say on the subject, he went into a neighbouring village, and preached, from Rom. v. 10. The people were pleased with him, and gave him an invitation to come to them again. And, in consequence of his preaching in this place, he had invitations to go to other places. Now it was that he felt himself involved in a work of the greatest importance. The grand adversary of the church buffeted him; and he felt his mind ready to sink under the weight of the undertaking. On the one hand, he believed God had called him to the work, but on the other he feared that he had thrust himself into it. He cried unto the Lord for Divine direction; and his mind became more and more impressed with a belief he was called to the work of the ministry; so that, when tempted to give it up, he did not dare to do so. On being examined by the travelling preachers, he was judged a proper person to have a place in the local preachers' plan. In 1804, his apprenticeship expired; in consequence of which he thought it best to leave Wakefield, in order to make

improvements in his business. And such was the satisfaction he gave to his master during his servitude, that when they came to part, the scene was truly affecting. The master and mistress wished him to stay longer with them; but, seeing he was resolved ongoing, they pressed him at last to make their house his home whenever he should visit Wakefield; and that, wherever he should go, to write, and let them know how he was going on.

Soon after this, both the man and his wife were taken out of time into eternity, and left several children behind them. My brother was much affected when he heard of the deaths of his old master and mistress, both of which took place within about a year of each other. He felt the force of these words, "Dust thou art, and unto dust shalt thou return." At this time he was at home, and continued among his friends till towards the close of his 22d year, when he went to Manchester; and there, on being received into the local preachers' plan, he found men both of parts and piety. He spake highly of the preachers in Manchester, and he felt himself a brother among brethren; and, wherever he was appointed, the people gladly received him. Here he began to purchase books, and study more closely, for which he was amply rewarded. He also felt the local preachers' meetings exceedingly useful to him.

In the year 1805, he formed a connexion with Miss Sarah Bamford, a member of society in Manchester. He wrote to his mother and me on the subject, which affected us much, because we thought it a very improper step for him to take, as the time of his apprenticeship had but just expired, and he had little or no money, and the person he proposed marrying being in the same circumstances; so that he was likely to involve himself in great difficulties. The objection was against the time of his marriage, not his choice. In the beginning of the year 1806, however, he married; but the event proved serious, for a little before the close of the year his wife was torn from him, dying in child-bed; so that he was early bereaved of the desire of his eyes. In this marriage my brother appeared to be too precipitate; but far be it from me to say, that God took her away in consequence. However, it appeared the Almighty had designed him for usefulness in his church. The late melancholy scene through which my brother had passed, taught him the instability of all human things; his accountableness to the Judge of all the earth, and his being continually liable to be suddenly called to stand before his bar. Frequently, in the loss of our nearest friends, we are taught the most important lessons. "For us they sicken, and for us they die."

In the year 1806, 7, &c. the work of God was spreading in this kingdom to such a degree, that every young man was wanted, who appeared to have abilities, and to be called of God to preach the word of life. Frequently, when the Conference had done sitting, many stations were left unfilled up for want of men. North Meols, in 1807, was left destitute of a preacher, in consequence of a young man of the name of Brown dying, who was appointed, by the President, to take that mission. Such was the want of preachers that the Meols people despaired of having one that year. Mr. Myles, who was then in the Liverpool circuit, and had the care of this mission, was doing all in his power to get it supplied. He wrote to Mr. Griffith, at Manchester,

for a preacher. Mr. G. spoke to my brother, who did not object, should the Quarterly Meeting, &c. think him a proper person to go. Accordingly Mr. Griffith proposed him at the said meeting; and the persons who composed it, together with the superintendents that examined him, sanctioned his going. Thus, in 1807, he was brought upon the itinerant list, with the unanimous approbation of the Manchester brethren; and in the month of October he went to his appointment, (the Meols of Lancashire), and found Mr. Myles preaching to the people, and the people praying that God would send them a preacher. When they saw my brother, and heard that he was come to be their preacher, they were almost overjoyed with gratitude; and welcomed him into their habitations, as sent in answer to their prayers. Among this people he laboured until the following Conference; and the Lord crowned his labours with success, and gave him favour in the sight of the people. He left in this place an increase of members, in 1808, when two missionaries were appointed, instead of one; and he was removed from Meols to Cardiff, in South Wales, where he met with a very affectionate colleague and superintendent, Mr. W. Woodall. The people gladly received their preachers; and the pleasure of the Lord prospered in their hands. Of this people my brother said great things. He loved them, and they loved him. Often in preaching to them, and meeting their classes, he was so happy, that he would say,

"My happy soul would stay in such a frame as this,  
And sit and sing herself away To everlasting bliss."

In 1809, he was re-appointed for Cardiff, along with Mr. W\_\_\_\_\_e and Mr. Marsh. The second year was not less prosperous than the first. The Lord blessed the word to the people, and the churches were multiplied. Perhaps the reader will expect to see extracts from his letters respecting the state of his mind in this circuit. I wish I could indulge him; but I have none from which I can make extracts of any importance.

In 1810, he was appointed to the Pembroke circuit, along with Mr. James Gill. In this circuit also the Lord owned his labours with good success. Previously to his going into this circuit he had formed a connexion with Miss Wilson, and thought it his duty again to enter into the marriage state; but, first, he prayed earnestly to God for direction, and asked the advice of his friends, for he considered that future happiness in life, and his usefulness in God's church, might greatly depend upon such a step.

Leaving Pembroke in 1811, and being appointed, with Mr. Milward, for Swansea, at Christmas, the same year, with the consent of his friends, he and Miss W. entered into the marriage state; for which, ever after, he had reason to bless God, in this affair, I believe his steps were ordered by the Lord. In Swansea, he was highly esteemed by the people. His sermons, which were clear and faithful, made a strong, and, I trust, a lasting impression upon the minds of his hearers. In this circuit, the Lord deepened his work in his soul: he speaks of himself as growing in grace, and of the Lord as blessing him in the work of the ministry.

In 1812, he was re-appointed for Swansea, with Mr. M. Daniel. This was to him a pleasing year; he saw some fruit of his labour, and the circuit in general in a prosperous state. At the end of the year, the people would have been glad for him to be continued with them a third year, and he would have been willing even to have spent his whole life with them; but the Conference appointing him elsewhere, he left them with those peculiar feelings which are known only to faithful pastors and affectionate hearers.

In 1813, he was removed from Swansea to Ludlow. Here, for the first time, he was made superintendent, and entered upon the work of the circuit with great dare and prudence. He found, the society low, and the congregations small: but, before the end of the year, he saw the congregations increase, and the society flourish considerably; and he laboured here with pleasure to himself, and, satisfaction to the people, the Lord giving him many seals to his ministry.

At the Conference in 1814, he was returned to this circuit, and the young man also with whom, he had laboured the preceding year. They now began to find some of their places too small to contain the people; and were obliged to enlarge and build chapels to hold the people who flocked to hear them.

These two years were among the happiest of his life. In his letters to me he expresses himself as being happy in his soul, and growing in grace. Here he appears to have been at the height of his usefulness: the great Head of the church gave him favour in the sight of the people, and his ministry was made a peculiar blessing to many. The people in Ludlow used great exertions to have him appointed to the circuit a third year; but he was resolved on leaving it, that he might be placed in a circuit where he should have a little more time for reading and study. He was therefore removed by the Conference, held in Manchester, in 1815, to Paisley.

By this time he had acquired a good library; and, in Scotland, he began to study very closely, and read some of the best publications on divinity in the English language. Indeed, he appears to have been rising to considerable eminence as a preacher; and it is very likely, had he lived, he would have been an able minister of Jesus Christ. He had several things to contend with, in this circuit, to which he was unaccustomed. The division of the Glasgow circuit was to him a source of uneasiness. It was in a journey about the division of this circuit, that he caught a cold, which hastened his death.

He was appointed for Paisley in 1816, and continued his labours till March, 1817, when he was obliged to desist from a work in which his whole soul was engaged. The best medical skill was procured; but the disordered state of his lungs baffled all human efforts for his recovery. He was advised to remove home to his friends in Yorkshire. He did so; and arrived safe at Shafton, soon after the Sheffield Conference, being put down supernumerary for the Barnsley circuit. As soon as I fixed my eyes upon him, I lost all hopes of his recovery. I questioned him very

closely, with respect to the state of his mind; and he expressed himself in clear and positive terms, respecting his acceptance with God. He spoke but little during the latter part of his affliction, owing to his extreme weakness, and his being forbidden by the doctors to speak much,

A few days before his death, he desired his wife, who had been in the habit of reading to him, to read the 5th chapter of 2 Cor. "For if the earthly house," &c. "This," said he, "contains my experience: I have a building of God, an house not made with hands, eternal in the heavens."

On the morning of Oct. 18th, he altered for death. The night before he said to me, "My brother, I am happy; I have been particularly happy for two or three days past." I said to him, "Do you now feel your evidence clear for heaven? Are you without a doubt?" He said, "I am." I prayed with him, and left him asleep. The following morning I was called in: but he was too far gone to say any thing. He died without a struggle or sigh, about eight o'clock in the morning, in the 35th year of his life, and the 11th of his 'itinerancy: ' thus did he triumphantly finish his life. In his last sickness, no murmuring word was ever heard to drop from his lips. He gave up his wife and child with the fortitude of a Christian, and not with the cold indifference of the Stoic. In his death his wife has lost an affectionate husband -- his child, a tender father -- his friends, a valuable relative -- and the church of God, a holy minister. May my last end be like his! -- Shafton, Feb. 2, 1818. T. SYKES.

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#### MEMOIR OF JAMES ROBERTS.

The subject of this Memoir was born in Kingswood, and, by the example and instructions of a pious mother, was induced, at a very early period of his life, to reflect much on a future state of rewards and punishments, which kept him from those vices by which many young persons are led captive. He constantly attended public worship at the Methodist chapel at Kingswood: and, at the age of about 11 years, was powerfully awakened by hearing the word, and convinced of his lost condition by sin, and of the necessity of regeneration by grace. At that time there was a great outpouring of the Spirit of God at Kingswood; nearly twenty youths of both sexes were converted to God; some of whom, with James, have taken their seats at God's right hand; others are filling useful offices in the church of Christ; and the greater part of the rest have their faces Sionward. James, with many others, joined the society, and received his first note of admission from that worthy servant of God, Mr. Valton, and soon obtained peace with God through faith in the Lord Jesus Christ; and continued to walk in the light of God's countenance several years. But afterwards he unhappily drank into the spirit of the world; sought happiness in the creature, and brought guilt and condemnation upon his soul. Soon feeling, however, his awful state, he was determined, with the Prodigal, to arise and go to his father; and soon experienced that God had healed his backslidings, and loved him again freely.

About 1796 he was appointed to the office of a class-leader, and filled that station with faithfulness and integrity; continuing to hold it to the day of his death, excepting a short interruption occasioned by his removal from Kingswood to Bristol. But God had designed him for more extensive usefulness; which was soon discovered by his brethren, and made known to him: viz. to visit, with others, some obscure places in the country, where the gospel was not regularly preached, and the people not disposed to go far to hear. And God was with them, and made them a blessing to many. When the late Mr. John Pawson was last on this circuit, he met them, and, being made acquainted with their unblemished character, and pure motives, he encouraged them to go on in the name of the Lord; laying his hands on our departed brother Roberts, and blessing him.

Being desired to attend at the next Local Preachers' meeting, he was examined with respect to his Christian experience, and his knowledge of faith in the doctrines of the Gospel; and, his answers being satisfactory, he was appointed to preach in Ebenezer chapel, before Mr. Highfield and others, by way of trial. This he did, much to their satisfaction; was admitted a local preacher, and continued to preach, from time to time, with much success. God, who had called him, gave him seals to his ministry; while his profiting therein, and his growth in grace, appeared to all. In the building of Redfield chapel, he took an active part, as far as God put it in his power; and was appointed one of the trustees, and went from house to house, with Mr. Smith, late on Kingswood circuit, soliciting help for that purpose. A new class was raised at that place, which he met on Sunday mornings, besides the class he before led in Bristol, on Wednesday evenings. He was not weary in well-doing; and his unwearied diligence, zeal for God's glory, and love for souls, were witnessed by all.

In September last, he caught a cold; but, supposing it would soon go off, and being called to labour at a considerable distance from home, he did not pay that attention to it which was requisite. Instead of getting better, therefore, he grew worse, and was obliged to give over labour. His case being now considered as dangerous, a doctor was called in, and recourse had to medicine; and for a short time hopes were entertained of his recovery. These, however, were of short continuance. Though the force of the disease seemed to be broken, yet nature continued to sink; and, in a short time, he appeared to be on the verge of eternity. In and through all, his mind was kept in perfect peace. Some friends calling to see him, after some conversation, he said, "I have been thinking on those, characters, who, on the great day of accounts, shall say, 'Lord, we have taught in thy name, and in thy name have done many wonderful works, ' &c. and on our Lord's reply, 'I never knew you; ' and have been reflecting on my past labours, and have nothing whereon to trust, but Jesus: he is mine, I am his." On another occasion, being asked, "Is Jesus precious? do you feel him with you?" he paused, and said, "Why do you ask? do you think he will desert me now? No." Change of air was now recommended, and its salutary effects expected. He was removed to Barton Hill; but the change of air produced no good effect. He continued to grow weaker, and said to some friends, who visited him, that he had not expected to be called away so soon, being desirous to be



restored for the sake of his family, and that he might again preach the unsearchable riches of Christ. When brought home, he was considerably weaker in body, but his mind was still kept in peace, for he had resigned all into the hands of his heavenly Father, who, said he, "will keep that which I have committed to him against that day." He conversed freely on the subject of death and the grave; and being asked, if he felt no kind of shrinking back when he spoke of those gloomy subjects, he answered, "No; why should I? there," (meaning the grave, ) "the dear flesh of Jesus lay, and left a sweet perfume; and where should the dying members rest, but with their dying head?"

"O, what a mighty change  
Shall Jesus' sufferers know,  
While o'er the happy plains they range,  
Incapable of woe!"

On Good Friday some of the class-leaders, local preachers, and others, called to see him; and one of them, speaking largely on the nature of faith, he said, "there is no end of the subject of faith: nor have I any fear of death. Was death there, and you there," pointing to two places at his bed-side, "I should be no more afraid of death than of you." One present beholding his difficulty in conversing, through extreme weakness, said, "Poor man." He immediately noticed the expression, and said, "Don't call me poor: I am not poor, I am rich, rich in faith, an heir of the kingdom." And he exhorted all present, who had to recommend religion, not to be afraid of going too far in their commendations of it. This was a solemn and very affecting season to all present. On Easter Tuesday, being visited by one who had been intimately acquainted with him forty years, and being asked by him how he was, he replied, "Very ill as respects my body, though every means have been used for my recovery; but the prospect I have before me is indescribable. Glory! Glory be to God!" His friend said, "You have not followed cunningly devised fables:" he said, "I know I have not." He was then asked if he had represented the enjoyments of the Gospel in too strong a light? He answered, "By no means; rather as nothing to what I now enjoy of it." And he exhorted his friend to cleave to God with all his heart, as he would never have to repent of doing so. The power of God was greatly felt during the conversation. From this time to his departure, he continued in the same happy frame of mind. No complaining word came out of his; lips, but, on the contrary, praise and thanksgiving to God. He often praised God for calling him among the Methodists, with whom he had enjoyed sweet fellowship and communion, and who had given evidence of their love to him, by their unwearied attention, kindness, and beneficence towards him, particularly at the season of his greatest need. This was more; than his grateful soul could well bear. "Bless the Lord, O my soul, and forget not all his benefits: Glory! Glory be to God!" often flowed from his heart and filled his tongue. And his inquiry was, "What shall I render to the Lord for all his benefits towards me? tell me how I may praise the Lord better than I do!" In this happy state of mind he continued till Sunday, April 19, 1818; when being asked, "Is all well?" he answered, "All is well." And, soon after a friend had commended him to God, his happy spirit took its flight to the regions of light and immortality.

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## 02 -- DIVINITY

### AN ESSAY ON MARRIAGE.

#### SECTION I.

The peculiarity and importance of the Marriage Relation. The possibility of knowing the will of God in this affair. The Law laid down.

How wonderful is it, that two persons, who perhaps never met before, should, by a train of circumstances be brought together, obtain a peculiar propriety in each other, and form one absolute communion of wishes, joys, and sorrows.

If we compare this relation with other connections, we shall find that it surpasses them all. -- Are other unions optional? They may be limited in their continuance, or terminated at pleasure. But this is permanent, and indissoluble. You cannot marry for a given period. It is for life. -- Are other unions natural? Intimate indeed is the relation between brother and sister: tender is the relation between parents and children, especially between the mother and "the son of her womb." "But for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, What God hath joined together, let no man put asunder."

The marriage connexion, therefore, is the most singular, and the most important. Hence it can never be viewed with indifference, It cannot be carelessly contemplated by legislators, by politicians, by moralists, by divines -- and can it be slightly regarded by the individuals themselves? The effects extend to families, and communities -- but how much more powerfully must the consequences affect the parties immediately concerned? -- can the Scripture, always alive to the welfare of man; can the Scripture pass by such a relation? Impossible. It shews us its Divine institution and benediction in paradise. It shews us our Saviour gracing with his presence the celebration of a marriage at Cana in Galilee, and displaying his glory by working a miracle to preserve the new-married couple from embarrassment and mortification. It shews in this condition, characters the most eminent and distinguished for piety and usefulness; witness Enoch, and Peter, and James, and John. It brands with infamy the doctrine that forbids to marry. It often employs the connexion as the image of the union subsisting between Christ and the Church. It assures us that Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

**It is obvious, therefore, that the Scripture is far from discouraging marriage. But what it does not condemn, it is careful to regulate. Let us then, my Christian friends, look after the will of God in this momentous and interesting subject.**

**If ever we err, it is not from any defect in the Scripture, but because there is some "occasion of stumbling in us:" some inattention that hinders examination, or some prejudice that perverts it. His word is "a lamp unto our feet, and light unto our paths." There is a sufficiency in it for all the useful purposes of "life and godliness," -- Can a man ask at these "lively oracles," how he is to conduct himself in prosperity or adversity; can he inquire how he is to govern his family, and train up his children -- and be at a loss for an answer? "He may run that readeth." So it is in the case before us. If Christians are really desirous of knowing with whom, in marriage alliance, they are to unite themselves, we make no scruple to say, the revealed will of God is decisive and clear. It restricts their choice to religious characters only.**

## **SECTION II.**

**This Law argued and established.**

**If nothing express had been said on this subject, the conclusion might fairly have been drawn, from these general commands which forbid all chosen and needless association with the irreligious, founded on the danger of contamination.**

**The case may be confirmed in no inconsiderable degree from the state of the Jews. It is scarcely necessary to mention, that the Jews were forbidden to marry with the surrounding nations. But it may be proper to state two objections.**

**First. It may be said that the prohibition was confined to the seven accursed nations of Canaan. But this was not the case. Ammonites, Moabites, and Egyptians are reckoned by Ezra among those from whom the returned Israelites were to be separated; and none of those belonged to the race thus devoted to extermination.**

**Secondly. It may be supposed that this law was political, and regarded these people only in their civil and national capacity. But the futility of this will be demonstrated by remarking -- first, that they were allowed to marry with individuals of any of the neighbouring countries when they became proselytes. This shews, that the interdiction regarded not their nation, but their religion. And secondly, that the reason always assigned as the ground of the prohibition is not political, but moral -- and there-fore universally and constantly binding. Thus we find Moses saying, neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son: nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."**

But to come nearer. Have we not in the New Testament a prohibition the most explicit? -- "Be ye not unequally yoked together with unbelievers." We are aware that some are disposed to take this Scripture in a larger sense, as forbidding to join with such persons in church communion. But in answer to this -- not to remark, what we think cannot be denied, that the expression, yoke-fellow, is more used in Scripture in reference to marriage than to church communion; the former application of it being the natural and original, the latter of course only the borrowed and secondary; I say not to avail ourselves of this circumstance, we observe, that we have nothing to fear from admitting the explanation proposed. For if Christians are forbidden to join with unbelievers in church communion, surely they are equally enjoined not to enter with them into the marriage contract. What! were the converted Corinthians commanded "to come out from among them," and yet be permitted to enter into the closest affinity with them? Were they ordered to be "separate," and not "touch the unclean thing:" and yet be allowed to become "one body?" Was there to be no "fellowship between righteousness and unrighteousness, between light and darkness;" and yet were these to be united forever? Was "he that believeth to have no part with an infidel," and yet suffer them to be "partners" for life? Was "the temple of God to have nothing to do with idols," and yet were idols to be set up within its walls?

But if this be not deemed sufficient to establish our doctrine, let us attend to the language of the apostle when speaking expressly of marriage. "The wife," says he, "is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord." Now, though this be stated, as the occasion of the words required, in reference to a widow, the limitation unquestionably extends to all Christians in the same relative circumstances. This then is the law of the house. This the indispensable consideration -- "only in the Lord" -- Thus the will of God is fully made known, and there are two things we ought to remark with regard to it.

First. He cannot err in his decision. His "judgment is always according to truth. His understanding is infinite." He views a subject in all its bearings, in all its consequences, in all the possibilities of its operation. He sees effects in their causes. He knows the end from the beginning. He perceives how we should think, feel, and act, in every untried state of being. How qualified, therefore, is he to undertake to direct us! And to what implicit respect and absolute compliance is the determination of such an adviser entitled.

But secondly, we should remember that his counsel is not advice, but command. Considered indeed as speaking from a regard to our welfare, a love to our souls -- he is the friendly monitor: but as to our obligation to obey, and the danger we incur by transgression -- there, he is nothing less than a Sovereign. It is at your peril. to cast any of his words behind your back. "See that ye refuse not him that speaketh."

**SECTION, III.**

**The evils of transgressing it variously viewed.**

**If people were as easily satisfied in receiving truth as they are in opposing it; if no more was needful to influence practice than to produce conviction: it might be unnecessary to enlarge, after the adduction of the preceding arguments. But alas! in spiritual concerns men venture their souls on such trifling evidence, as, were it to govern them in their temporal affairs, would lead their fellow-creatures to conclude that they were either madmen or idiots. Here we need "line upon line, precept upon precept." Let us then specify some of the disadvantages and injuries that arise from an infraction of this law among professors of religion. And here we may observe -- That it scandalizes others. It counteracts, discourages, and confounds ministers, It injures the minds of your fellow-Christians. It proves a distress to the strong, and "a stumbling-block to the weak." It turns that "which is lame out of the way." To your pious relations, it occasions the most painful regret and anxiety. "And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite, who were a grief of mind unto Isaac and Rebekah -- And Rebekah said to Isaac, I am weary of my life, because of the daughter of Heth: if Jacob take a wife of the daughters of Heth, such as these who are the daughters of the land, what good shall my life do me?**

**It excites suspicion of your own religion. At least it shews that you are not alive to its principles and privileges: that if you ask its advice you can follow your own opinion; and, that if you profess to please it, you are not afraid to offend it. Would you marry an enemy of your own, before you believed there was a change of disposition wrought in him? And why? Because you love yourselves -- this would prevent it. And if the love of God prevailed in your hearts, would you marry an enemy to God, before you discerned in him an evidence of conversion? "Do not I hate them, O Lord, that hate thee, and am I not grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies. What do ye more than others?" Should not a line of distinction between the church and the world be not only real, but visible? Should not the Christian universally appear? Are not his choice and refusal, as well as his sorrow and joy, to evince the empire of religion? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." These are the injunctions of God. And we are to "esteem all his commandments concerning all things to be right, and to hate every false way."**

**Again. We call upon you to remember the duties enjoined upon Christians with regard to their households. The discharge of these duties in married life requires union, countenance, assistance. They cannot be performed to advantage, if at all, where in the heads of the family, there is a contrariety of convictions, dispositions, and pursuits. Peter, therefore, enforces his admonition upon husbands and wives by this motive, "That your prayers be not hindered." For imagine the case we are condemning. Does the man seek the glory of God in all he does, and the woman her own glory; does the woman make the will of God her will, and the man his own will?**

Instead of striving together, they draw adversely, and the design of the union is defeated. Are there children? Some will be likely to adhere to the father; some to the mother. Are there servants? Some will be likely to attach themselves to the master; some to the mistress. Thus the husband and wife will probably keep a perpetual watch ever each other, unwilling to lose any of their respective influence; and the house will be divided against itself.

We observe also, that we personally need every assistance we can receive, in our passage to heaven. There is surely enough in ourselves, and in the way we travel, to keep us back, without engaging any one constantly to retard our progress, either by opposition or diversion! What need often have we of counsel in spiritual darkness and doubts? Of comfort in soul-trouble? Of stimulation by reproof or example, in our religious languors? "Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, for there is not another to help him up." He is a friend indeed who knows the road, will journey with us, and afford us seasonable succour: but what assistance is to be derived from one, who has no eyes or hands, or who is going in a contrary direction? Is it enough when we want daily and hourly support, that a companion will not try to interrupt us?

For here -- and this is another consideration -- here not to help is to hinder. The very attraction of the mind from high and holy things, by continual discourse about other subjects, will be no inconsiderable detriment. For it is by the frequent recurrence of Divine things in our thoughts, and in our conversation, that we become spiritually-minded, and continue so. Pious emotions may be starved, where they are not assassinated. Fire will be extinguished immediately by water: but it will go out in time, even for want of fuel.

But we do not go too far when we say, that an irreligious connection is likely to prove the most effectual instrument in the world to injure us, not only by weakening impressions, chilling our affections, and drawing us off by degrees from various duties, but also by perverting the judgment, and enticing to sin. "They were mingled with the heathen, and learned their works; and they served their idols, which became a snare unto them. Evil communications corrupt good manners." And here several additional things should be seriously considered. For instance -- The example is near -- is always in sight.

Evil has more power over us than good. An oath when heard, will make a deeper impression than a prayer. Profane images are more easily retained in the mind than pure ones. Evil falls in with our depravity; and always finds in us a friend to welcome and to strengthen it.

The danger is greater if the unconverted party be the husband, as he has the advantage of superior authority and influence. The more attachment there is, the greater the hazard of moral injury: for affection is wonderfully assimilating. Like fire, it reduces everything it seizes into its own nature. We are always in a great measure

the same with the object of our regard. The image, by its frequent entrance into the mind, and by its residence there, leaves its impression and resemblance.

But if you should escape unhurt morally -- which would be little less than a miracle - - still you may experience bitter trials; and under these crosses you will not be able to look up to God for support and deliverance, with the same cheerfulness and confidence you would feel if they were afflictions of his sending. But you have chosen them. Hence painful reflections of mind. Hence you may expect to hear, as the inquiry of conscience, and as the censure of Providence -- "Hast thou not procured this unto thyself? Thou hast done foolishly, from henceforth thou shalt have wars." Yea, something of this kind must be expected. -- "If my children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments: then will I visit their transgressions with a rod, and their iniquity with stripes." He has said, "If ye walk contrary to me, I also will walk contrary to you." And he is a faithful God. And he is able to make good his word. He can take satisfaction out of our chosen delights. He can remove them in his anger. He can leave them to produce leanness in our souls. Though he forgives the iniquities of his people, he takes vengeance on their inventions.

To which we may add -- and these are natural and unavoidable consequences -- the painful anxiousness of living with those from whom you fear you shall be separated for ever; and the peculiar disagreeableness of being connected with those who are incapable of the principal part of your affection. Love them you may indeed, as husband or wife; but not as believers; not as followers of our Lord, to whom you are allied by stronger ties than human. Must not this be a vast deduction of happiness; a bitter ingredient in the cup; a kind of daily death?

#### SECTION IV.

The Mischief historically considered.

We may take another view of the breach of this law, and see the evils that resulted from it, as natural effects, or as judgments from God, as they are held forth in the Scriptures of truth. This was the particular sin for which God drowned the old world. Some of Lot's daughters married in Sodom, and perished in the overthrow. Both Ishmael and Esau married irreligiously, and were both rejected, and turned persecutors. The first blasphemer that was stoned by God's command, is marked as an offspring of one of these marriages -- his mother had espoused an Egyptian. The first captivity of the Jews after their settlement in the holy land is ascribed to this cause. The whole passage is very instructive. It is said that the remains of the nations "were to prove Israel, to know whether they would hearken unto the commandment of the Lord, which he commanded their fathers by the hand of Moses -- And the children of Israel dwelt among the Canaanites, Hittites, Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and

served Baalim and the groves: therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushanrishathaim, king of Mesopotamia: and the children of Israel served Cushanrishathaim eight years." David married the daughter of Talmai, king of Geshur, by whom he had Absalom -- the disgrace and curse of his family.

The case of Solomon is a warning to all ages,

His son Rehoboam, that lost the ten tribes, sprang from one of these forbidden marriages -- his mother was an Ammonitess.

The marriage of Ahab is thus awfully noticed. "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went, and served Baal and worshipped him. But there was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

What was it that Ezra so grievously lamented, and so: sharply reprov'd? It was, that "the holy seed had mingled themselves with the people of the land."

And what says the zealous reformer Nehemiah? "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil; to transgress against our God in marrying strange wives?"

Now these things were our examples, to the intent we should not lust after evil things as they also lusted.

(To be continued. }

i We are sorry we cannot learn to whom we are indebted for this very excellent and edifying Essay.

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**03 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED**  
( Continued from page 137)

I come now, in the second place, to speak of the call of a man to the great work of preaching the Gospel.



**Question. By whom should men be called to preach?**

**Answer.** Certainly by the Lord himself; for a call from men, without a call from God, is not sufficient to authorize a man to take upon him the office of preaching the Gospel. 'Tis true, that many do take upon them to preach, who are not called to it by God; but, as they are not in fellowship with him, i John i. 3, he doth not give success to their labours. Hence we need not wonder that there are so many unprofitable ministers, both in the Church of England, so called, and among those who dissent from it. "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. Therefore they shall not profit this people at all, saith the Lord." Jer. xxiii 21, 32. "I sent unto you all my servants the prophets, rising early and sending them, saying, Oh! do not this abominable thing that I hate." Jer. xlv. 4. "I was no prophet," said Amos, chap. vii. 14, "neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel." "Follow me," said Jesus, "and I will make you fishers of men." Acts xiii. 2, we read, "Separate me Barnabas and Saul, for the work whereunto I have called them." And, chap. xxvi. 17, 18, his words to Paul are, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." And, Romans x. 15, this apostle asks, "How shall they preach, except they be sent?" Yet I apprehend that it may be lawful, and, in many cases, highly expedient, to receive ordination, licences, and appointments from men, to preach, if it be done in subordination to an antecedent call from God.

**Question. How are men called by the Lord to preach?**

**Answer.** Not with an audible voice, as Samuel was called, i Sam. iii. 4, 6, 10. Not like Moses, by an appearance of the Lord, and an articulate voice, Exod. iii. 2, 4. Nor like Paul, Acts xxvi. 13 -- 19. But in an internal and spiritual manner, by the Holy Ghost, whereby a man may be as fully persuaded in his mind, that he is called to preach, as if he were to hear a voice speaking to him out of the clouds, or to see some uncommon appearance; yea, and more so, for voices and appearances may be illusions of Satan, but those whose call is assured to them by the Spirit of God, cannot be deceived by him, because he is the Spirit of truth, John xvi. 13. "Now we," says St. Paul, "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 to us of God." Yet I believe that some, who are called by the Lord to preach, have not (at least at first) this full assurance from the Spirit, that they are called to the work.

**Question. How then may such a man know that he is called to it?**

**Answer.** First, by reflecting on the dealings of the Lord with him, both with respect to the work of grace on his soul, fitting him in a measure for it; and also in the course of his providence, the footsteps of which are sometimes so conspicuous,

that an intelligent person may clearly see the Divine hand leading him, though perhaps, at first, he may be uncertain what the Lord's will is concerning him. This may help a man to discern his call.

Secondly, When with these qualifications, above described, there are exceeding fervent desires raised in the soul, by the Spirit of God, and poured forth to God with supplications and tears, that the Lord would be pleased to use him as an instrument in his hand, to advance his glory, and increase his church, by the conversion of sinners; longing to be engaged in this Divine employment, not from a principle of pride and vain glory, but simply for the glory of God, and the good of souls.

But, thirdly, Although there are these fervent desires raised in man's soul by the influence of the Holy Ghost, yet there is on the other hand such a sense wrought in him of his entire helplessness and insufficiency for the work, (I mean if abstracted from, or unassisted by the Divine Spirit), and such ideas of the greatness, and importance of the undertaking, that they make him shrink from it, and draw back, through timorousness and humility; so that, notwithstanding his earnest desires after it, and prayers for it, when it appears at a distance, yet when he should proceed to action, he is afraid to engage in it, and hath need of being thrust out to labour. See Exod. iv, 10.

"How ready is the man to go,  
Whom God hath never sent;  
How timorous, diffident, and slow,  
His chosen instrument:  
Lord, if from thee this mark I have  
Of a true messenger,  
By whom thou wilt thy people save,  
Yet let me always fear."  
Mr. CHARLES WESLEY, on Exod, iv. 10.

Fourthly, If, after having begun to preach, he find, by repeated experience, that his soul doth not receive so much profit in the use of any of the other ordinances of God, as in preaching; and that, if he desist from the work, either in whole, or in part, his soul becomes dry and barren; and, if upon close examination, he can find no other reason for his barrenness and languor, he may justly conclude that his desisting from preaching is the cause of it; and from hence also may draw this conclusion, that he is called to preach.

Fifthly, If he find, time after time, the presence of the Lord with him in his preaching, giving him encouragement, and assisting him by the powerful influence of his Holy Spirit, so that he feels the effects of Divine goodness to him to be inward peace, and holy confidence, joined with a humble desire of persevering in the sweet employment; thence also he may infer, that he is called by the Lord to the work, because he receives from him so many tokens for good, whilst he is engaged in it.

Sixthly, If we add to what; has already been advanced, that the Lord is pleased, from time to time, to apply by his Holy Spirit, the word spoken, to the hearts of them that hear it, either to the conviction and awakening of sinners, or to the comfort and edification of his people, without doubt that man, so owned and blessed by the Lord, is called by him to preach the Gospel.

Undoubtedly there are a variety of exercises and workings in the mind of the man who is called by the Lord to preach: sometimes he desires earnestly to be employed; at other times he shrinks back from it: sometimes he is almost ready to resolve that he will not attempt it, or, if he hath begun, that he will not preach anymore; but at other times he feels that the word of the Lord is as fire shut up within him. Jer. xx. 9. Sometimes the expectation of having some particular persons for his hearers will cause a man to be dejected, as thinking himself not qualified for speaking before critics; but, at other times he feels such life and zeal, that he thinks he could preach Christ to thousands of people if he had an opportunity.

A man may be much tempted by the devil to desist from preaching, and have a very deep and abasing sense of his own unworthiness and helplessness; also the preaching of the Gospel maybe an exceeding heavy cross, which he may sometimes think he cannot bear; yet he should not give way to these discouragements, for they are not proofs that he is not called to the work, but, on the contrary, they are rather evidences of his call, because Satan and carnal nature very much oppose the will of God, as being diametrically opposite thereunto. And that preacher who hath been always free from these exercises, (if he is of any long standing), was never called by the Lord to preach the Gospel.

It is highly necessary for a preacher to know his call to the work; for though profit, worldly advantages, obtaining a livelihood, or such like things, may induce a man on the one hand; and pride, vain-glory, ostentation, and desire of applause, on the other hand, may impel for a time; yet, when there are no worldly emoluments, but, on the contrary, persecution, toil, hardship, such as being exposed to the scorching rays of the sun, and sultry heats of summer, and the piercing cold of the wintry frosts, travelling many miles, perhaps on foot, in all seasons, often in heavy storms of rain, or falls of snow, in bad roads, and dark nights, through lonesome and dangerous places, with weariness and pain of body, derided by the profane, and perhaps despised, and also spoken against, even by some that are thought pious; this will make a man, that is not persuaded of his call to the work, to shrink from the cross, and desist from it; whereas he that is fully assured of the call of God, will, from that persuasion, patiently go on, enduring hardness as a good soldier of Jesus Christ. 2 Tim. ii. 3.

(To be continued. )

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**Observations on some Passages of Scripture. By W. P. Burgess.**

**To the Editor of the Methodist Magazine,**

**In your Number for January 1819, page 4, it is intimated, that many have mistaken the meaning of that passage, Mark ix. 23, "All things are possible to him that believeth," by applying to the believer what belongs to Christ. It is also suggested that the sense is, all things can be done for him that believeth." I apprehend there is very little, if any essential difference between the common version and this proposed amendment. The one, implies, that Christ can do all things for the believer; the other, that the believer can do all things through the power of Christ.**

**Were this the only text in which this sentiment is found, there would be greater force in your correspondent's objection to the common reading, and to the idea suggested thereby, viz. the omnipotence of the believer. But in the account of this very occurrence given by St. Matthew, xvii 14, &c. the same idea is suggested, where our Saviour is evidently speaking not of his own power, but of the power which his believing disciples might obtain and exercise. They asked, "Why could not we cast him out? Jesus said, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." These last words certainly refer, not to the power of Christ, though it is unquestionably through his power that the believer is strengthened; but to the power of his believing followers. And again, when the disciples marvelled at the withering away of the fig-tree, which our Lord had cursed, Matt. xxi. 21, "Jesus said, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." Here was no question at all about the power of Christ; his power had been exerted, and its effects had excited the astonishment of the disciples. Our Lord therefore informs them, that, by the exercise of faith, they themselves might receive the very same power, and perform the same wonderful works.**

**That the words imply not only "all things can be done for the believer," but also "all things can be done by the believer" may be argued from the experience of St. Paul, who declares, Phil. iv. 13. "I can do all things through Christ which strengthened me;" this example proves that "all things are possible to him that believeth." Hence it may be concluded, that the common version is in this place sufficiently accurate; that the proposed amendment is unnecessary; and that the usual application of the words is sound and scriptural.**

**COL. ii. 12. "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead."**

**From this passage some have inferred that faith is not in any respect the work of man, but the work of God only. This sentiment has a direct tendency to encourage**

unbelief, and to exculpate unbelievers; since no one can hope to accomplish a work that belongs to God alone, and no one can be blamed for not doing what is completely out of his power. The passage admits of a more natural interpretation. (suntaféntes autoó en toó baptismoó en hoó kaí suneegértheete diá teés) Ye have been raised up together through faith in the energy (or mighty power) of God, who raised him up from the dead. "(pistoos) is often used with a genitive case to denote the object of faith; the thing or being in which we believe, and on which we trust. Thus Mark xi. 22, Echete pistin Theou' "Have faith in God." Acts iii. 16, (Epi tee pistei tou onomatos auto) "by faith in his name." Rom. iii. 22. and Gal. ii. 16, (dia pisteos Iesou Cristou) "through faith in Jesus Christ." Gal. ii. 20, (En pistei zoo tee tou Huiou tou Theou) "I live by faith in the Son of God." Hence we are authorized to infer, that the expression, (dia tees pisteos tees enerseos tou Theou, ) may mean faith in the mighty power of God. This is exactly agreeable to the version in the French Bible, (published by the British and Foreign Bible Society, London, 1811, ) where the words are; "Vous etes aussi ressuscites avec lui, par la foi que vous avez en la puissance de Dieu, qui l'a ressuscite des morts;" -- You also are raised up with him, through the faith which you have in the power of God; who raised him up from the dead.

Matthew xxvii. 20 -- Crown of Thorns,

To the Editor of the Methodist Magazine.

DEAR SIR,

I have copied the following note from Dr. Campbell, on Matt. xxvii. 20, thinking you may account it worthy a place in your Magazine.

"Of Thorns -- a Crown. Bishop Pearce remarked, in a note on this verse, that akanthoon may be the genitive plural of either akantha, thorn, or of akanthos, the herb called bear's foot, a smooth plant, and without prickles.i But in support of the common version, let it be observed, that in both Mark and John it is called akanthinon. This adjective, both in Sacred and classical use, plainly denotes spineus, thorny; that it ever means bear's foot I have seen no evidence.

Thus, in the Septuagint, Isaiah xxxiv, 13, in the common editions, the phrase akanthina, is used for prickley shrubs. 2dly, That the word akantha, thorn, both in the right and oblique cases, occurs in several places of the New Testament and of the Septuagint. But that in either, the word akanthos is found, (leaving this and the parallel passages in John, about which the doubt is raised, out of the question, ) has not been pretended. 3dly, Not one of the ancient, or of the oriental versions, favour this hypothesis. The Italic and Syriac, which are the oldest, both render the word thorns. The silence of Ecclesiastical writers, for near two centuries, if this can be pleaded after what has been observed of the ancient Italic and Syriac Interpreters, and especially when we consider how few of the works of the earliest fathers are extant, proves nothing at all. That Tertullian, the first of the Latin fathers,

mentions the crown as being of thorns, and speaks in such a manner as clearly shews he had never heard of any different opinion, is very strong evidence for the com-mon translation. Add to this, that an eminent Greek father, Clement of Alexandria, a contemporary of Tertullian, understood the word in the same manner. "It is absurd," says he, (Pad. i. 2, c. 8, "in us, who hear that our Lord was crowned with thorns, akanthais, to insult the venerable sufferer by crowning ourselves with flowers." To this might be added all the ancient commentators, both Greek and Latin. There is therefore the highest probability opposed to mere conjecture.

To this note of Dr. Campbell's, I beg leave to add a passage from Hasselquist, (Travels p. 288. ) "The naba or nabka of the Arabians is in all probability the tree which afforded the crown of thorns, put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many sharp small spines, which are well adapted to give pain: the crown might be easily made of these soft, round, and pliant branches. And what, in my opinion, seems to be the greatest proof, is, that the leaves much resemble those of ivy, as they are a very deep green. Perhaps the Roman soldiers would have a plant somewhat resembling that with which their emperors and generals were sometimes crowned, that there might be calumny" (or, as they would intend it, insult of accusation) "even in the punishment." I am, Sir, yours,  
C. L.

i There are two sorts of acanthus, the soft, and the prickly kind. The Greek sculptors imitated the leaves of the former in their, buildings, as the Goths did the prickly kind, from whence the Plant took its name.

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## 05 -- THE PROVIDENCE OF GOD ASSERTED

To the Editor of the Methodist Magazine.

REV. SIR,

IT is well known that the objectors to Divine Providence, among other things, represent this earth as a garden very injudiciously laid out, and have amused themselves with painting it in a state of wild disorder; its rivers flowing at random, its morasses as vast collections of mud, a great part constantly inundated with water, and other parts rendered uninhabitable by drought. But the manner in which Providence has contrived a supply for the thirst of man in sultry places, is worthy of admiration.

"Nature has placed, amidst the burning sands of Africa, a plant, whose leaf twisted round like a cruet, is always filled with a large glass-full of fresh water; the gullet of this cruet is shut by the extremity of the leaf itself, so as to prevent the water from evaporating. She has planted on some parched districts of the same country a great tree, called by the Negroes Boa, the trunk of which, of a prodigious bulk, is naturally

**hollowed like a cistern. In the rainy season it receives its fill of water, which continues fresh and cool, in the greatest heats, by means of the tufted foliage which crowns its summit -- Finally, she has placed vegetable fountains on the parched rocks of the Antilles, There is commonly found there a tree, called the Water Lianne, so full of sap, that if you cut a single branch of it, as much water is immediately discharged as a man can drink at a draught; it is perfectly pure and limpid.**

**"In the swamps of the Bay of Campeachy; travellers find relief of another kind. Those swamps, on a level with the sea, are almost entirely inundated in the rainy season, and become so parched on the return of dry weather, that many huntsmen who had missed their way in the forests, with which they are covered, actually perished with thirst. The celebrated traveller Dampier relates, that he several times escaped this calamity, by means of a very extraordinary species of vegetation, which had been pointed out to him on the trunk of a kind of pine-tree very common there; it resembles a packet of leaves piled one over another in tiers; and, on account of its form, and the tree on which it grows, he calls it the pine apple. This apple is full of water, so that, on piercing it at the basis with a knife, there immediately flows from it a good pint of very clear and wholesome water. Father du Tertre informs us, that he has several times found a similar refreshment in the leaves, rounded like a coronet, of a species of plant, which grows on the sandy plains of Guadaloupe. I have been assured that nothing was more proper for the quenching of thirst, than the leaves of the Mistletoes that grow on many trees."**

**Such are the precautions employed by Providence for compensating, in favour of man, the inconveniences of such climates. Should you think these extracts any way likely to be useful to your readers, by giving them a place in your useful miscellany you will oblige,**

**Yours, sincerely, Abergavenny, 1819. J. OVERTON.**

**To the Editor of the Methodist Magazine.**

**DEAR SIR,**

**BEING often much affected and blest, (as doubtless many of your numerous readers are, ) with the singular interposition of the good providence of God, as recorded in your excellent Magazine; allow me to transmit you the following, as another proof of our heavenly Father's care and tenderness of human life. For, apparently, in this case, as you will see, a valuable person was preserved from instant death; and an infuriated man, on the point of committing a dreadful crime, was, consequently saved from an ignominious exit. If you judge it worthy of public notice, you may fully rely on the truth and authenticity of the relation, as my information came from unquestionable veracity. I am, my Dear Sir, as ever,  
Yours, most affectionately, Midsummer Norton, Feb. 27, 1819. T. ASHTON.**

**A Mr. LLOYD, native of Pembrokehire, a gentleman of fortune, and of great benevolence, and much attached to the Methodist Connection, being convinced of their purity of doctrine and general usefulness, resident at Neath, in the Principality,**

and lately deceased at a very advanced age, was some years ago in one of the West-India Islands, previous to the establishment of our invaluable missions in that part of the globe; an institution which, by the Lord's blessing, has not only prevented many poor Negroes from being engaged in popular commotions, and thereby losing their lives, but also saved eternally innumerable souls of that pitiable race of men.

About that time, it appears, the Island on which Mr. Lloyd resided, was exposed to imminent danger from revolt, or insurrection of the slaves. Martial law was proclaimed, and all the whites capable of bearing arms were called out. Mr. L. went on duty one evening in company with a Scotchman, each bearing a musket with fixed bayonet; as they proceeded, their conversation turned on the comparative excellence and advantage of their respective countries. Mr. L. speaking in terms of partiality of the Principality of Wales, gave, it seems, unintentional umbrage to his companion, who wished Scot-land to bear the palm. The man being (as Mr. L. thought) rather affected with liquor, instantly made, with his bayonet, a push at Mr. L. who, by a quick movement stepped aside, and thus avoided injury; and not thinking the man was in earnest took no further notice of the affair. However, he soon made another attempt, apparently with the intention of stabbing him; which, Mr. L. perceiving instantly ran off, being young and active: after proceeding some distance he stopped, and was surprised at seeing nothing of his assailant. At last he came towards him with a limping motion, for it seems in attempting to pursue Mr. L. he fell, and much bruised one of his knees. When he drew near, he exclaimed, with much emotion, "O, Mr. Lloyd, Providence has interposed; for in my late attacks upon you I intended to take your life, but by a fall you see I was prevented." He then acknowledged, with unfeigned sorrow, the crime of indulging such an abominable design, and implored forgiveness, which Mr. L. after a suitable admonition, readily gave him; it was a considerable time before the man's knee was restored. Mr. L. to many of his friends mentioned the circumstance, and always with feelings of deepest gratitude to the Almighty, who thus so wonderfully, yet by so simple an interposition, preserved his life. Indeed it was not long before his death, that he repeated the matter to a respectable member of our society at Neath, who in conversation gave me the the substance of the affair. Well doth the inspired penman say, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

T. A.

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## 06 -- THE GRACE OF GOD MANIFESTED

Memoir of MRS. ELIZABETH ROWE, late of Padstow, Cornwall.

Compiled from various particulars furnished by her brother and sister.



**MRS. ELIZABETH ROWE, the subject of this memoir, was the daughter of James and Mary Williams, of Trevone, in the parish of Padstow, where she was born in the year 1777. Her natural disposition was mild and amiable; sufficiently open to enjoy sociability, and yet not volatile, nor approaching to levity. When about four years of age, her mother, a woman who feared God, was taken away from her by the stroke of death. This was an incalculable loss to Elizabeth, as her education hereby became less attended to than it would have been under judicious maternal inspection. But though deprived of this advantage, she was evidently not excluded from the care and guidance of indulgent heaven. For under the direction of that wisdom which cometh from above, she seriously applied herself in early youth to the acquisition of useful knowledge; and her accomplishments in mature age, reflected honour on the diligence with which she pursued her studies, and on the capacity by which she was enabled so to improve by them.**

**This improvement is certainly ascribable chiefly, if not entirely, to early piety. Under the same influence by which she was led to pursue whatsoever things were honest, and just, and pure, and true, she was also induced to acquire whatsoever things were lovely, and of good report. By a powerful conviction of those spiritual and eternal things, not discoverable by the senses, the usual vanities of childhood and dissipations of youth, became divested of all charms, in her estimation. Through a participation of the Divine nature, the practice of universal rectitude became her most delightful exercise -- a concern for the honour of religion made her studious, by well doing, to put to silence the ignorance of foolish men -- and that grace, which suggested "The warm endeavour," also crowned it with "The glad success."**

**How early in life her concern for salvation began, is not known; but it is certain, that when she was only eight years old, her mind was under a Divine influence; for about that time, her father coming into the house one day, and finding her reading in a book of prayers, said, "I have often seen your mother, on her bended knees, reading in that book, with tears flowing from her eyes." This appeared to affect her, and from that time she began frequently to read the same book, and also the bible, with devotion like that of her departed parent. In these, and similar exercises, she occasionally continued, till she was just fifteen, when being taught the way of God more perfectly, she sought him with her whole heart, and soon found that peace which passeth all understanding. She was drawn to Christ with the cords of love, and felt very little terror previous to her receiving him by faith. By the loveliness which she perceived in him, as the Saviour of sinners -- by the delight she felt in his ordinances -- by the consolation she derived from his word -- by the reasonableness she beheld in his service, and by the excellencies she discovered in his followers, she was induced, like Mary, to choose the good part at her Redeemer's feet. Thus did he allure her, and bring her into the wilderness, and speak comfortably to her; for having betrothed her to himself in righteousness, in loving kindness, and in mercies, she found that**

**"To her with his dear name were given, Pardon, and holiness, and heaven."**

In her sixteenth year she joined the Methodist society at Padstow, where, at that time, religion was at a very low ebb, and the storms of persecution raged in all their horrors. But though exposed to considerable opposition, from various quarters, and unexperienced in conflicts; yet, having her hands strengthened by her brother and sister, who united with her in this arduous warfare; and being upheld by him who sitteth above the water floods, none of these things moved her. She had deliberately taken Christ with his cross, as well as his crown; and felt resolved to follow him, if called to it, through evil report, as well as good report. She looked to him -- considered him- -- and endured. Her heart was fixed, trusting in the Lord; and therefore she was not afraid of evil tidings.

"So fixed, by Providence's hands,  
A rock amidst the ocean stands;  
So bears, without a trembling dread,  
The tempest beating on its head;  
And with its side repels the wave,  
Whose hollow seems a coming grave:  
The skies, the seas, are heard to roar,  
The rock stands settled as before."

For some considerable time after her commencing a member of the Methodist society, her spiritual consolations greatly abounded, and she hardly knew what temptations from Satan meant. But about the year 1795, it pleased the Lord to permit her to be long and severely tried, by various infernal suggestions, the most painful and predominant of which was the horrible temptation to suicide. To account for this, on natural principles, is perhaps impossible. The tempest of persecution no longer raged; for her ways pleased the Lord, and he had made her enemies to be at peace with her. -- Nothing calamitous existed in her outward circumstances -- her mind was neither deranged, nor constitutionally melancholy -- her usual good state of health remained unimpaired -- and no tincture of despondency appeared to mingle itself with her religious feelings. Still, however, the abhorred suggestion, though steadfastly resisted, continued to harass her mind; and her anxiety was not a little augmented by a fear, that, though the fiery dart was now repelled, she should yet become its victim in some unguarded future moment. In this heaviness through manifold temptations, she remained, till one day, when in fervent prayer to Almighty God, that this bitter cup might pass from her, she said, "O Lord, if thou wilt remove this temptation from me, I will do anything, whatever thou wilt please to require of me." Such were the vows which her lips uttered when she was in trouble, and her fidelity was soon brought to the test: For about this time, necessity seemed laid upon her to visit the sick and distressed; to converse with them about their eternal concerns; to pray with them in their families; -- and sometimes to engage in public prayer meetings. To a modest young female, in a place where such exercises had never been sanctioned by similar examples, this was no small trial. But she remembered the wormwood and the gall -- her heart was right with God, and she remained steadfast in his covenant. At the same time her calls to public exertion stimulated her to greater diligence in searching the scriptures and prayer, that she

might be in some good measure qualified to fulfil the task assigned her. She entered on her work indeed with great self-diffidence, and considerable timidity; but her strength was proportioned to her day -- her labours of love were rendered both acceptable and useful to many -- the enemy was no more permitted to come in like a flood, for the Spirit of the Lord lifted up a standard against him. Having been proved, she came forth as gold, and was now able to comfort them which were in trouble, by the comfort with which she herself was comforted of God.

By some perhaps it may be thought that the mention of this trial ought to have been omitted; but why should it be concealed? It reflects no disgrace on the deceased; for she neither sought nor encouraged the temptation. And it may become useful to survivors, by shewing them that the best of characters may be assaulted by the worst temptations, and yet remain guiltless -- that though Satan may strongly solicit, yet he cannot compel us to sin -- that he can no longer tempt, than while God permits him -- that fears of future possible evil, are no certain presages of it -- that the way of holy diligence is the path of safety -- and that our most painful exercises, when piously improved, will be rendered subservient to the best of purposes, by the over-ruling Providence of God.

When about the age of twenty-seven, Miss Williams was united in marriage to Mr. William Rowe, shopkeeper, of Padstow; by which union Mrs. Rowe's domestic cares and responsibility, became at once very considerable, as Mr. R. had three children living by a former marriage, and was engaged in a variety of secular concerns. But he found in her a help-meet indeed, one in whom his heart might safely trust; for she did him good and not evil all the days of her life. His children also found in her a tenderly affectionate parent, whose regard for them remained unabated, when six of her own were added to them. Her memory therefore is deservedly dear to them; they rise up and call her blessed.

During eleven succeeding years, Mr. Rowe continued in the possession of this invaluable treasure; being blessed and happy in her, and made a blessing and a comfort to her. But in a world like this, "cloudless skies," and eternal sunshine, can never be realized, however desired,

"Condemned to hope's delusive mine.  
As on we toil from day to day,  
By sudden blasts, or slow decline,  
Our social comforts drop away."

A cold, supposed to be taken by Mrs. Rowe in consequence of standing in her shop, laid the foundation of a decline, which, in defiance of all medical aid, by slow degrees, brought her at last to the house appointed for all living. But though, for a considerable time before her death, no hope was entertained of her complete recovery, she was still enabled to engage in her domestic concerns, and attend the public worship of God, till within about three months of her dissolution. And herein the merciful loving-kindness of God was remarkably conspicuous. While she had

strength to go about, and enjoy her social comforts, her inward conflicts were various; but they were no longer permitted to afflict her mind, after she was confined to her room and her bed. At the same time, though very weak in body, the comforts of the Lord delighted her soul. Time would fail to repeat all the glorious things she uttered, both from the word of God, and various hymns suited to her state. Let it suffice to say, that she uniformly glorified God in the midst of the fires, by language always expressive of resignation and thankfulness, and frequently of heavenly rapture. She would often say, "I am going to glory," adding --

"For me the elder brethren stay,  
And angels beckon me away,  
And Jesus bids me come,"

On her saying, one day, "I thought I was going," her sister, being present, asked her, whether she felt any painful apprehension at the apparent approach of death? "O no," she replied; "I felt as if mounting up on the wings of an eagle; running without weariness; and walking without fainting:

"The wings of love, and arms of faith,  
Shall bear me conqueror through. "

During the days of her health, and at the commencement of her illness, her frequent and fervent prayer was,

"In suffering, be thy love my peace  
In weakness, be thy love my power;  
And when the storms of life shall cease,  
Jesus, in that important hour,  
In death, as life, be thou my guide,  
And save me, who for me hast died."

These petitions were not presented in vain, for that God who had, through life, been her refuge and strength, and her very present help in trouble, continued to support her when her heart and her flesh failed; and, on her going to enjoy him as her portion for ever, her last words were, "When Christ, who is my life, shall appear, I also shall appear with him in glory." In this sure and steadfast hope of a glorious resurrection to eternal life, she entered into rest on Friday, Jan. 16, 1815, in the 38th year of her age.

As the memory of the just shall be blessed, it may be added, respecting Mrs. Rowe, that she was a woman truly prudent and virtuous -- excellent and exemplary in every relation she sustained; being a dutiful child, an affectionate sister, a good wife, a kind parent, a faithful friend, and a benevolent neighbour. Eminent for her attainments in holiness, and conformity to the example of her Divine Master, both in temper and practice. A woman, in whose heart the kingdom of righteousness, and

peace, and joy, was evidently established; and who, in these things serving Christ, was acceptable to God, and approved of men.

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## 07 -- OBITUARIES

Died, at Sutton Bonington, Nottinghamshire, April 6, 1818, aged 53, Mr. JOHN CROSS. During the early part of his life, he lived according to the course of this world; although not without religious impressions, and at some times painful anxieties respecting his salvation. It was not, however, till he was about 25 years of age, that he began to be seriously alarmed respecting it. This was in consequence of his hearing the word of God preached by the Methodist preachers, which he was often invited and urged to do by some members of our society, who cared for his soul. Some-times he yielded to their solicitations, and went, and at other times refused. He, however, soon began to be both enlightened and awakened by hearing; and painful sensations took place in his mind, on account of his sinfulness and guilt; and at length his distress became extreme: and then he took an opportunity of opening his mind to a friend, who advised him to seek a sense of the Divine favour, in fervent prayer, without delay. This he began to do; but, nevertheless, he remained in a state of great distress and thralldom for about three years. During this period, he spent a considerable part of his time with a relation at Wysall, where the conversation and prayers of two pious females were made a blessing to him. He now diligently attended all the means of grace, in public and private; and that God, who never said to any, Seek ye me in vain, heard the voice of his supplication, and delivered his soul from death, his eyes from tears, and his feet from failing. Soon after this he experienced a still deeper work of grace on his soul, and was made a partaker of that perfect love which casteth out fear, a blessing which he retained to the end of his days.

From the time of his first becoming a member of our society, he never left it; nor was there ever a charge brought; against him respecting his moral conduct during the residue of his life. It was not very long after his conversion, that he began to exert himself in the public prayer meetings, in establishing, supporting, and attending which, in different parts of the town, he continued to be zealously affected till he died. And though his talents were not great, his fervour, his faith, and his piety, caused him to be much respected; and to many, as well as to myself, in these means he was often made a blessing.

In the year 1798, he married Sarah, the respected widow of Mr. Austin Bulstrode, of this place, who also, a little before this time, had sought, and found the Lord in the midst of much "tribulation." They sweetly drew in the same yoke, and were helpers of each others faith and joy for nearly twenty years. Their house became the pilgrims' inn, and was very frequently a place of entertainment for religious strangers: and, of all the private houses I have known, might, with the greatest propriety, be called, "a house of prayer." Very often, when persons called on

business, prayer was proposed 'ere they departed; and religious visitants were seldom permitted to leave the house without being asked to pray with them; beside it being their usual custom to have family prayer three times a day.

About ten years since he was appointed the leader of a class, an office which he faithfully and zealously sustained, till the affliction, which terminated in his death, prevented him; and his care for, and attention to the members of his class, much endeared him to them, and caused them painfully to feel their loss. He was very faithful in reproofing sinners, nor did he spare those professors whom he judged to be lukewarm. This caused him to be feared as well as loved; and, since his death, his friends have said, "There is no John Cross to reprove us now." As I was born in this place, I knew Mr. Cross from the time of my childhood; and, its being eighteen years since I became a member of the Methodist society here, I have long had opportunity of viewing him in a religious light. In the beginning of my religious course, the advices and prayers of himself, and his respected widow, were very useful to me; and since that time, when I have been in trouble, their house has frequently been the place of healing to my soul. Since the commencement of my itinerancy, whenever I visited the village, and called on him, he always exhorted me to be diligent in my work, and faithful; and, since my appointment to this circuit last August, he did not fail to do the same, both before and during his confinement: and the last time I saw him on his bed of affliction, he, as at other times, though with a very faltering voice, prayed fervently with, and for me, and, as a dying man, renewed his solemn charge, that "I would not shun to declare all the counsel of God," and deal faithfully with precious souls, as well as secure the salvation of my own.

As he lived in the daily exercise of faith and prayer, his religious enjoyments were considerable, and his mind generally happy, being a comment on these words, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." And no wonder that such was his experience, as I have so frequently heard from him, what I have not often heard from others; so many humiliating chidings of himself, because his every breath was not either praise or prayer to God.

On my arrival in this circuit, I was surprised to find him so emaciated, and his constitution so broken, and soon concluded he would not be long an inhabitant of this world. His complaint baffled medical skill, and increased rapidly upon him; yet he did not think it would terminate in his death till in a very late stage of the affliction. And he seemed to have a great desire to live through this summer; not because he was not prepared, nor because he feared to die: far from it: but because he believed God was about to do a greater work in the neighbourhood than he had yet witnessed, and he desired to see it. This, however, he was not permitted to do; but his pious expectations were in a good measure realized, for there has been such a revival of religion in the neighbourhood as I have not witnessed in so short a time at any place before. His afflictions increased upon him till he became very weak and feeble indeed, and was at length confined about a month to his room and

bed; during which time his soul was kept in peace and comfort; and his sayings and state of mind afforded the greatest satisfaction to myself and the numerous friends who visited him in his affliction, and were profited by his sayings. On the Sunday following his death, his remains were deposited, by his own desire, in the Methodist chapel, and a sermon was preached, to a numerous and attentive congregation, previous to the interment, from "Mark the perfect man, and behold the upright: for the end of that man is peace."

WM. DALBY.

Died, December the 4th, 1818, aged 57, Mrs. MARY MOORE, wife of William Moore, of Dean, in the county of Bedford, after a lingering affliction of twenty-five years. It appears, she lived almost thirty years without God in the world; but, about twenty seven years ago, she was prevailed upon to attend the ministry of the Methodist preachers, and the first sermon she heard was made the means of enlightening her mind in the knowledge of herself; and from that time she was divested of her prejudices against the people of God, and united with her husband, (whom she had before opposed), in seeking the salvation of her soul, and, March 25, 1798, she obtained a clear sense of pardoning mercy.

Mrs. Moore was the subject of great affliction for many years; and, during the last eight years of her life, was deprived of the use of her limbs, which was attended with a peculiar nervous affection. Her afflictions, however, were much sanctified, and in her patience had its perfect work; and, like holy Job, she could say, "All the days of my appointed time will I wait until my change come."

To find the time of her dissolution approaching was not matter of grief, but of joy to her. When conversing with her husband on the subject, she said, "You do not know how happy I am; I am all happy!" All glorious within!" And she spoke in similar terms to a female friend who visited her. In this happy state she continued until her spirit took its flight to the world of glory.

GEORGE WILSON.

February 14, 1819, died at South Shields, aged 25 years, RICHARDSON ROBINSON, a class-leader and local preacher in the Methodist Society in that place.

Previous to his conversion, he was strictly moral. But perhaps the most prominent feature of his character at that time was obedience to his parents, to whom it cannot be recollected, he ever made use of an improper expression.

When he was about the age of 19, it pleased God to convince him deeply of his lost state as a sinner. The word of God was made a discernor of the thoughts and intents of his heart, and he was constrained to deplore his case, as a depraved, guilty, and helpless creature He now became earnest in his application to the throne of grace, for the redemption which is in Christ Jesus; and was brought to confide in him alone for pardon and salvation, by which means he obtained a clear sense of his acceptance in the Beloved.

From this moment, the blood and righteousness, the merit and mediation of Christ, were all his theme, all his boast, and the constant topic of his conversation. Class-meeting was his delight; and from this means of grace, under God, he said he obtained the greatest help and encouragement. Hence, whatever hindrances appeared to stand in the way of his attendance on it, unless such as were really insurmountable, he used to say, "I must not absent myself from my class for this. if I do, I shall grieve the Spirit of God, which I would not do on any account whatever." O how necessary it is, for all those who would walk in the comforts of the Holy Ghost, to imitate his example! His veneration for every thing sacred, was always manifest. He never indulged in vain and trifling conversation, aware that it always leaves behind it a barren mind, and robs the soul of its delightful intercourse with God.

Increasing deadness to the world, ardent desire for the salvation of souls, fervent prayer to God for the conversion of his relatives, cordial gratitude for his own mercies, and universal obedience to all the precepts of the gospel, shone forth as so many evidences of the genuineness of his faith, and the sincerity of his profession. The disease by which our dear brother was conducted to the regions of the dead, was a consumption, which in about a month terminated his mortal course. Unhappily, as is not unusual with this disorder, it soon affected his intellects, and thus deprived us of many edifying expressions, which doubtless would otherwise have dropped from his lips. However, there were intervals, during which he was much composed, and exceedingly happy in God his Saviour. At one of these seasons, on being asked, "Have you any doubts of your acceptance with God?" he replied, "O no, no! when I meditate on the condescension, sufferings, and death of Christ, I cannot, I cannot doubt." About three hours before he expired, he called his aged mother to his bed-side, and said, Mother, do not weep for rue; for I feel the sting of death drawn; it is not a hard thing for the Christian to die: then about three minutes after he called me by name, and I went to him, and asked him how he felt his mind, and he said, "Very happy; tell them all I am happy," meaning the society. He often repeated these words in his greatest agony, "Bless the Lord O my soul; " these were the last words he was heard to articulate.

March 6, 1819

G. HAIR.

March 22, 1819, died, at River Terrace, Islington, HARVEY WALKLATE MORTIMER, Esq. in the 66th year of his age.

He was born April 13, 1753, at New-castle-under-Line, and brought up by a grandfather, whose memory he greatly honoured. He was very kind to his grandson, but, not being spiritual himself, he could not teach him the way to worship God aright. One day the whole family were ill. Mr. M. was about seven years old; he had never been taught to pray, nor had he ever seen any one in the family bow their knees before God, except when they went to the church. He went into a room alone, and kneeling down, said, "Lord, thou seest what a sad thing it is; we are all ill; we



cannot one wait upon another, but thou canst make us well, if thou wilt: I wish thou wouldst make me well; then I can wait on my grand-father and grand-mother." The Lord in mercy heard the prayer of a little child, he rose from his knees quite well, and to the utmost of his power, waited upon his aged relatives. Often has he with gratitude mentioned this circumstance, as from that time he began to pray in difficulties, and against apprehended dangers.

Mr. M. 's mind was strongly influenced with the fear of the Lord, which kept him from many evils, yet he saw nothing of the breadth of the commandment, or how it is that a guilty sinner can be justified before a holy God, till the year 1770; at which time, by the preaching of the word under some of our old preachers, while an apprentice at West Bromwich, he was deeply awakened, and soon after found peace with God, while Mr. John Hilton was preaching from Job, "Acquaint now thyself with him, and be at peace," &c. Soon after this he came to London, and by keeping close to God, and refusing to associate with those that were not religious, he was graciously kept from the multiplied snares with which this great city abounds. Mr. M. was favoured with the confidence and friendship of our late revered and honoured father, who frequently, and for many years together appointed him official places in the society at West-street, His punctuality, and promptitude in dispatching business, for which he had a wonderful facility, made our dear father often say to those who either could not, or would not do as Mr. M. did, "I must send you to Harvey Mortimer, that you may get a leaf out of his book." I believe many in London and elsewhere, will long remember Mr. M. as a Trustee and Treasurer at the City Road Chapel.

About eight years ago, my dear Mr. M. had a severe and long illness; since that time he never fully recovered his health: but for the two or three last years, was gradually declining, and often talked familiarly of death. Sometimes he enjoyed sweet peace, at others was severely tried; but he was a man of prayer, his bible was his support, and his God his refuge. Often has he come out of his closet with a countenance irradiated with the consolation his mind had been favoured with, and his family can testify, the effects were felt on all around him. As to the relative duties, it is impossible to do him justice. Mr. M. excelled most, if not all I have known, as a husband, a father, a master, &c. &c. About a month before his death, Mr. Pearion, Dr. Hamilton, and Mr. Jones, expressed their fears as to the result of present symptoms. He received their report with perfect calmness, and often said to me, "You may do so, or so, after I am gone." But as he had been in habits of speaking thus long before, I did not apprehend the awful hour of my present bereavement was so near. On Sun-day the 21st after the family were gone to chapel, I said, What shall I read to you? He fixed on one of Mr. Eyton's sermons on "What shall I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." He enjoyed it much, and wept tears of affectionate love and gratitude. On Monday morning he prayed with his family; one expression has struck me much, since his removal; he thanked God in these words, "Goodness and mercy have followed us all our lives long, they still follow us, let them follow us to all eternity." He seemed rather better than usual, was cheerful, placid, and particularly affectionate; ate his

Victuals as usual, and walked twice round the garden. About seven in the evening, while sitting in his chair, he put out his hand, and said, "Help me, help me." I immediately went to afford him all the assistance in my power, but it was too late, he only said, "Let me go to bed." We laid him on the sofa, he spoke no more, but at half past nine, without, a struggle or a groan, his spirit took its flight to the regions of light, and left us like persons in a dream: for though I had long anticipated the painful hour, it came so suddenly at last, that all I could do was, to say, Lord help me. Thou hast mixed this bitter cup; sanctify it to my future good, and help me to get fully ready to follow those, that are now before the throne. Amen! Amen!  
ELIZ. MORTIMER.

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## 08 -- MISSIONARY INTELLIGENCE

General View of the Wesleyan Missions throughout the World.

### I. EUROPE.

#### i. IRELAND. Commenced 1799.

Nine Missionaries are employed in the most neglected parts of this country, principally among the poor Catholic peasantry, whose ignorance and vicious habits give them a peculiar claim upon the Christian compassion of their fellow-subjects. This is the only home Mission supported from the funds of the Wesleyan Missionary Society; an exception which, however, they doubt not, will meet with the warm approbation of the subscribers, both on account of the Missionaries employed being able to use the ancient Irish language for the instruction of their hearers, and the religious destitution of the people to whom they administer the gospel.

FRANCE. Beauville, Perier, and Conde, Peter Le Seur, Chas. Cooke. 3 Cherburg, Amice Olivier. 4 Mer, near Orleans, Armand de Kerpezdren.

In these places there are small societies, but the work has had to contend with difficulties and considerable opposition. The prospects, upon the whole, are not, however, discouraging: and several Protestant Ministers, lamenting the moral state of their country, kindly co-operate with the Missionaries in their pious labours.

5 BRUSSELS, 1815. This station is at present vacant by the removal of Mr. Kerpezdron to Mer.

6 GIBRALTAR, 1808. Owen Rees, Number in society 120, with a considerable congregation.

This Mission has been very useful to the garrison, and many of the inhabitants, and has been much encouraged by successive governors. Numerous copies of the Scriptures and Religious Tracts are continually distributing among the people of various nations who resort to this fortress.

## II. ASIA.

CEYLON, 1814. 7 Columbo, W. M. Harvard, B. Clough. 8 Caltura, W. B. Fox. 9 Galle, J. McKenny. 10 Matura and Belligam, J. Callaway, W. A. Lalman. 11 Negombo, R. Newstead, 12 Jaffna, T. H. Squance. 13 Point Pedro, R. Carver. 14 Trincormalee and Batticaloe, G. Erskine, T. Osborne.

Several converted Budhu Priests are also employed as schoolmasters and catechists. Messrs. Hume, Stead, Roberts, Bott, and Allen, have recently sailed to reinforce the Mission in that island; and are to be immediately followed by two others, not yet finally appointed.

Two Budhu Priests, who some time ago left their country, under the pressure of strong doubts as to their religion, and for the purpose of obtaining instruction in Christianity, have been placed by the Committee under the care of Dr. Adam Clarke. Their conversion to the belief of the Christian religion appears indubitable: and it is hoped, that upon their return they may be usefully employed among their countrymen; their former rank in the priesthood, and their talents, being such as to give them considerable influence.

By preaching, catechising, conducting native schools, and printing the Scriptures and useful books, the Brethren there are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mohammedanism, now almost triumphant over the feeble remains of, Christianity: to re-assert the honour and victories of the cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is to deny a God, and the almost universal practice to worship devils.

The Mission possesses in Columbo a compact establishment, in an excellent situation; consisting of a dwelling-house, printing-office, chapel, type-foundry, &c. in one enclosure, detached from other premises. A similar establishment has been formed at Jaffna, where it is proposed to open a printing-office for the benefit of the Tamul division of the island. The Bishop of Calcutta recently visited every part of the Society's premises at Columbo, and expressed himself much satisfied with them. Sir Alexander Johnston, the late Chief Justice of Ceylon, bears the most honourable testimony to the zeal, prudence, and success of the Missionaries.

In May, 1817, Mr. Fox writes, "Through many difficulties, with prudence and disinterestedness, the Missionaries have conducted their infant Mission forward to

strength and vigour. Schools are every where an object of prime consideration. The press is a powerful auxiliary From two presses belonging to the Columbo Bible Society, one to the Government, and two to the Mission, besides the Scriptures, useful books are issued in English, Portuguese, Tamul, and Cingalese. In four months, from 20 to 30, 000 tracts were printed in the last two languages. Most of the Missionaries preach in the country Portuguese, and several in the Cingalese and Tamul,

The schools for the children of the natives are in a highly promising state, both as to numbers and management. They are established both in the towns and neighbouring villages, and conducted by approved schoolmasters, under the superintendence and direction of the Missionaries; who use the schools, on their regular visits, for the purpose of preaching the gospel to the adults, who willingly attend. In the schools on the Matura station there are 779 scholars; on the Galle station 1033; on the Caltura station 684; on the Colombo station 835; on the Negombo station 412; on the Jaffna station 280; on the Trincomalee station 40; making a total of near 4000 children. From the efforts of the Brethren in this department of usefulness the best results may be anticipated; and the liberal exertions of the public will, we hope, be continued, for the support and extension of these important establishments for affording Christian instruction to the children of the pagan and semi-Christian Cingalese.

15 Madras. J. Lynch. Another is appointed.

Mr. Lynch has lately made a purchase of premises near Madras for a Mission-house, and place of worship, in the midst of a large heathen population. This circumstance, having enlarged the prospect of usefulness in that station, has led to the appointment of a second Missionary,

16 Bombay, 1816. J. Horner, J. Fletcher.

Mr. Horner hitherto has been chiefly employed in acquiring the native languages, which he is now able to make use of in his conversations with the natives. He has two schools for the instruction of the native youth: and, upon the arrival of Mr. Fletcher, it is hoped they will be considerably extended.

17 New South Wales, 1816, Samuel Leigh, Walter Lawry.

The Brethren itinerate among the scattered settlers; many of whom, before their arrival, had not heard a sermon for many years, whilst their children were growing up in ignorance and irreligion. Seventy persons have been united in religious society. Previous to the arrival of Mr. Lawry, Mr. Leigh had 14 preaching stations in the colony, and three chapels. Four Sunday-Schools had also been under-taken, with great prospect of success and usefulness. A third Missionary has been appointed.

### **III. AFRICA,**

**SIERRA LEONE.** 18 Free Town, John Baker, John Gilleson, Messrs. Baker and Gilleson lately sailed for this station; and on their arrival, Mr. Brown, who has laboured there with great faithfulness and success, will probably proceed to the West Indies. Beside the congregation in Free Town, Mr. Brown regularly visits the towns in the neighbourhood: and the prospect of bringing many of the re-captured Negroes under the influence of Christianity is very encouraging. The number in society is 150.

### **SOUTH AFRICA.**

**19 Cape Town.** This station is at present vacant. There is a small society there, and in the neighbourhood.

**20 Khamies Berg, Little Namacqualand, B. Shaw, E. Edwards, J. Archbell; Jacob Links (a converted Hottentot) Assistant Missionary.** Number in society 29.

Mr. and Mrs. Archbell have but recently sailed for this station. After the arrival of Mr. Edwards, Mr. Shaw was enabled to enlarge his plans for the civilization and conversion of the Hottentots; A house, chapel, smith's shop, and other buildings have been erected on the station, almost entirely by the labours of their own hands, The natives are improving in the knowledge, of agriculture and the useful arts; and the Committee have, from time to time, sent out such implements and articles as might be serviceable to the Mission in these respects. Above all, their labours appear to have brought many of the natives to a just knowledge of God and the first principles of Christianity; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour. Mr. Shaw has had hopeful communication's with the Bushmen, and some tribes of Bastard Hottentots. Having been lately at Cape Town, he waited upon his Excellency the Governor, who continued to express his approbation of Missionary efforts among the heathen, and gave liberty to Mr. Shaw to form a new settlement among the Bastard Hottentots, about two days journey from Kamies Berg, the present station. "On my arrival," says Mr, Shaw, "I shall begin to teach them the things pertaining to the kingdom of God, and to take means for the erection of a house and chapel." The additional Missionary appointed will, upon his arrival, enable Mr. Shaw to pay a proper attention to this new station, from which the light of truth, and the blessing of civilization, may be communicated to another of the scattered tribes of that country.

**21 Madagascar.** Two Missionaries are to be appointed to this station.

### **IV. AMERICA.**

#### **WEST INDIES.**

The West Indian Mission has, for its principal object, the instruction and conversion of the Negro slaves and coloured people of the islands, who are chiefly in a state of paganism. Its success, since its establishment in 1786, has been so great, that more than 20, 000 persons, chiefly Negro slaves, are now members of the Methodist societies, exclusive of the children under instruction, and the regular hearers.

22 Antigua, 1786. W. White, J. Smedley, J. Maddock, T. Pennock.

In this oldest and most successful of the West India stations, the Mission has lately had an increase of 400 members, and enjoys the full confidence and protection of the local authorities. Numbers -- Whites 25; Blacks 3501.

23 St. Christopher's, 1787. W. Gilgrass, J. Chapman, J. Hirst. Numbers -- Whites 30; Blacks 2179.

Great attention has been paid to education, and with the usual success. Many of the adult slaves have learned to read, and there is a general desire for education. The societies, which, some time ago, had in some degree diminished, are increasing.

24 St. Eustatius, P. French. Numbers -- Whites 8; Blacks 274.

A strong desire for acquaintance with the Scriptures, and a disposition to hear the Word, at present prevail throughout the island.

25 Nevis, 1789. J. Dace, J. Marshall. Numbers -- Whites 18; Blacks 977.

This island has now its full supply of Missionaries. The declension in the society, arising from the want of Missionaries, has been arrested, and the work is extending to every part of the island; some districts of which were not till lately visited.

26 St. Bartholomew's, 1797. -- Daniel Hillier. Numbers. -- . Whites 12; Blacks 338.

A Missionary Society has been lately formed in this island, which promises to send a considerable sum annually to the Mission. They have experienced there the value of the gospel, and have liberally contributed to send it to others. Several of the leading persons in the island are among the subscribers.

27 Tortola and the Virgin Islands, James Whitworth, George Jackson. And other to be sent. Numbers -- Whites 64; Blacks 1679.

Education is much attended to. Upwards of 120 children are taught on Sundays. A considerable number of Negroes, liberated from slave-ships, who were landed at Tortola, have received religious instruction. The societies are in a good state, and the Sunday School on the increase.

28 Dominica. Numbers -- Whites 4; Blacks 633.

**In two successive years, the Missionaries appointed to Dominica have been called away by death, and the people left as sheep without a shepherd. Mr. D. Jones, appointed to that station, also died lately at Antigua, and it is at present vacant.**

**His Excellency Governor Maxwell, who distinguished himself, while Governor of Sierra Leone, by his benevolence, grants here also his countenance and support to the attempts to benefit the population under his authority.**

**29 Anguilla, J. Hodge. Numbers -- Whites 9; Blacks 160.**

**A prosperous society has been raised up at this place, by the exertions of Mr. Hodge; who has extended his labours to the neighbouring French island of St. Martin.**

**30 St. Vincent, J. Mortier, S. Swinyard, S. Brown, W. Ames, Numbers -- Whites 10; Blacks 2585,**

**31 Tobago, J. Rayner. Numbers -- Whites 10; Blacks 140.  
This is a new and hopeful Mission.**

**32 Barbados, M. Raynar. Numbers -- Whites 10; Blacks 44,**

**This Mission has been revived after a considerable suspension. A new chapel has been begun, towards the erection of which a very handsome subscription has been made. In the list of subscribers are the names of some of the principal persons in the island.**

**33 Grenada, W. Shrewsbury, W. Goy.**

**At the request of a principal person, and proprietor of slaves in this island, an additional Missionary was lately appointed. Beside St. George's, the Missionaries visit not less than sixteen estates; and by catechising, reading the Scriptures, and preaching, have already produced a favourable change in the views and habits of many of the before neglected Negroes. A new and larger chapel in the town of St. George is now erecting,**

**34 Trinidad, S. P. Woolley. Numbers -- Whites 7; Blacks 241,**

**Opposition to Missionary efforts in this island has, considerably counteracted their success; and we regret to state that several injurious restrictions still continue.**

**35 Demerara, G. Bellamy, M. M. Thackrah. Numbers -- Blacks 1170.**

**A Missionary Society has been formed, in aid of the General Fund, which soon promised upwards of 100L. per annum. Several of the slaves subscribe. When one of the Missionaries asked them whether they could afford to give any thing, they replied, "Sir, we ought, of all persons to help our poor fellow-creatures. Once we**

had not the gospel; but the people of England have sent it to us, and we ought to help in sending it all over the world." A female slave said, "God has given it to me, and his gospel besides; and, as it is my own, I have a right to give it to help to carry de gospel to my fellow-creatures; for I sure de gospel have done much for my soul, and I wish all de world to feel de same."

Mahaica, a new station, was lately visited, and a society of 40 members has been formed. A chapel has also been erected in this place; where, before the visits of the Missionaries, the inhabitants were involved in vice and ignorance.

**JAMAICA, 1791. --**

**36 Kingston, G. Johnstone, O. Adams.**

**37 Spanish Town, W. Binning.**

**38 Morant Bay, W. Radcliffe, J. Hartley.**

**39 Grateful Hill, J. Underhill.**

**40 Falmouth and Montego Bay, J. Shipman, John Hudson.**

**41 Port Antonio, J. Home.**

The work rapidly advances, both where societies have been long formed, and in new places, to which the Missionaries have been invited to extend their labours. The increase of members of society in Jamaica for the last two years, is 1028. An additional new chapel is erecting in the town of Kingston; and the Mission, generally, is establishing itself in the good opinion of many, who formerly, under mistaken views, were unfriendly to it.

**BAHAMAS, 1800. --**

**42 New Providence, R. Moore.**

**43 Eleuthera, J. Turtle.**

**44 Harbour Island, W. Wilson.**

**45 Abaco, J. Davis. Numbers -- Whites 539; Blacks 517.**

A Missionary Society has been formed in aid of the general fund, The restrictions imposed by the legislature upon religious assemblies have greatly counteracted the usefulness of the Missionaries, and injured, for the time, the societies. We hope, however, that as one of those acts has been disallowed by the government at home, the remaining restrictions will be speedily abolished.



**HAITI, 1817. --**

**46 Port au Prince, J. Brown, sen. J. Catts.**

**47 Cape Henry,  
W. W. Harvey, E. Jones.**

**48 Bermuda, 1799. -- W. Sutcliffe. Numbers -- Whites 26; Blacks 62.**

**BRITISH AMERICAN COLONIES.**

**CANADAS. --**

**49 Quebec, J. Hick.**

**50 Montreal, R. L. Lusher.**

**51 Kingston, vacant.**

**52 Fort Wellington, T. Catterick; J. de Putron, French Missionary.**

**53 Melburne, R. Williams.**

**54 St. Armands, R. Pope.**

**55 Bay of Quinto, J. Booth.**

**56 York, H. Pope.**

**NOVA SCOTIA AND NEW BRUNSWICK, 1786. --**

**57 Halifax, J. Dunbar; W. Black, Supernumerary.**

**58 Liverpool, W. Crosscombe.**

**59 Shelburne, J. Knowlan; J. Mann, Supernumerary.**

**60 Yarmouth, T. Payne.**

**61 St. Stephen's, D. McColl.**

**62 St. John's, S. Bamford.**

**63 Fredericton, W. Birt.**

**64 Annapolis, S. Bushby.**

65 Cumberland, J. Priestly.

66 Ramshay, G. Miller.

67 Horton and Windsor, W. Bennet, R. Alder.

68 Newport, A. C. Avard.

69 Lunenburg and Petit Riviere, G. Orth, German Missionary.

70 St. David's, vacant.

71 Charlotte Town, Prince Edward's Island, J. Fishpool.

72 Tryon and Bedique, John Strong.

73 Murray Harbour, vacant.

In the British Colonies of North America, the additional Missionaries who have been appointed, have enabled the District Meetings to enlarge the number of stations, and to supply the want of religious ordinances to many living in situations where they were entirely destitute of them. They have been very gladly received by the inhabitants, and have entered on their work with the best appearances of success. From the late appointment of a Missionary to preach in the French language in Canada, (the language of a large portion of the inhabitants, ) the Committee anticipate much good. The ignorance of the Catholic population in that province is truly deplorable. They are not only without the Scriptures, but ignorant of their contents, - -- in some instances, even of their most important facts, Mr. De Putron not only preaches in French, but diligently circulates the Scriptures; and has, in many places where he has itinerated, been heard with great attention, and with some success.

NEWFOUNDLAND, 1786. --

74 St. John's, J. Bell; G. Cubit, Supernumerary.

75 Carbonear, J. Pickavant.

76 Blackhead and Western Bay, J. Walsh.

77 Island Cove, Perlican and Hants Harbour, T. Hickson.

78 Port de Grave, N. Barr.

79 Harbour Grace, J. Hickson.

**80 Bonavista and Catalina, R. Knight.**

**81 Trinity, W. Ellis;**

**82 Grand Bank and Fortune Bay, J. Haigh.**

**83 Burin, J. Lewis.**

The increase of the Missionaries in Newfoundland has also been followed by the opening of new places; and religious instruction, and the ordinances of Divine worship, have been supplied to many of the coves and harbours in that extensive settlement, which were before but occasionally visited, or wholly destitute of the ministry. The distresses of that island have been very severe. The failure of their fishery, the depression of commerce, and seasons unusually severe, have produced great sufferings among the inhabitants in general; but, in the midst of trouble, they have sought and found relief in the consolations of religion. The spirituality of the societies appears to have advanced, and their numbers have increased.

The total number of Missionary stations, occupied by the Wesleyan Missionary Society, is 81; and the number of Missionaries, exclusive of the four Catechists, employed in Ceylon, 122. Of these, the greater part are employed in the most difficult part of Missionary labour, administering to the Pagans in our West Indian Colonies, in Africa, and India. This extended Missionary Institution is again commended to the consideration and support of the Christian public. Already have effects the most interesting to humanity and piety been realized among the slaves of our Western colonies. Their minds have been enlightened, their morals improved, and their sufferings consequently mitigated; marriage has been introduced, and the hut of the slave raised into a home, where the relations of, life are acknowledged, and sobriety, order, neatness, and comfort, exhibited. More than 20,000 Negroes and people of colour have been united in the islands, collectively, into religious societies, where they enjoy the constant care, instruction, and superintendence of the Missionaries, and other persons of experience and piety; and from the increasing encouragement of the proprietors and others in the West Indies, there is now reason to expect, that if the work be liberally supported at home, the light and the blessings of Christianity will annually diffuse themselves to a greater extent through the negro population of the West Indies; and that the many thousands who yet remain sealed up in African ignorance, superstition, and vice, will be recovered, and united with their Christian brethren in the enjoyments of the knowledge and felicity of the true religion. Prosperous and extensive as the West India Mission is, it must, however, be considered as still in its infancy, when, probably, considerably more than half a million of slaves remain in their Pagan darkness; and it still therefore depends upon continued zeal and liberality to render it commensurate with so great a want. Equally interesting are the Missions to West and South Africa; though with them, as well as other Christian Missions on that continent, it is yet the

day of "small and feeble things." From the Christian colony of Sierra Leone in the West, and the various Missionary establishments in the South, the improvements, of civilization must ultimately be diffused through the various tribes of the now degraded descendants of Ham; but it belongs to Missionary exertions alone to diffuse along with them the knowledge of Christianity, which only can sanctify improvements in the civil condition of Africa, and render them truly beneficial.

With the benighted millions of India, the religious public of our country have sympathized so deeply, that Christian 'Missions, which are the only means of bringing to an end the "abominable idolatries" of that quarter of the globe, must experience a constant and enlarging support. So many miseries of outward life, as well as spiritual darkness and deprivation, present themselves there; and vices so gross and disgusting are so uniformly seen in the train of the idolatries of our Eastern empire, that whilst those who profess the name of Christ at home retain any concern for the honour of God, and compassion for man, they must feel that a most powerful appeal is made to those principles, in behalf of Missionary exertions, by the disclosures which are constantly making of the real character and effects of Indian superstitions. The Wesleyan Missions in the East form a part of the general Missionary system now in operation for accomplishing the great purpose of Christianizing India. Their continental stations are, at present, but two, Madras and Bombay; but they have regarded their Missionary establishment in Ceylon as deriving additional importance from its connexion with the spread of religion in India. The language of the north part of Ceylon is the language of many millions in the maritime provinces of the opposite continent; and as the intercourse is constant, the progress of Christianity in this part of Ceylon will train up the agents for dispensing, in the same tongue, the knowledge of Christ; besides the advantage which the neighbouring coast may derive from the Wesleyan establishment now in progress at Jaffna, for the printing of the Scriptures and other books in the Tamal language.

But Ceylon is, in itself, independent of any such ultimate effect, of very great importance as a Missionary station. The Paganism of that island, whether Hindu, or Budhu, or mixed, is of the same character as that of India -- equally gloomy, oppressive, sanguinary, and demoralizing; with the painful addition of a fact calculated to rouse the pity and zeal of every Christian, that the numerous natives professing Christianity are, -- in point of fact, with scarcely any exceptions but those recently recovered by Missionary labours, -- not only the worshippers of Budhu and Vishnu, but addicted to the awful system of Devil worship, which there universally prevails. The Missionaries now employed there have organized a most extensive school establishment, with which the natives most readily concur; and have now under constant tuition, in useful knowledge and Christian principles, near four thousand native children.

For the support of these extended exertions this appeal is now made to the public. To provide means for the supply of the Christian ministry to the destitute nations of the world, is one of the special duties which Providence, by affording so many

opportunities for it, has devolved upon Christians of the present day. This is their vocation. The conversion of the world is the end to which they are steadily to look; and every exertion by which that great result can be forwarded is now to be regarded as entering into our imperative duties, and as a main branch of the work by which we are "to glorify God." And who is there who can contemplate these cheering prospects, and behold these "signs of the Son of Man" accomplishing his purposes of mercy in the recovery of a dark, alienated, and wretched world, without exultation and thankfulness? And who is there who will not give his personal aid to swell the tide of that glorious and successful agency which is now, in so many directions, transmitting blessings to the nations of the earth, which, in their influence, shall be felt through every future period of time, and reach into eternity itself?

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## **09 -- MISSIONARY ANNIVERSARY**

**Extract from the First Report of the Wesleyan Missionary Branch Society for Derby, and the Derby Circuit.**

**"Though no regular Missionary Society was formed for this town and circuit until the last year; yet we have now practical proof that our friends have caught that Missionary spirit, which was kindled in Yorkshire about five years ago, when the first Missionary Society was formed in the town of Leeds.**

**"In the year 1816, there was raised in the Derby Circuit, for the support of the Methodist Missions established in the West Indies and other parts of the world, the sum of 32L 12s; in the year 1817, the sum of 40L. 8s. 6d; and in the last year the sum of 171L. 14s. 1/2d. an improvement on the year preceding of 131L 5s, 7 1/2d; which increase may be attributed, under the blessing of heaven, to the effects produced by our First Public Missionary Meeting."**

**Extracted from the Derby Mercury, April 14, 1819.**

**"The First Anniversary of the Methodist Missionary Branch Society for the Derby Circuit was held in the Methodist Chapel, in King. Street, on Saturday the 10th instant.**

**"Messrs. Bunting and Watson, two of the Secretaries to the Parent Institution in London, attended, and gave to the meeting most extensive and interesting information respecting the state of the Missions, established by the Wesleyan Methodists in various parts of the world. It appears that the number of Missionary Stations now occupied by the Society is above 80; and the number of. Missionaries 122. Three excellent and appropriate sermons were delivered on the Sunday by the two Secretaries, and Mr. James Wood of Manchester.**

"The Public Meeting was numerously attended; and the congregations on the Sunday were large, highly respectable, and attentive. Persons belonging to all denominations of Protestants in the town and neighbourhood attended; and seemed to partake of the pleasure arising from the general prosperity of the good cause. The Public Collections on the occasion amounted to 111L. 6s."  
W. LEACH.

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## 10 -- POETRY

To the Editor of the Methodist Magazine,

REV. SIR,

Please to preserve the following BEAUTIFUL verses on "Day Break," by inserting them in the Methodist Magazine. Yours, respectfully,  
Leighton-Buzzard,  
JOHN SYDSERFF.  
Feb. 15, 1819.

### DAY BREAK.

DAWN of day! thy twilight dress  
A mantle seems of holiness,  
Dropped by Him who fashioned earth,  
Ere the morning stars had birth;  
Ere the womb of shapeless night  
Heaved creation into light.

Dawn of day! how pure to me,  
Is all thy fresh-born fragrancy;  
Of odours, that from night-fall rise,  
A yet untainted sacrifice:  
From God's footstool to his throne --  
Oh, that I could waft mine own!

Dawn of day! how rapt thy hush  
Of stillness, ere from brake or bush  
Beast do rustle, bird take wing,  
Or noise of any earthly thing.  
Break in upon that holy calm,  
Which seems to breathe a heavenly charm,

Sweet, ah! sweetest dawn of day!  
Like all that's sweet, how brief thy stay:  
For now the sun, in beamy spread,

Tips eastern clouds in garish red;  
And gathering sounds the ear steal on,  
Dawn of day! thy charm is gone.

SIR,

The following lines were suggested by witnessing the interesting ceremony, which took place in the City-Road Chapel, on Monday evening, Dec. 28, 1818, and I send them to you for insertion in the Methodist Magazine, if they should meet with your approbation. I remain, Sir, with much respect, Your obedient, humble Servant,  
E. C.

i When seven Missionaries were solemnly set apart for the important office of preaching the Gospel to the Heathen, in Africa and the East.

Go, generous youths, to "earth's remotest bound,"  
Wherever sin and misery are found;  
On Ceylon's shores, or India's sultry plains,  
Tell the blest tidings that a Saviour reigns!  
His willing heralds into Pagan lands,  
Swift to obey your risen Lord's commands.

Go, sound his hallowed name from pole to pole,  
Till the glad echo round creation roll!  
And when ye quit each social tender tie,  
Each fondly cherished scene of infancy;  
All unsupported nature holds most dear,  
Without one murmuring, one repentant tear;  
And far from every dear delight of home,  
In stranger climes, and unknown countries roam;  
Oh think, for you what thousand vows arise,  
With you what British bosoms sympathize;  
Each well remembered name they oft will bear,  
Before his throne, who hears and answers prayer;  
And while his earth you tread, where'er you rove,  
His smile shall bless the labours of your love;  
His arm protect you, and his eye shall guide,  
Almighty love in every want provide.  
A thousand deaths and dangers you shall dare.  
And fear no evil while your God is there!  
And when the last, the closing hour draws nigh,  
And the soul hovers o'er eternity,  
Your Saviour shall watch o'er your dying bed,  
His arms of love support your sinking head;  
With tender care, chase every fear away,  
Unveil the dawning of eternal day;  
Till nature's latest agony be o'er,

Then bear your spirits to the heavenly shore;  
Before his Father all your labours own,  
And bid you ever wear the Missionary crown.  
London, Jan. 5, 1819. E. C.

Lines written on the Departure of W. A., Missionary to Africa.

FATHER of all, hast thou not said,  
"The nations to my Son shall bow;"  
Now place the crown upon his head,  
Let Ethiop own his sceptre now;  
Let Afric's sons thy sign behold,  
And rush at once into thy fold.

Remember, Lord, the sons of Ham:  
Were they not purchased by thy blood?  
Reveal to them thy glorious name.  
The mercies of their dying God:  
Their dire captivity overthrow,  
And let them all thy goodness know.

We thank thee for thy faithful word.  
For what thou hast already done:  
But still we pray our conquering Lord,  
To more extensive sway ride on;  
We long to see the midnight fly,  
And every tear wiped from their eye!

Guard thou our sons, who leave their home,  
And all their earthly joys behind;  
O screen them, Lord! The torrid zone! --  
Bid even its furious rays be kind: Say,  
"Breezes soft, their rage control;"  
Thou guidest the winds from pole to pole!

Thou rulest all the orbs of light,  
The rolling deep obeys thy power,  
The trembling earthquake shows thy might,  
And at thy word volcanoes roar;  
Volcanoes, earthquakes, seas, and skies,  
Are calm as death, if thou arise."

Nature is but the work of God,  
He gave, and he can change her laws;  
The sea, once cleft before his rod,  
Shall still assist to spread his cause!



And every clime propitious be,  
To him who trusts, O Lord, in thee.

Go then, dear brother, at the call  
Of Him who bade thy spirit live;  
Thy freedom, friends, thy wealth, thy all,  
Thou shalt, and more, in heaven receive;  
Thy crown awaits thee in the skies,  
Conquer and seize the glorious prize.

Thy task, how great! what skill divine  
Is needful to perform it right;  
To found a church, and make it shine  
With all the beams of heavenly light!  
Than Indian gems more precious far,  
And brighter than the morning star.

So founded that the gates of night  
Against it never may prevail;  
To those unborn a source of light,  
Till earth, and seas, and skies shall fail,  
And Jesus in the clouds shall come,  
To take us all triumphant home.

We cannot mourn from thee to part,  
And yet to part from thee we mourn;  
Our kindred spirits feel the smart,  
Our kindred souls asunder torn:  
Yet still -- to save the lost from woe,  
We gladly let thee, BROTHER, go!

With thine, our spirits shall abide;  
Our prayers attend thy journey through,  
Shall bear thee up above the tide,  
And help in all thou hast to do:  
Shall keep, when rocks of pride are near,  
And fence the whirlpools of despair.

May heaven propitious on thee shine,  
And give thy labours great success:  
Open, ye floods of grace divine,  
On Afric's dreary wilderness;  
Let Zion's fruits and flowers abound,  
And spread their sweetness all around.  
A. W.

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**THE END**