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**01 -- MEMOIRS
A BRIEF MEMOIR OF MR. EDWARD WILSON,**

Late of Grainthorpe, near Louth, Lincolnshire.

To the Editor of the Methodist Magazine.

DEAR SIR,

To record the memory of worthy and useful Christians, though in humble life, is, I apprehend, an important object of the Methodist Magazine, and highly calculated to edify the great majority of your readers, as well as to convince the world that the benign influence of religion produces the same salutary effects in all its possessors, whether high or low, learned or illiterate. With these views I am Inclined to think, that my late deservedly revered and much lamented father, Edward Wilson, (who as a man possessed the true spirit of piety, and as a Christian adorned his profession as a member and a local preacher in the Methodist society, by an uniform deportment upwards of 42 years) is deserving a place amongst the worthies of our Zion, whose holy lives and happy deaths have generally been read with delight and profit. Should you be of the opinion that this plain and unadorned account is of the same class, your early insertion of it, will oblige,

Dear Sir,

Yours, most respectfully and affectionately, Rotherham. MAX. WILSON.

EDWARD WILSON, the subject of the following memoir, was born in the parish of South-Summercoates, near Louth, Lincolnshire, August 1st, 1742. His parents were professed members of the Church of England, and brought him up in a regular attendance on its ordinances. The providence of God deprived him of his mother when he was about six years of age. This loss he greatly lamented, as he was thereby bereaved of maternal care to watch over his infant mind. His father was by trade a butcher; and, by industry and frugality in that calling, was enabled to bring up a large family, and to give his children an acquaintance at least with the first rudiments of learning; which was of great advantage to my father, in enabling him to read the Holy Scriptures for his own information: a habit which he acquired from his earliest days, and in which he continued with increasing delight and profit, to the end of his life.

It appears from some of his memorandums that his father, although an industrious and moral man, like too many parents, neglected to instruct his children in the first principles of Christianity; as I well remember having often heard him say, (when catechizing his own children) he could not recollect ever having heard his father tell him that he had a soul either to be saved or lost; or that there are any rewards and punishments after death. This was surely an awful neglect! Hence, although he continued in the habit of reading the Holy Scriptures for instruction, the bible was a sealed book to him, until the Lord was pleased to take away the veil from the eyes of his understanding. His natural disposition being lively and gay, and mixing with the world, as he grew up to manhood, he soon became inordinately fond of what are usually called innocent amusements, especially such as dancing, card playing, &c. Nevertheless, in the midst of all his uncommon eagerness for, what he then thought to be harmless amusements and pleasures of the age, he was mercifully preserved from the more open and flagrant vices, and always had a great aversion to profane swearing, drunkenness, and debauchery.

When he was about sixteen years of age, it pleased the Lord to incline his eldest brother William, who was a schoolmaster at Fotherby, to hear the Methodist preachers, by whose ministry he was truly converted to God, and evidenced the sincerity of his change by his upright conduct. He presently became a shining character, and zealous in the good cause he had espoused. He was, like all the primitive Methodists in those days, "a man greatly wondered at!" Nor can we be surprised that a life of genuine piety should excite such astonishment in those days, when we call to mind the universal darkness which pervaded the minds of our countrymen, prior to the time it pleased the great Head of the church to raise up a Wesley and a Whitefield, together with their coadjutors, to spread vital religion through the land!

It appears the love he had to precious souls, led him to converse closely and affectionately with his brothers and sisters on the necessity and importance of a change of heart and life, as preparative to the kingdom of heaven. Not content with speaking to them, he also wrote, in verse, a most affectionate and faithful warning, in which he beseeched and exhorted them instantly to turn to the Lord. These verses my father carefully kept till the day of his death. But this affectionate treatment, instead of winning them over to the love of the truth, excited the enmity and opposition of his friends, with the exception of my father and his two sisters. The two latter, it appears, were, by the efforts of their brother, brought to the knowledge of the truth, and died in peace in the morning of life. Thus they realized the advantages of early piety, in preparing them for an early dissolution. My father's brother was also carried away by the small-pox, in the prime of his days, exchanging a vexing, suffering, and polluting world, for a state of rest and glory in paradise. In reference to his happy and triumphant death, my father says, "It made a deep impression on my mind. I attended his funeral, and could rejoice in the hope of meeting him in a better world, as I firmly believed he was gone to, heaven." But alas! this proved only as "a morning cloud, and as the early dew." Being possessed

of a great flow of animal spirits, and living "where Satan had his seat," he soon lost these good impressions, and was carried away by the follies of the age, like a dead fish upon the rapid stream. He continued, however, regularly to attend the worship of his Maker in the established church; and, to use his own phrase, "wished to become better." But as the ministers whom he then heard were little better than "blind leaders of the blind," he continued in a state of mental darkness as respects the depravity of human nature, justification by faith in the atoning blood of the Lamb, and the nature and necessity of a thorough and radical change of heart by the grace of God. In this state of moral degradation, guilt, and wretchedness he continued, under the control of sinful passions, sinning and repenting, until he was upwards of thirty years of age. He often reviewed these years with great astonishment at the long-suffering mercy of God, in bearing with him so long, and in striving with his rebellious heart

So powerful at different times, were these convictions, that he stood amazed to think the Lord should be so kind as not to make a public example of him. These reflections led him to weep, and pray, and promise, and even vow that if the Most High would have mercy on him, and bear with him till he entered into the marriage state, and got comfortably settled in the world; -- that then he would serve him indeed. The Lord in infinite mercy spared him, and granted him his request. At the age of 21, he came, as a husbandman, to live with Mrs. Ann Wilson, of Grainthorpe, a widow lady, occupying a large farm.; and in the course of three years married her youngest daughter, Ann, at the age of seventeen. She was gay, thoughtless, and unconcerned about the "one thing needful;" while in her mother-in-law, he found great opposition to every thing spiritual and good. Hence, like many others, who promise great amendment when married, he found the necessary consequence of entering into the marriage state, without any regard to God and religion, was that his difficulties and hindrances were multiplied a thousand fold: and the vow he had made to the Almighty was neglected, and almost forgotten, for six long rebellious years! But he soon found, although his earthly wishes were nearly consummated, he was compelled to exclaim,

"The choicest blessings earth can give, Will starve a hungry mind;"

for he was not really and permanently happy. While enjoying the pleasures of the world, he found an empty void, and still cut off from the great fountain of happiness, he was an enigma to himself. Vanity and disappointment were written upon all his pursuits and carnal enjoyments, and what to do, or whither to turn, he did not know: but at this time the Providence of God began to open his way. His mother-in-law not having a son capable of managing the business of the farm, she was unwilling that my father should leave her. She therefore purchased land, adjoining her own farm-yard, and erected upon it a dwelling-house, in which he took up his earthly abode, till the day of his death. Immediately on his entering on his new habitation, he remembered his vow, and instantly set about the important work according to the light he had. He read the Holy Scriptures with tears; he read, he wept, and read again, and searched the Scriptures daily, that he might know the

way to heaven. He gave up all his vain amusements and diversions, reformed his conduct, had recourse to private devotion, read a form of prayers with his family, and strove to lead a new life, according to God's holy will and commandments. His mind was now enlightened to see the evil of sin, and his conscience was aroused to feel the bitterness of his transgression. But, alas! totally ignorant of the mediatorial scheme, he blindly sought salvation by the works of the law, being "ignorant of the righteousness of God, which is by faith;" And, says he, "if ever I was in earnest, in all my life, for salvation, it was now: and the Lord, who saw the sincerity of my heart, led me, at this juncture of time, to hear the Methodist Preachers." The first Preacher he heard, was the late Mr. John Peacock, at Conisholm, who took his text from Acts xi. 26, "Then were the disciples called Christians first at Antioch." This discourse, though unadorned, and delivered without pomp, and without parade, was mighty by the power of God, which accompanied it; and as the preacher proceeded in his discourse, describing what it is to be a Bible Christian, the word was applied with power to his heart, so that he clearly saw he was not a Christian; but was led to exclaim in the fulness of his soul, "This people shall be my people, and their God shall be my God for ever." From this time, which was in the year 1774, the Lord fixed in his soul a holy resolution never to give over: seeking, till he obtained a clear sense of his forgiving love manifested to his soul. Now he found the pangs of penitential sorrow to be hither indeed; while the wrath of God lay heavy upon him, and the sorrows of a "wounded spirit" pressed him sore. He continued in this low, dejected, sorrowful state, for several months; attending the ministry of the word, and meeting constantly in class, although he had nearly two miles to go. No difficulty, no trial, no persecution whatever, could prevent him from seeking the Lord diligently, in the use of all the means of grace, as he was now fully persuaded it was his privilege to be assured of his adoption into the family of God.

At that time, there was scarcely a person to be met with in Grainthorpe, who knew any thing experimentally of "the knowledge of salvation, by the remission of sins." I am inclined to believe, from well-known facts, then in existence, that perhaps the inhabitants of this, and the adjacent villages, were almost as void of scriptural and experimental Christianity, as those who have not heard of the name of Christ! The Clergy, of the Low-marsh of Lincolnshire, in general, at that time, were ignorant to a proverb, of true religion, and almost destitute of the very exterior of Christianity, being in many instances grossly immoral: and as for the various denominations of Dissenters, they were not known, except as to name. Therefore, it will be readily perceived, what must have been the state of mental darkness and moral depravity, the mass of the people were in, at the time it pleased the Lord to awaken my clear father, and make him the honoured instrument of introducing a Methodist ministry into that village. Since then it may be truly said, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Yes, since that day, 'I am happy to say, the gospel trumpet has been heard to give a certain and a charming sound, by the Churchman, Methodist, and Dissenter, through the whole Low-marsh of Lincolnshire, in the lanes, high ways, cottages,

barns, meeting-houses, chapels, and churches; while very many have found the gospel to be the power of God to the salvation of all. them that believe.

The only religious persons my father could meet with, at the time he first set out to seek the Lord, were two brothers, who were General Baptists in profession, who no sooner perceived a change in his conduct, than they instantly beset him with their notions of adult baptism by immersion; persuading him that the Methodist preachers would deceive him in this important duty; while they laboured with all their might to get him into the water. But, he says, "the Lord gave me to see clearly, and to feel powerfully, that it was the baptism of the Holy Ghost, rather than that of water, which must allay my thirst for happiness, tranquillize my fears, remove my load, and inspire me with peace in believing. "Hence, although he was often greatly perplexed; by their reasonings on this subject, he prayed devoutly and fervently to the Lord, that he would be pleased to instruct him in this matter: and on the morning that his soul was brought into the glorious liberty of the children of God, being more than usually tempted and tried on this subject, he had recourse to prayer, and while pouring out the desires of his heart to the Almighty, in his own simple way, telling Him that he was willing to be baptized and re-baptized every day, if it were necessary, to wash away his sins, and to remove his load:-- while his earnest cry was, "Lord what must I do to be saved?" Instantly the Almighty answered for himself, by applying that blessed portion of his own word, recorded in the gospel of St. Mark i. 15, "The kingdom of God is at hand; repent ye and believe the gospel." Now he saw the mediatorial scheme in a new light; now he saw the blood of the cross as containing a "medicine for his every wound;" and abandoning every other hope, he was enabled to lay hold on the hope set before him, to venture his soul upon the merits of his Redeemer, and in that instant all his guilty fears vanished, heaven descended into his soul, and he knew this to be the happiness he had so long sought. Now he found "the love of God shed abroad in his heart, by the Holy Ghost given unto him;" and he beheld his God as a kind and merciful father, in the light of whose reconciled countenance, as well as in his general proclamation of mercy to mankind, he read with joy the removal of his load, and the pardon of his sins. By an immediate and powerful influence of the Spirit of God upon his mind, he was enabled instantly to cry, "Abba Father." "The Spirit itself, bore witness to his spirit, that he was a child of God. With him it was not the result of argumentation, or reflection; but an in-ward impression on the soul, whereby the Spirit of God directly witnessed to his spirit that he was a child of God, or that Jesus Christ had loved him, and given himself for him, that all his sins were blotted out, and that he was reconciled to God."

My dear father always spoke with the greatest confidence on the witness of the Spirit, and has said repeatedly in my hearing, he would as soon doubt of his existence, as doubt of his acceptance with God, from the time he received this assurance of his adoption. He made a memorandum of his deliverance from guilt and condemnation, specifying the time, place, and circumstances connected with it, from whence this account of his conversion is principally taken. Nor was this with him a momentary influx, but an abiding and a renewing influence, as his sub-

sequent conduct testified: for he never lost this evidence of the Divine favour, to the day of his death: but maintained his confidence in God, walking, more or less, in the light of Jehovah's countenance for upwards, of forty years. This blessed testimony he bore in a love-feast, held a few weeks before his dissolution, in the presence of many witnesses. The love of God, possessed and enjoyed in his soul, surpassed all description. It was to him preferable to every thing this world can conceive of, or enjoy. This soothed all his sorrows; turning his mourning into rejoicing: stripped him of his garments of sackcloth, and girded him with gladness. This raised him up to "sit in heavenly places with Christ Jesus;" comforted him, when on account of manifold afflictions and temptations, he was cast down; fired his soul with ardent zeal for the salvation of others; and enabled him to endure hardness, as a good soldier of Jesus Christ, to the end. of his days. Hence, he instantly began to entreat his friends and neighbours to accompany him to hear the gospel of Christ for themselves. "But, alas!" says he, "how few could I prevail with to attend; and how little success had the word of the Lord upon them! But at length it pleased the Lord to bless my feeble endeavours, and two or three young men accompanied me to hear God's word. The number soon increasing, by the blessing of God attending the labours of the preachers, we prevailed with them to favour us with a sermon in the day time, as they were on their way to Conisholm, where the regular preaching had been established for a short time.

In the year 1779 he lost his first wife, and was left with four small children. This was a severe loss to him; and he felt it the more in consequence of her having become serious soon after his own conversion. He says, "My former wife opposed me at my first setting out: but she was soon convinced of sin, and brought to a saving acquaintance with the truth as it is in Jesus. She lived but a few years after this, and then died, I trust, In peace." Circumstanced as my father was, with four small children, his own business to mind, as well as his mother's-in-law, he found it expedient again to marry; which he did during the following year. The person to whom he was now united, was Mary Harwood, suitable to his years, and one who became a help-meet to him in the full sense of the word. And as this connection was formed on principles of mutual piety and esteem, it proved to them both a source of great felicity! It was soon after this, that he found it expedient to open his door for the reception of the messengers of peace; and the gospel was preached for some time in his own house. A regular society was now formed, of which my dear father was appointed leader. This office he continued to fill with great zeal and faithfulness to the time of his last affliction. For some time they had only a sermon once a fortnight, on a week evening, by the travelling preachers; having no local preachers in the neighbourhood. This being the case, he and the members of his class, were led to hold prayer meetings on the sabbath evenings: and on those occasions, the Lord frequently so filled his soul with Divine love, that he longed for the salvation of all his neighbours. Sometimes he read a chapter; at other times he exhorted from a verse of a hymn; and at last he was prevailed upon to take a text of Scripture, as the foundation of his discourse. In this way the Spirit and the Providence of God, led him on to exercise his talent for the good of his fellow creatures, It is true he found himself greatly perplexed in his mind respecting his

preaching; conscious that he had neither the learning nor the talents that are required for a full discharge of the Christian ministry. But on the one hand, while he was afraid to run before he was sent; on the other, he was equally afraid to bury his talent in the earth. He was, however, soon fully persuaded that the Spirit of the Lord led him to give a word of exhortation to his neighbours, as his endeavours were crowned with such success in the awakening of sinners, and attended with so much comfort and peace to his own soul.

In the course of a few years, a chapel was erected, and a society was raised of eighty or ninety members. They now had regular preaching established afternoon and evening on the Lord's-day, alternately, by the travelling and local preachers. The moral aspect of the whole village was changed, and Grainthorpe, to use his own phrase, in a letter to a friend, "became the glory of the Louth circuit." "My children," said he, "six in number, were early brought to a knowledge of the truth, and could give 'a reason of the hope that was in them with meekness and fear,' five of whom are now living, the eldest of them died in his 24th year, fifteen days after having entered into the marriage state at Hull; in the full triumph of faith, leaving a blessed testimony behind him of his full preparation for another and a better world."

(To be continued.)

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02 -- DIVINITY

AN ESSAY ON MARRIAGE,
(Continued from page 177.)

SECTION V.

Excuses to justify deviation from it examined.

IN the history of the church, recorded in the New Testament, we find no instances similar to those which have been remarked in the preceding chapter. The rule was too clearly understood, and the reasons on which it was founded, were too powerfully felt, to allow of its violation in the primitive Christian. And, indeed, one would suppose that a godly character would stand in need of no positive prohibition in such a case as this. It might be expected that his very feelings would secure him. For surely a kind of violence must be offered to his dispositions and principles before such a step can be taken. Accordingly, something of this nature is often pleaded. They feel religious reluctance, but speak as if it were to be, and must be. Let us examine this, and see whether it be their fate or their folly.

Sometimes they plead peculiar circumstances which seem to countenance it. As this is a very common excuse, and by which many are deluded, it demands some notice. And for ever to check all encouragement derived from this quarter, let the following things be maturely considered. That such prognostics are rarely, if ever

remarked, but when they fall in with our determination, or at least with our propensity: That when a man receives not the love of the truth, God may give him up to strong delusion to believe a lie: That "thus saith the Lord God: every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet: I, the Lord, will answer him that cometh according to the multitude of his idols: that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." -- That after he has expressly said to Balaam go not, and he still finds him longing for the enterprise, he can say by an irony, which the eager mind will mistake for reality, Go. -- That Jonah was deceived if he supposed that, when fleeing from the presence of the Lord, it was very providential for him to find a vessel just ready to sail for Tarshish, -- That circumstances and events are equivocal, having occurred at different times with the most contradictory aspects. -- That the Word of God is our only guide, and that only while walking by his rule shall mercy and peace be upon us. -- That we are to lay stress on nothing, however singular or striking, that opposes the revealed will of God. -- That the death of the prophet slain by a lion was written to teach us this very truth: he had received an express command in which he could not be mistaken, and he yielded to another specious suggestion as coming from God concerning which he could not be sure.

But there is another justification often urged: It is the prospect of being useful. This also is common, and has often ensnared those who ought to walk circumspectly, not as fools but as wise. Here permit me to ask you the following questions:

Are we to do evil that good may come? It is desirable for a generous Christian to have property; he will do good with it, But is he to steal or rob in order to obtain it?

Is marriage to be considered as one of the means of grace? Is it ever spoken of in the Scripture, as intended for the conversion of souls? Is it any where prescribed for this purpose?

Promises and appearances may induce a pleasing hope during the formation of the connection -- but may not these be very fallacious? To admit this, it is not necessary to suppose that the individual is vile enough to deceive wilfully -- yet this has frequently been the case, and a regard to the forms of evangelical religion, has been a mere pretence, gradually thrown off as soon as the inducement for using it ceased -- but it is not necessary to charge a man with hypocrisy. There are many powerful emotions that are very sincere, and yet not durable. The mind may be softened by affection; and view every thing in reference to its favourite purpose. Men know not themselves; they are not aware how they may feel in new and untried situations. The godliness which they seem even to admire in the general indistinct notion, and while at a distance, may become very irksome when brought near and acted upon in every circumstance of life; yea it must be offensive, at least in all its more spiritual parts and exercises, to every natural man. Who that is not alive to his religious improvement, is likely to love an example that continually admonishes and

condemns? Who that is trying to go to sleep loves a noise? Who that wishes to remain in darkness can be fond of light -- especially placed so near?

Is it not more consistent with a becoming diffidence of ourselves to fear that you should be injured by the irreligious, rather than that the irreligious should be benefited by you? We have already shewn the danger of this in fact, and which has led an ingenuous author to remark, that he who would pull another out of a pit, had need stand firm, or he may be pulled in. We have already mentioned Solomon. Whether Solomon hoped to bring over Pharaoh's daughter to worship the true God we know not, but we do know that she brought him over to worship a false one. -- But we have now to do only with the apprehension and impression of this truth. Is it consistent with humility to suppose that you can stand where others, and some of them far superior to yourselves, have fallen? Is it consistent with a proper sense of your own weakness to rush into extreme perils, confident, not only that you shall be secure there, but even do good? The very imagination forebodes ill. It looks like the pride that goes before destruction, and the haughty spirit that precedes a fall. Indeed it is righteous in God to suffer us to fall, when, disobeying his command, we renounce his protection, and venture to proceed without him.

Again. As you conclude that your companion, being ungodly, will not be able to make you irreligious -- what authorizes you to think that your being godly will be able to make him religious? Surely out of your own mouth you are condemned; for the very principle upon which you proceed with regard to yourself should reduce the confidence you indulge with regard to him. If you have no fear that he can impress and influence you, you should have no hope that you can impress and influence him. If you believe that your love to him will not alter you, you ought not to believe that his love to you will alter him.

And do you consider what human nature is? Do you consider what real religion is? If so, surely you would not think so lightly of accomplishing the conversion of a soul as you now seem to do. If the process be so easy, why are so few converted at all? Why do not all those who have dear connexions convert those whom they love, and by whom they are beloved?

But you say, you do not not expect the result independent of God's influence and blessing -- But is not he able to convert them? He is. And we have reason to believe he has in some cases employed his power. For we cannot go the length of Dr. Doddridge, who has remarked, that where Christians have knowingly espoused irreligious characters, he never knew an instance of the conversion of one of them afterwards. -- But I ask, would you take up an affair so important on a ground so slender? -- on a mere possibility? -- For probability there is none. You would not like to marry a condemned criminal, because he may be pardoned or reprieved. God can make a beggar a gentleman, and yet I presume you would not like to take him on this presumption; you would rather reckon certainly upon a little wealth. -- Why then marry an unconverted sinner, because God may, because God can convert him?

Besides: If the acceptance and success of all our endeavours depend wholly upon his favour -- Can it be a rational way to attain our wishes, to slight his authority, and to provoke his anger by disobedience?.

But, to conclude. Even if God should over-rule such a connection for good, you will remember that this is his work, and the glory belongs to him. It does not prove that you have done right; nor can it free the mind from distress in review. For you cannot be so ignorant as not to be able to distinguish between your unrighteousness, and the Divine goodness, that has thus blessed you, notwithstanding all your desert.

SECTION VI.

The disregard of this principle lamented. But piety, though essential to choice, not sufficient alone to justify it. Ministers under peculiar obligation to marry discreetly. Prudence needful, and recommended.

Happy those who have formed a union, founded in true godliness, the bonds, of which are faith and love in Christ Jesus. They are pleasant in life, and in death not divided. But how deplorable is it, that this Christian rule of marriage is so frequently trampled upon. The violation is, in the degree of it at least, peculiar to our own age. Our pious ancestors, especially among the non-conformists, would have been shocked at the practice, as appears from their invaluable writings. And I am persuaded that it is very much owing to the prevalence of these Indiscriminate and unhallowed connections, that we have fallen so far short of those men of God who are gone before us, in our seclusion from the world, in the simplicity of our manners, in the uniformity of our profession, in the discharge of family worship, and the training up of our households in the nurture and admonition of the Lord. How could it have been otherwise? Is there not a connexion between causes and effects? Do we sow one kind of grain, and reap another? Can men gather grapes of thorns, or figs of thistles?

Guard, therefore, my Christian friends, against every pretence that would draw you into this forbidden path! Establish the unlawfulness, and perniciousness of such alliances as a principle in your minds, that when the evil day of temptation comes, it may find you ready to resist, steadfast in the faith. You should not have your weapons to seek when you want them to use. O woman, do not accept a man, who has all the wisdom of the world, if a stranger to the excellency of the knowledge of Christ Jesus our Lord. Do not, (it is the rough image of an old divine) Do not choose a swine because he has a golden trough. Whatever a man possesses, remember he has nothing if he has not the one thing needful. O man, be not reconciled to a weak or ugly mind, because it wears a handsome body. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord she shall be praised. Give her of the fruit of her hands: and let her own works praise her in the gate."

But a marriage that is not sinful, may be improper. The Apostle himself distinguishes between what is lawful, and what is expedient. Religion is indeed indispensable, but does not alone constitute the propriety of the action. Religion is indeed essential, but is not, abstracted from all other considerations, sufficient to justify choice. To exemplify this a little.

The admission of the piety of the parties does not destroy the indecorum of haste, in marrying immediately after the death of a husband or wife.

The admission of the piety of the parties does not hinder the censure due to a great disparity in years. How unnatural, how indecent is it to see an old man surrounded with infants and babes, which he can scarcely see or hear for the infirmities of age! How unnatural, how odious is it to see a young man fastened to a piece of antiquity so as to perplex strangers to determine whether he is living with a wife or a mother!

The admission of the piety of the parties does not render, in all cases, a difference of sentiment, and of denomination unimportant. It is not lovely for the husband and wife to repair on the sabbath-day morning to separate places of worship. It is not pleasant in remarking what they have heard, after their return home, for the one to censure what the other approves. It is not edifying in the dedication of their common offspring to God by baptism to disagree, not only as to the importance, but also as to the validity of the ordinance. The observation cannot be considered as founded in bigotry, since it will equally apply to both sides of the question, in a number of cases in every religious community, and is derived from the unalterable nature of things. Indeed to have a preference from conviction, and to adhere to the distinctions arising from it, without condemning others, can never be confounded with illiberality, but by a weak or a vicious mind.

The admission of the piety of the parties cannot preclude the necessity of suitableness. Indeed religion being supposed, suitableness seems to be the chief requisite to the duty, the respectability, and the happiness of connected life. This fitness takes in an adaptation to each other personally, and also to the situation in which they are called to move. It has commonly been said, that no class of men err so much in this article as ministers. But surely this cannot be admitted. It cannot be supposed that those who have opportunities to make the best choice, commonly make the worst. It cannot be supposed that those whose office it is to inculcate prudence, should be themselves proverbial for indiscretion. It cannot be supposed that those whose incomes are limited, and whose circumstances demand economy, would bring into the management of them, those who have been trained up in delicacy, and extravagance: and are helpless, and profuse. It cannot be supposed that men, whose office is respectable, and productive of social intercourse, would select vulgarity and ignorance, unfit to be either seen or heard, merely because it is pious. -- A minister is to inculcate order and regularity -- and would he marry a female that would render his house a scene of confusion and tumult? A minister is to shew how the claims of life and religion harmonize, and to assign to the duties of each, their own place and season -- and would he marry a rattlebrain, who, instead

of being a keeper at home, has been always rambling after some new preacher; who instead of quietly glorifying God in her proper sphere of action, has been endeavouring to excite public attention; who has been zealous in matters of doubtful disputation, but has treated as beneath her regard, common and relative obligations? Need he be told that a be-coming behaviour in a lower and private station, is the surest pledge of, and the best preparation for a proper behaviour in a higher and more public situation! -- A minister is to recommend neatness and all the decencies of life -- and would he marry a slattern? A minister is to shew that the ornament of a meek and quiet spirit is in the sight of God of great price -- and would he marry a scold? A minister is to stand in the same relation to all his people who demand his love and service -- and would he marry a female who would fondly attach herself to a few cronies, listen to all their secrets, and divulge her own, and form cabals and schisms, which will render his residence unpleasant, or occasion his removal?

"The attention of ministers," says Mr. Gilpin, in "choosing such companions, as may not hinder their success, is of so great importance, that in some countries the conduct of a pastor's wife, as well as of that of the pastor himself, is supposed either to edify, or mislead the flock. Nay, the minister himself is frequently condemned for the faults of his wife: thus in the Protestant churches of Hungary, they degrade a pastor, whose wife indulges herself in cards, dancing, or any other public amusement, that bespeaks the gaiety of a lover of the world, rather than the gravity of a Christian matron. This severity springs from the supposition, that the woman, having promised obedience to her husband, can do nothing but what he either directs or approves. Hence they conclude, that example having a greater influence than precept, the wife of a minister, if she be inclined to the world, will preach worldly compliance with more success by her conduct, than her husband can preach worldly renunciation by the most solemn discourses." And certainly the scandal of many will always be the result of that deplorable inconsistency, which is sometimes seen between the serious instructions of a godly minister, and the trifling behaviour of a woman with whom he is so intimately connected. If the wives of the deacons are to be "grave, not slanderers, sober, faithful in all things," -- what less can be required of the wives of pastors? "A bishop then must be blameless -- one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God."

Things said, indeed, concerning the wives of ministers should generally be received with caution. Owing to a line in life, the peculiarity of which is often very little known or considered, their actions and motives may be sometimes condemned, when perhaps instead of deserving censure, they merit praise. By their union with persons of some distinction and influence, they are in a state to awaken envy, and ill-natured remark. By their occupying a conspicuous station, they are more liable to observation than many in more common life. This renders it needful for them to be peculiarly circumspect and exemplary. And it must be confessed that such females are placed in a situation very difficult and trying. But, at the same

time, if this situation be filled up properly, they have an opportunity to render themselves truly respectable and useful. In a superior degree, they may "serve their generation, according to the will of God: " In such circumstances, examples of prudence, economy, order, neatness, temper, amiableness, domestication, will not fail to strike and impress the minds of numbers.

But there is another view in which we ought to consider such an help-meet. It is the advantage which her husband derives from her, not only personally, but officially, and by which she is rendered a blessing to others. Are his life, and exertions, and reputation of importance? And does she, by the excellency of her character reflect honour upon his choice, and secure deference to his judgment? Does she, by her attentions to his personal appearance, the state of his family, and the decorum of his children, add to his respectability and acceptance? Does she by seasonably aiding his remembrance, contribute to the punctuality of his engagements, his visits, and his correspondence? Does she, by allowing her husband to trust safely in her, discharge him from secular concerns, and keep him free, to pursue his work with undivided attention? Does she, by soothing him under distress, and tranquillizing him under irritation, preserve his mind in a frame favourable to reflection and study? Does she, by taking care of his health and spirits, enlarge the number, and lengthen the course of his labours? Such a female deserves the esteem and applause of a congregation, a neighbourhood, a country.

Of what avail are reflections like these to such as have already taken unguarded steps? Are not the consequences irretrievable? They are -- but they may be improvable. I know it is cold comfort to tell a man, involved in difficulty and distress, that all this might have been avoided, and to upbraid him with the warnings which he refused to take. But will it not be useful for him to ascertain the cause of his mistake, and to review the progress of his infatuation? May he not turn to some good account the lessons of painful experience, and the corrections of maturer judgment? Ought he not to increase in self-knowledge, and self-diffidence? "Surely it is meet to be said unto God, I have borne chastisement: I will not offend any more: that which I see not, teach thou me: if I have done iniquity, I will do no more. Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

But there are others whose escape is possible; and for whose preservation we are concerned. I hope that my younger brethren in the sacred office, and those who are under a course of preparation for it, will not be offended at my taking advantage of this address to introduce these few remarks on ministerial marriage:

And by concluding, in calling upon them to shew how undeservedly their body has been reproached. Let them beware. Let them see how necessary it is, not only that piety, but prudence should guide them. Let them remember how much their comfort, their honour, their usefulness, depend upon a wise, as well as a religious choice. A wrong step here may involve them in embarrassments, make them go mourning down to the grave; strip them of their glory, and take the crown from their

head. "A prudent man foreseeeth the evil, and hideth himself, but the simple pass on, and are punished. Keep sound wisdom and discretion, so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble."

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03 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED

(Continued from page 181.)

I NOW attempt to offer a few words of advice to those, who, after maturely considering what was last advanced, judge that they have sufficient reason to believe themselves called to the important work of preaching the gospel. What I have to advance shall be comprehended under the following heads:

1. Instructions how to proceed. 2. Cautions what to avoid. 3. Motives to animate and quicken them. 4. Reproof to them, who, after having put their hands to the plough, either in whole or in part draw back.

First, I shall lay down some instructions how to proceed in this great and blessed work, with respect to the Lord, the world, and themselves.

(1.) With respect to the Lord. 1. You are now reconciled to him through the Son of his love, adopted into his family, endued with his Spirit, have access to him, and with confidence call him your Father; walk carefully before him, demean yourselves always as his loving and obedient children. "He hath put his fear in your hearts," Jer. xxxii. 40. "Therefore, be ye in the fear of the Lord all the day long," Prov. xxiii. 17. "Stand in awe, and sin not," Psalm iv. 4. Make David's practice and experience your own, Psalm xvi. 8, "I have set the Lord always before me; because he is at my right hand, I shall not be moved," You are made by faith "one spirit with the Lord," 1 Cor. vi. 17. "Walk in the Spirit," Gal. v. 25. Walk, Enoch-like, with God, Gen. v. 24; Heb. xi. 5 And, as Moses, "endure, as seeing Him that is invisible," Heb. xi. 27. "He hath set you at liberty, and made you his free men," 1 Cor. vii. 22. "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," Gal. v. 1. He hath "strengthened you with might by his Spirit in the inner man," Eph. iii. 16. Therefore, "grieve not the Holy Spirit of God," Eph. iv. 30, by living loosely, and at a distance from God; but "cleave to him with purpose of heart," Acts xi. 23; follow him fully, like Caleb, Num. xiv. 24. Be like the Hebrew servant, that would not leave his master, Ex. xxi. 5, 6. Endeavour to keep a close union with him by faith, and to enjoy communion with him also in love, that "the peace of God which passeth all understanding, may keep your hearts and minds through Christ Jesus," Phil. iv. 7.

2. Go to him often in secret, plead with faith his promises made to his ministering servants, wrestle hard with him in fervent prayer, for a blessing upon your labours

in the gospel of his Son, that he may open a door of utterance for you to declare his word; and favour you at all times with his presence, and the assistance of his Spirit; and also that the word spoken by you may be owned by him, attended with his power, and made effectual to the conversion of sinners, and the edification of them that believe. Imitate that man of God, Mr. David Brainerd, till the Lord is pleased to crown your labours with success.

3. Go unto him also for wisdom and understanding, for there are places in his word that are hard to be understood, 2 Pet. iii. 16, even by spiritual persons; and those which are more plain you do not yet fully comprehend, Paul himself being witness, 1 Cor. xiii. 9, "We know in part." Therefore you have much need of farther illumination by the Spirit, and it is a great blessing to have hard places of Scripture explained to us by the unerring Spirit of truth, and also to have deeper discoveries of the spiritual meaning of those that be more open to our understanding. If at any time you are perplexed with any difficult text, it is both your duty and privilege to go by prayer to your heavenly Father for understanding; and if it be consistent with his Divine pleasure, he will either open it to you by his Spirit, or in the course of his providence will so order things, that it shall be explained to you by some friend that you may consult, by some preacher that you may hear, or some author that you may meet with. "If any of you lack wisdom," says St. James, "let him ask of God, and it shall be given him." "Who teacheth like Him?" Job xxxvi. 22.

4. Go to him likewise for protection and preservation, (not only in your private walk and characters as Christians, though this you ought to do, that he may keep you from bringing any reproach upon the Gospel thereby, but also) that he may stand by and support you in the prosecution of your public work, lest you should at any time injure or betray his cause through your weakness; for in the course of your labours you may meet with such persecutions and trials, both from professors and profane, which you did not in the least expect, and may be exercised with such suggestions from the devil, as you never had any notion of before they came upon you; and which may be the more grievous and distressing, hard to be borne, resisted, and overcome, because they are unexpected, unknown, and not prepared for, Brethren, I write not by speculation only, but also from experience. "As for me, my feet were almost gone; my steps had well nigh slipped," Psa. lxxiii. 2. But "Fear thou not," he says, Isa. xli. 10, "for I am with thee; be thou not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "The Lord stood with me, and strengthened me," 2 Tim. iv. 17.

5. Give to him all the glory of whatever favours you receive from him, whether by his smiling upon your souls, blessing your labours, revealing his will in his Word, by his Spirit unto you, enlarging your capacities, increasing your grace, supporting you under trials, or delivering you out of any exigencies; ascribe nothing to yourselves, but endeavour to make a grateful return of sincere praise, and hearty thanksgiving, acceptable to him through Christ Jesus.

(2.) With respect to the Church. 1. "Feed the flock of God," 1 Pet. v. 2. "Take heed to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts xx. 28. You are therefore to feed the Lord's flock with wholesome food, that is, with sound doctrine, Titus ii. 1, "rightly dividing the word of truth," 2 Tim. ii. 15; and "giving to every one their portion of meat in due season," Luke xii. 42. In order to do this, preach the deplorable condition of all mankind in their fallen state of apostasy from God; speak of this in almost every sermon, set it before your hearers in the clearest manner you are capable of, shew them what they are by nature, how different from what they were when they came out of the hands of the Creator, how contrary to God, how alienated from him: how much they resemble the devil; prove it from Scripture, prove it from experience, make use of all the arguments you are master of, and apply the doctrine of original sin and entire depravity as closely as possible. Endeavour to shew them what they have been by practice, namely, rebels against the great and glorious Creator and Governor of the world. Labour to convince them that in their present lapsed condition it could not be otherwise, for as is the fountain, so are the streams; as is the tree, so is the fruit; and as is the heart, so is the life; for out of the abundance either of sin, or of grace in the heart, the mouth speaketh, and the person acteth; confront them with their transgressions of heart and life, silence all their vain reasonings and excuses by invincible proofs drawn from the Word of God. Charge sin home upon their consciences, and endeavour, by all means possible, to make the sinner confess himself guilty. Acquaint them with the danger of such a state, that it is a state of wrath, Eph. ii. 3; and that because they have broken the law of God, they are therefore under the curse of it, Gal. iii. 10; and that by reason of unbelief "his wrath abideth on them," John iii. 36; and they are therefore every moment obnoxious to the stroke of his justice, and in danger of eternal damnation, for the wages of sin is death, Rom. vi. 23, even the second death, in the lake that burneth with fire and brimstone, Rev. xx. 14, 15, xxi. 8. Remind them that as they know not how short their time may be, Prov. xxvii. 1, James iv. 14, so likewise they know not how soon they may be in the torments of hell, "where the worm dieth not, and the fire is not quenched," Mark ix, 48. Press this as earnestly and as closely as you can.

Let them know also their entire helplessness, and utter inability to extricate themselves out of this deplorable condition; and shew them that with out Christ they can do nothing, John xv. 5; that all their own endeavours can neither quicken their dead souls, change their sinful hearts, nor render them acceptable to God, Job xiv. 4, Jer. xiii. 23, Luke xvii. 10, Rom. iii. 20; and that all human righteousness is as filthy rags in his sight, Isaiah lxiv. 6. Endeavour to drive them from all their false rests, and out of all their hiding places, that they may cry out, Unclean? and undone! Thus, in the first place, preach the law, because there are many hearers in congregations, and, it is to be feared, too many members in religious societies, that were never truly awakened to a sense of these things: therefore, in order to be useful unto them, bring them to Mount Sinai, that the thunders may roll over their heads, and the lightnings flash in their faces; then lead them to Golgotha, the place of skulls, that they may "view the ground

where they must shortly lie." After that take them down to the mouth of hell, throw open the gates, and shew them somewhat of the torments that are to be the portion of sinners dying in sin, through a miserable eternity!

Then, in the second place, preach the gospel, and acquaint them, that although their condition is truly miserable, yet it is not without remedy, for the infinitely great and glorious God, hath in a most wonderful manner concerted a plan, whereby his justice may be satisfied, his truth fulfilled, and yet his mercy and grace most eminently displayed in the salvation of perishing sinners; which plan hath not only been contrived, but also executed, by his "sending his Son in the likeness of sinful flesh," Rom. viii. 3, to be the propitiation for our sins, 1 John ii. 2; and "hath made him sin (or a sin offering) for us," 2 Cor. v. 21; that, "whosoever believeth in him should not perish, but have everlasting life," John iii. 16.

Tell them also of the matchless and unspeakable love of the Lord Jesus Christ, who undertook to be our surety, Heb. vii. 22; who, though he is "over all, God blessed for ever," Rom. ix. 5, yet, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross," Phil. ii. 7, 8; that "through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage," Heb. ii. 14, 15. Thus Christ hath "suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. iii. 18.

Publish in the ears of sinners, not only that "God was in Christ reconciling the world unto himself," 2 Cor. v. 19, and that Christ "through the eternal Spirit offered himself without spot to God," Heb. ix. 14, "a sacrifice for us of a sweet-smelling savour," Eph. v. 2; but also, that the Holy Ghost is sent from heaven, by the Father and the Son, John xiv. 26, xvi. 7, to bring sinful men into the actual enjoyment of these great gospel privileges, and new covenant blessings, John xvi. 8, &c. Acts ii. 17, 18, 33, 38, 39, and that (although many resist the Holy Ghost, Acts vii. 51, and grieve, Eph. iv. 30, and quench the blessed Spirit, 1 Thes. v. 19, yet) there have been in all ages of the Church, and still are, living witnesses of the Spirit's work upon men's souls. Acts v. 32.

Describe the nature of a work of grace wrought by the Spirit upon a sinner, in the following manner.

First, as God in the creation of the world began with light, Gen. i. 3, so in the renovation of the soul he begins with light also, 2 Cor. iv. 6, illuminating the darkened understanding with spiritual light, by which the man seeth, in a greater or less degree, that he is a sinner, both by nature and practice, in danger of being cut down in his sins, and cast into hell fire, and hath an apprehension of the wrath of God hanging over his head like a black cloud, which he fears will burst upon him. Hence sin appears exceeding sinful Rom. vii. 13; the terrors of God set themselves in array against him, the arrows of the Almighty stick fast in him, the poison

whereof drinketh up his spirit, and his iniquities lie upon him as an heavy burden, too heavy for him to bear. Job vi. 4, Psalm xxxviii. 2, 4. This sight and sense of sin, wrath, and danger, raises sorrow in the heart, godly sorrow, 2 Cor. vii. 10, the man is troubled, he is bowed down greatly, he goeth mourning all the day long, Ps. xxxviii. 6; he loathes himself, Ezek. xx. 43, and sin; and accordingly turns from it, sincerely and universally. And whatsoever sin he was guilty of before, he now forsakes, and endeavours to practise the opposite virtues. Now these three things, viz. a sight of sin, sorrow for it, and turning from it, constitute that repentance which is essentially necessary to salvation, Luke xiii. 3, 5, Acts xvii. 30; and this ought to be enlarged upon frequently, explained clearly, and enforced in the strongest manner.

Secondly, when God, by the power of his Spirit working on the sinner, hath brought him, not only to forsake his sins, but to renounce his own righteousness also, so that he hath nothing of his own to rest upon, nothing of his own to plead; and seeing himself entirely lost and undone, except God of his free unbounded mercy doth accept him, through what Christ hath done and suffered; he of course comes right humbly to the Lord, pleading the blood and righteousness of Christ for acceptance; and being insolvent, the Lord freely forgives him, Luke vii. 42. And this act of grace is made known to the soul by the Holy Ghost, John xvi. 8, 1 Cor. vi. 11.

Thirdly, Those persons that are brought to experience the forgiveness of sins, feel also that the Holy Spirit carries on a work of sanctification in their souls, which may be said to be begun when they were effectually awakened, and carried on in a lower degree under the working of the Spirit of bondage; but more powerfully under the Spirit of adoption: and is of a twofold nature; first, Mortification, or the purging out the corruption of nature, that indwelling sin, which though it doth not reign, yet doth for a time remain in the hearts of God's children after their justification, as a conquered enemy in chains, and often struggles hard to break forth: or as the stump of a tree, which, though its body is cut down, will through the sap that remains in the root, sprout out again. These risings of inbred sin, are resisted and mortified through the Spirit, Rom. viii. 13, and consequently weakened; and God, by his Spirit, purgeth this corruption out of the souls of his children, Isa. iv. 4 Ezek. xxxvi. 25, Mal. iii. 2, 3, John xv. 2; and cleanseth them from all sin, 1 John i. 7. This is absolutely necessary to salvation, because "without holiness no man shall see the Lord," Heb. xii. 14. And secondly, Vivification, or spiritual life begotten in their souls, James i. 18, Peter i. 3, John xi. 25, 26, Eph. ii. 1; and increased in them with the increase of God, Col. ii. 19; whereby they are renewed in the spirit of their minds, Eph. iv. 23; for, being predestinated to "be conformed to the image of Christ," Rom. viii. 29, they are "changed into the same image, from glory to glory, by the Spirit of the Lord," 2 Cor. iii. 18. This work of sanctification is described in Scripture as gradual or progressive in each of its parts, and wrought, not by the might or power of man, but by the Spirit of the Lord, working both to will and do, till he hath fulfilled all the good pleasure of his goodness, and brought forth the head stone thereof, (that is, the completion of the work,) with shoutings, crying, grace, grace, unto it, Zech. iv. 6, Phil. ii. 13, 2 Thess. i. 11, Zech. iv. 7; and blessed are they

that are thus made pure in heart, for they shall see God face to face, and reign with him for ever, Matt. v. 8, Rev. xxii. 4, 5. Speak often on this subject also, in an accurate and judicious manner, for the instruction and edification of the people of God.

(To be continued.)

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04 -- THE WORD OF GOD ILLUSTRATED

REMARKS ON ROMANS vii. 14, 15, TO THE END.
From a French Author.

I am not ignorant that Divines, otherwise able and pious men, have thought that St. Paul speaks of himself in this chapter, and that he represents there, what passes within a regenerate man; but I know likewise that a great many orthodox Divines have rejected that exposition, as contrary to the scope of the Apostle, to the constant doctrine of the New Testament, and to the spirit of the Christian religion.

It is a sad thing that when a place is capable of two senses, men should pitch upon that which comes nearest to the pretensions of sinners. I do not intend here to enter into a dispute, nor to offend those of a contrary opinion; I am persuaded they have no design to countenance corruption; but, as in all things we ought to seek the truth, and as the truth here is of great consequence for the promotion of piety, so I entreat those who may have scruples concerning those words, to make these following: reflections.

1st. Let them seriously and impartially consider, whether it may be said that St. Paul was a "carnal" man, "sold under sin," a man who did "no good," but "evil;" and a man involved in death: these are the strongest expressions that can be used, and which the Scripture uses to give us the character of wicked and impious men. To believe this of St. Paul, is so very hard, that a man must be able to digest any thing, who is not startled at it.

2. I desire them to attend the drift of St. Paul: he had undertaken to shew, that the doctrine of justification by faith did not introduce licentiousness; this he had proved in the sixth chapter, as may appear by the reading of it. Is it likely that in the seventh chapter he should overturn all that he had established in the preceding, and say that the holiest men are "captivated" by "the law of sin?" If this be St. Paul's doctrine, what becomes of the efficacy of faith to produce holiness: and how could he have answered that objection which he proposes to himself, chap. vi. 1 -- 15, "Shall we continue in sin? Shall we sin, we that are under grace?" St. Paul ought to have granted the objection, if it be true, that the most regenerate are sold under sin. But it is plain, that in the seventh chapter he goes on to prove what he had laid down already, namely, that the gospel sanctifies men; and not only this, but that the

gospel alone can sanctify men, and that the law could not. This is the scope of the whole chapter.

In the very first four verses, he shews that "Christians are no longer under the law," nor consequently under sin; "and that they are dead to the law, that they may bring forth fruit unto God." He expresses himself more clearly yet in the fifth verse, where he says, that there is a considerable difference between those who are under the law, and those who are in Jesus Christ. He plainly distinguishes these two states, and the time past from the present. "When we were in the flesh," he observes, "the motions of sin which were by the law, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that we should serve in newness of spirit." Here are the two states: the time past was a state of corruption, the present state is a state of holiness. But as it might have been inferred from thence, that the law was the cause of sin, the apostle refutes that imagination, from the seventh to the fourteenth verse.

After this he describes the miserable condition of man who is not regenerated by grace, and who is still under the law. He begins to do this from the fourteenth verse, by saying, "The law is spiritual, but I am carnal, sold under sin," &c. And here no doubt it will be said, that St. Paul, speaks of himself, and not of those under the law; for, says he, "I am carnal," &c. But one may easily see that the apostle uses here a way of speaking which is very ordinary in discourse, and by which he that speaks, puts himself in the place of those he speaks of. And St. Paul had the more reason to express himself after this manner because he had been himself under the law, before he was converted to Christianity. There are many instances in Scripture of this way of speaking; and we find one in this very chapter, which is beyond exception. St. Paul says, in the ninth verse, "I was alive without the law once," &c. If we do not admit here a figurative expression, or if these words are strictly taken; then we must say, that there was a time when this apostle was without the law, which is both false and ridiculous. As, therefore, it is plain, that when he says, ver. 9, "I was without the law," he speaks of the state of those men to whom the law was not given; so it is unquestionable, that when he says, "I am carnal," &c. he describes the state of a corrupt man, living under the law, and not his own. This is a key which lets us into the meaning of his discourse, in which the law is mentioned almost in every verse.

3. Lastly, that which makes it as clear as the sun, that this is his true sense, is, that when the apostle considers and speaks of himself as a Christian, he uses quite another language. To be satisfied of this, we need but run over this chapter, and compare it with other places in his Epistles. If he says here, verse 7, 8, "that concupiscence is felt and reigns within a man, who is under the law;" he declares, Gal. v. 24, "that Christians have crucified the flesh with the lusts of it." If he says, verse 9, 10, "that sin lives within him, and he is dead;" he hath said, chap. vi. 2, 11, "that he was dead to sin and living unto God through Jesus Christ;" if he says, verse 14, "that he is carnal and sold under sin," it is apparent that he does not speak of himself, since, chap. viii. 1, 8, he tells us, "that those who are in Christ

Jesus are not in the flesh, and that those who are in the flesh cannot please God, and have not his Spirit." If he says here, verse 19, "I know that in me dwelleth no good thing;" he declares, Eph. iii. 37, "that Christ dwelleth in our hearts by faith." If he says, verse 19, "the good that I would I do not; and the evil which I hate, that I do;" he testifies in many places, that the faithful do that which is good, and abstain from evil." If he complains, verse 21, 22, 23, "of his being captivated to the law of sin;" he teaches, chap. vi. 17, 22, "that Christians are no longer the servants of sin, that they are freed from it, and become the servants of righteousness." If he cries out, verse 24, "O wretched man that I am! who shall deliver me from the body of this death?" it is manifest, that these are not the expressions of a man regenerated by Jesus Christ, for he adds immediately, "I thank God, through Jesus Christ our Lord. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death," Rom. viii. 1, 2.

Now let any body judge, whether what is said in this chapter can be applied to St. Paul, considered as a regenerated Christian? Can it be said, that concupiscence reigns in him who has crucified it? That sin lives in him who is dead to sin? That he who is not in the flesh is a carnal man? That he who is freed from sin is sold to sin? That no good thing dwells in those in whom Christ dwells? That a man is at the same time miserable and happy, a slave, and yet delivered by Jesus Christ, dead and alive? To say this, is it not to call good evil, and evil good, to put darkness for light, and light for darkness? Is it not to admit downright contradictions in Scripture? But especially, is it not to open a door to licentiousness, and to give us a strange notion of a regenerate man?

By all that has been said, I do not mean that there are no remnants of corruption in those who are regenerated. Neither do I deny, that in those, whose regeneration is just begun, there is some such struggle as that which is described in this chapter.

To this may be added the following declaration of Jeremy Taylor, "that St. Paul does not speak these words (Rom. vii. 19,) of himself, but by a metaschematismos, under his own borrowed person, he describes the state of a carnal, unredeemed, unregenerate, person, is expressly affirmed by St. Irenaeus and Origen, by Tertullian and St. Basil, by Theodoret and St. Chrysostom, by St. Jerome, sometimes by St. Austin, by St. Ambrose, and St. Cyril, by Macarius and Theophylact; and is indeed that true sense and meaning of these words of St. Paul, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the patronage of all iniquity." -- JEREMY TAYLOR'S Sermons, Supplement, fol. edit, p. 18.
Cornwall W. B.

Note, See a Treatise concerning the causes of the present corruption of Christians, so called, and the remedies thereof, highly commended by Bishop Burnett.

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05 -- THE PROVIDENCE OF GOD ASSERTED

To the Editor of the Methodist Magazine.

DEAR SIR,

**I send you the following extract from Charnock, on Providence, for early insertion in your very valuable Miscellany, and remain,
Yours, respectfully, Otley, Feb. 15, 1819. T. SKELTON.**

God hath given to a believer in Christ, the promise as a key to the chest of his Providence, because he hath the promise of this life, and that which is to come (1 Tim. iv. 8.) Of this life, not according to our desires, but necessities, wherein they shall have whatsoever they can want or desire.

God exercises a special Providence over those who are afflicted, or in distressing circumstances, for it is written, "He is a helper of the fatherless," and "in him the fatherless find mercy," Hosea xiv. 3. Now what greater comfort is there than this, that He who presides in the world, is so wise, that he cannot be mistaken; so faithful, that he cannot deceive; so pitiful, that he cannot neglect his people; and so powerful, that he can make stones into bread if he please? -- God doth not govern the world only by his will, as an absolute monarch, but by his wisdom and goodness as a tender father. 'Tis not his greatest pleasure to shew his sovereign power, or his Inconceivable, wisdom, but his immense goodness, to which he makes his other attributes subservient.

That which was the design of God in creating, is the same in his government of the world; the communication and diffusion of his goodness. From hence we may be sure that he will do nothing but for the best, his wisdom appoints it with the highest reason, and his goodness orders it to the most gracious end: and because God is the greatest good, he doth not only will good, but the best good in every thing he does. The consideration that we are under the care of an infallible, unwearied, and righteous Governor; infallible, because of his infinite wisdom; unwearied, because of his unbounded power; and righteous, because of his eternal goodness and holiness, ought to administer the highest consolation.

To trust the Providence of God, when our warehouses and bags are full, and our tables plentifully spread, is no hard thing; but to trust in God when our purses are empty, and but a handful of meal and a cruse of oil is left, and all the sources of relief apparently cut off, will prove our faith, and evince that we are Christians indeed, And yet none of us are exempt from this duty of trusting Providence, but are bound to acknowledge it in our daily prayer, for daily bread; from the greatest and richest prince, to the meanest and poorest beggar. Whatever your wants are, want not faith, and you cannot want supplies. 'Tis the want of faith prevents God from doing great works for his creatures; the more we trust him, the more he

concerns himself in our affairs. The more we trust ourselves, the more we shall feel the curse of him that maketh flesh his arm, though it were the best flesh in the world, because it is a departing from God. No wonder then that God departs from us, and carries away his, blessing with him: while we trust ourselves, we do but trouble ourselves; but the committing our way to the Lord renders our minds calm and easy, and removes all anxious disturbing thoughts what the success shall be.

We have to deal with a God who is bound up to no particular means, or to any means at all; who is at no expense in supplying miraculous succours, and who delights to perfect his strength in his creatures weakness, He, and He only, knows what will further our good, and what will hinder it. He can set all causes in such a posture, as shall conspire together, as one link, to bring about success, and make even contrary motions meet in one gracious end. Though Providences may seem to cross and contradict one another, they shall never cross his word, and the truth of his promise; for his Providence is but a servant to his truth. -- Providence directs us by means; not to use them, is to tempt our guardian: where it intends any great thing for our good, it generally opens a door, and puts such circumstances into our hands, as we may use without the breach of any command, or the neglect of our duty. To use means without respect to God, is proudly to contemn him; depend upon God without the use of means, is irreligiously to tempt him; in both we abuse his Providence; in the one we disobey him in not using the means he hath appointed, in the other presumptuously impose upon him, for the encouragement of our laziness. -- - Let not any reliance upon ordinary providences induce you to act contrary to the command. No providences, wherein we, have seeming circumstances of glorifying God, must lead us out of the way of duty; this is to rob God one way, to pay in another. Commit thy way to the guidance of his providence, with an obedience to his precept, and reliance on his promise and refer the result to God. If we set up our golden-calves made of our own ear-rings, our wit, strength, and carnal prudence, because God seems to neglect us, the issue may be the same to us, as with the Israelites, and the very dust of our demolished calf may be as bitter to us as theirs was to them.

God hath as much wisdom in fixing the period of performance, as he had mercy at first in making the promise. -- How presumptuous would it be for a vain, ignorant world to prescribe rules to the Creator; much more for a single atom of dust, full of vanity, and worse than nothing. Since we had no part in making the world or ourselves., let us not presume to direct God in governing us. -- God being infinitely wise, and his will infinitely good, it must needs be that goodness and wisdom are the rules whereby he directs himself in his actions in the world. And what greater motive, (or argument,) can there be to persuade our submission, than wisdom and goodness transacting all things. God's counsel being the firmest as well as the wisest, it is folly both ways to resist it. -- We might as well murmur at God's creation, as at his providence, for that is as arbitrary as this; he is under no law but his own righteous will. Murmur not therefore; whatever is done in the world, is done by a wise agent, who acts for the perfection of the whole universe; and why should I

murmur at that which promotes the common happiness and perfection, that being better and more desirable than: the perfection of any one particular person? -- This temper of murmuring will hinder our prayers; with what face can we pray "to that God, whose wisdom we thus repine at. If God doth exercise a providence in the world, why do we murmur? If he doth not take care of those things, why do we pray to him? Do not presume to lead God, but be led by him; 'tis our safety to follow him; 'tis our sin and danger to presume to be his directors. We may lose ourselves when we are our own blind guides, and fall into a ditch; but when we follow God, he hath wisdom to foresee the precipices we may stumble into, and goodness to divert us from them. -- The church wherein God hath laid up his gospel, and those souls which are as the ark wherein God hath deposited his law, shall be shadowed with the wings of his merciful providence, in a perpetual succession of all true blessings. -- All the providences of God are to preserve his law in the world; his severest judgments are to quicken up the law of nature in them that know no other, and the law of his gospel in men that sit under it. And he hath given Christ to his church, and thereby given an earnest that still their good shall be promoted. 'Tis not to be thought that God will spare any thing else, when he hath given them his Son.

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06 -- THE GRACE OF GOD MANIFESTED

MEMOIR OF JERVISE MARKHAM.
TO THE EDITOR OF THE METHODIST MAGAZINE.

SHOULD you think the following remarks upon the character of departed excellence worthy of a place in the Magazine, at any opportunity which may be most convenient, by inserting them you will favour many of the friends of the deceased, and none more so, than,

Rev. Sir,

Yours, obliged, Walcot, May 19, 1817 OLIVER GRINDALL,

With whatever indifference the Gospel of Jesus Christ may be received, generally, in the various ranks of society, it is evident whoever accepts of it, as the word of truth, as the revealed will of God to man, having through Divine grace their lives brought into a happy, conformity to its precepts, that it is to such the power of God unto salvation, whether high or low, rich or poor, learned or illiterate.

By the preaching of this Gospel since the commencement of the present revival of religion, under the preaching of the Messrs. Wesleys, and others, how greatly hath society in this kingdom been improved! Thousands and tens of thousands, nay, an almost count-less company, during this period, have entered into their eternal rest!

In the present day, the word of grace, under the ministry of their successors, is winning its widening way, raising first one and then another out of nature's quarry,

to become polished stones meet for the glorious fabric of the church militant. And how great a part of this vast number has been raised from the lower walks of life.

Unaided by human learning, they have risen, through grace, to a state of usefulness and respectability in the world, and become pious and, exemplary characters in the church of God. Amongst these was the subject of this account, born of poor parents, then residing at Mabro', in the county of Lincoln; and from his childhood earning his bread by the sweat of his brow.

Our brother was naturally of a placid and loving disposition, and possessed of those amiable qualities, which, when blended with, and refined by grace, never fail to make the Christian shine in a conspicuous manner. The Spirit of the Lord began to work upon his mind at an early age, so that when a boy, eternal things were so impressed upon his mind as frequently to engross all his thoughts. When more advanced in years, and prior to conversion, he was steady and sober in the general tenor of his conduct; and was a regular attendant upon the ministry of the Methodists, some years previous to his being renewed by grace: so that one of the preachers then in the Winterton circuit, observing his steady deportment, persuaded him to meet in class; but being then a stranger to himself, and not feeling his need of such a mean of grace, to use his own expression, it became a great burden; and after a little time he withdrew from it, but still continued a hearer of the word.

At length the Lord, by his Spirit, convinced him of his sin, and shewed him the state of his soul. He now saw that the wrath of God hung over his guilty head, and that to be saved from it, he must, in true repentance and living faith, accept the offers of mercy held out to him, in the Gospel of Jesus Christ. His convictions, however, were not attended with that distress that some experience; but his heart was gently opened, like Lydia's, to give heed unto the things he had heard under the preaching of the Word.

His views being thus changed, his life became one continued act of prayer, the salvation of his soul engrossing his chief concern. This prompted to an earnest and diligent use of the means of grace. And thus he struggled on, between hope and despair, for some time, from about the year 1808, when his convictions first began, until the Lord, by his Spirit, shone into his mind more fully, and gave peace to his soul, which he did the 4th of April, in the same year, at a time when he was at his labour, applying powerfully to his mind the words of Isaiah, ch. lx. 1. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." He was now made a living witness that the Lord still hath power on earth to forgive sins, and could rejoice in the God of his salvation, having the Spirit of God bearing witness with his Spirit that he was reconciled unto God through the Son of his love.

After a season, however, Satan began to buffet him by insinuating that all he had experienced was only a delusion; that he was deceiving himself and others. Being ignorant from whence these insinuations sprang, he was led into a train of

reasoning, and fell into a state of heaviness through manifold temptations. But through the instructions and admonitions of his class-leader, and other friends, he was again encouraged to confide in Christ; and the Lord, by his Spirit, chased the clouds of darkness from his mind, lifting upon him the light of his countenance so that he once more went on his way rejoicing.

From henceforth his love to God, and other graces, daily increased, and day and night he was almost continually praising God, who had done such great things for him. His happiness was now uninterrupted, his peace flowed as a river, and his will was sweetly lost in the will of his heavenly Father.

In the course of time, he was judged a proper person to be appointed to the important office of a class-leader; a work which he entered upon with much fear and trembling, but the duties of which he fulfilled with fidelity and diligence, so as to become an useful and respected member in the church of Christ. His abilities as a leader rose above a mediocrity; and I have sat and heard with astonishment, and heartfelt pleasure, what deep experience in Divine things, piety, and wisdom he displayed in speaking to those under his care. He was at once faithful and encouraging; weeping and sympathizing with those that wept, and rejoicing with those that rejoiced.

His communion with God was deep and constant, not like a shallow noisy brook, but like a river, the placidity of whose surface denotes its depth. In him nothing clamorous or superficial on the one hand, nor light, trifling, or enthusiastic on the other, ever appeared. His love to God and man burnt with a steady, unextinguished flame. And he was truly in the possession of that peace which the world cannot give nor take away. It is true he proved the truth of the apostle's assertion, that, "Those who live godly in Christ Jesus, shall suffer persecution;" and he had trials in the world, in the church, and in his family; and some of them not very light, but all of them being sanctified through grace, he came off more than conqueror. And by "patient continuance in well doing," he gave evidence that he sought for glory, honour, and immortal life. His enjoyment of God was as a stream of water, whose springs fail not. The language of his heart was,

"Fulfil, fulfil my large desires,
Large as infinity;
Give, give me all my soul requires,
All, all that is in Thee."

This was his happy state for seven years previous to his death, during which time not a day passed wherein he could not read his title clear to mansions in the skies.

It is too common for professors of religion to measure the experience of others, by their own scanty attainments. And some there are, who cannot credit or receive any thing that rises above their own feelings and attainments. My conversation with our brother, not long before his death, turned upon this subject; and he gave me such a

particular account of the state of his mind, as fully convinced me of his devotedness to God. He said, "It is my care, first, to know the will of God concerning me; next, to pray for grace to do that will; and then, however, painful to nature, I set about that which is my duty towards God, or man, not seeking for justification or acceptance through the merit of this, but pleading the mercy of God through Jesus Christ." No wonder then, that a heart thus devoted, should increase in the knowledge and love of God.

The things of God and eternity were the chief subjects of conversation with him, never spending more time in talking about temporal affairs than was strictly necessary. His treasure and his heart were truly in heaven. And few that came into his company, if they had the least taste for spiritual food, could be in it long without receiving edification. Self-examination he considered as an important duty. It was, therefore, his practice, to close each day with it; and he could not, with satisfaction, lay his head to rest on his pillow, without evidence in his heart that he was at peace with God, and all mankind. "Follow peace with all men," was the motto he ever had in view. And it was his study to live in peace with every one, as far, as his duty towards God and his neighbour would admit; often saying, I love peace,, and would do every thing in my power to promote it at home and abroad.

The Sabbath was the day he esteemed as a high day, and called a delight, the holy of the Lord, most honourable, not doing himself, nor suffering others, if he could prevent it, to do the least thing of a worldly nature, whereby the duties proper to the day might be infringed, or the law of the Lord his God be broken, or in any respect violated.

The last eighteen months prior to his death, it was evident he rose high in salvation, making a greater progress than formerly in the Divine life. On renewing our tickets, December, 1815, he said, the last year had been the best he had ever known. In the latter part of it I frequently heard him say, what the Lord was about to do with him he could not tell, but that of late he had enjoyed such manifestations of the love of God, and such communications of grace had flowed, at times, into his soul, as he had not before experienced.

On Tuesday morning, November 28th, of the above year, his first salutation to me was, "I just wanted some one to help me to praise God for his goodness to me. I feel this morning such a degree of the love of God, and such an assurance of my interest in the blood of Jesus, as raises me above every thing on earth. And by faith I have a bright prospect of what awaits me in heaven, if I prove faithful unto death."

Of the blessing of entire sanctification he spoke with caution, as respected his own experience. But, whatever is implied in the term, if it signify loving the Lord with all the heart, I think I shall not go too far to say, that our brother lived in the enjoyment of this great blessing, and answered, in no low degree, the command our Lord gave, "Be ye perfect, as your Father which is in heaven is perfect." By this, I would not insinuate that he was free from weaknesses; nor yet that he was incapable of error.

This would be paying a tribute to human nature it is not entitled to, not even in its renewed state.

As an evidence of his zeal for God and his cause, he accounted it one of his greatest pleasures to be employed in his Master's service, ever ready to take up any cross that was connected with duty. I have heard him say repeatedly, "If I had no other employment, how sweetly could I fill up every moment of my time in going about doing and receiving good." His love for sinners, and his concern for their salvation was great; being sensible that he himself was a brand plucked from the fire, it, therefore, gave him inexpressible pleasure to see, or hear, of the work of God going on in the conversion of sinners. And in a particular manner was this love manifested towards those whom the Lord had committed to his care, I mean his class, ever anxious for their spiritual welfare. It was a matter of rejoicing, when any of us was advancing in religion, saying, "O how I love to hear of you all making a progress in the Divine life!"

As to his religious views, previous to his being changed by grace, the doctrines held and inculcated by the Methodists, appeared to him, as far as he was then capable of judging, to accord most with the Word of God. And for that people he had the greatest veneration and esteem, often saying, "I am but for one religion; I love all that love Jesus Christ." He ever considered it as being more acceptable to God, to pay obedience to his Word, than to contend about opinions only, acknowledging that as a right faith, that destroys sin in heart and life. Thus established, he was preserved from falling into many disputes about doctrinal points, which numbers of professors contend about, to the hurt of their souls, and that of the cause of religion.

Conscious of his own insufficiency, he every moment hung dependent on the Lord for grace according to his day, and the times of trial he met with; and he was thus enabled to live to God a moment at a time; knowing that through temptation he was liable to fall, but confident that the Lord was able to bring him through more than conqueror. Thus was he enabled to persevere through every difficulty, to surmount every obstacle that arose to impede his progress; and to do his duty, as a man of God, in the world, and in the church; neither fearing the frowns, nor courting the smiles of men. He was patient under sufferings and wrongs, not seeking to retaliate, but rather willing to submit all to the righteous judgment of him who trieth the hearts of all men.

On Sunday evening, June 23, 1816, he closed the active part of his life in the church militant, at Halton, a village a short distance from his own, at which place we attended every fortnight to hold a prayer-meeting, and meet the class, and where he performed his labour of love. Soon after our return from thence, he was taken very ill, and passed a night of severe trial, through violent sickness, accompanied with a complaint in his bowels of an inflammatory nature; but in which severe conflict, through confidence in Him that was able to sustain him, he found support and strength.

On Monday, Satan made an attempt to shake his confidence, by displaying his infirmities and defects; but, looking unto Jesus, he said, "Whither can I go, but unto Him? He is my hiding place:" repeating,

"By death and hell pursued in vain.

To Thee the ransomed seed shall come. Shouting, their heavenly Zion gain, And pass thro' death triumphant home."

"What should I do now," said he, "if I had my religion to seek: but praised be the Lord the work is done, and whether I am appointed for life or death, I am resigned to the will of my heavenly Father."

Thursday, he altered much for the worse. And death now more visibly made its appearance, his disorder baffling the power of medicine. He now spoke but little, as, from the nature of his complaint, speaking caused much pain; but he continued to enjoy a sense of his interest in the blood, of Jesus, which kept him happy; alternately supplicating a throne of grace for patience, and praising the Lord for his mercies. Once this day, when struggling with pain, he raised his eyes towards heaven, and with the language of a dying pilgrim, expressive of the feelings of his heart, repeated,

**"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."**

Through this night he suffered in the extreme, but in the midst thereof, he could praise the Lord, saying, "The name of the Lord is a strong tower; it is my hiding place, it is my rock."

Friday 28th, Many of his friends came to visit him, whom he exhorted to meet him in heaven. To his wife and children he recommended Christ, as the only Saviour, and pressed them to flee unto him, telling them and those about him, that he was not looking back upon a life well spent, for he was a sinner; but he was a sinner for whom Christ had died. Towards the latter part of the day, on being asked if he had a clear view of Canaan's happy land, he answered, "Not so clear as I could wish, but I feel no fear:" and to another he said, "I shall conquer;

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

After this he frequently said, "Now He is perfecting me; now He is making me perfect through sufferings." As he came nearer to the shores of eternity, his prospects became brighter, and he expressed a desire to depart.

Late in the evening the doctor came to see him, and finding means ineffectual, was obliged to give him up. On being informed of this, he replied, "The Lord is still here." His strength now rapidly decreased, swiftly falling into the arms of death. The last word he spoke, (his voice being just lost in death,) was, "Glory." And about half past twelve o'clock in the morning, June 29th, his happy spirit burst its bonds of mortality, and mounted to its God. "The memory of the just is blessed."

Thus, the society at Alkbro' lost its brightest ornament, his family one of the best of husbands and most affectionate of parents, and I, a friend, yea, more, a brother, and a faithful counsellor.

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07 -- RELIGIOUS INTELLIGENCE

BRITISH AND FOREIGN BIBLE SOCIETY.

Wednesday, May 5, was held the 15th Anniversary; of this Society, at Freemasons' Hall. It is supposed there were not less than 2000 persons present At twelve O'clock the Right Hon. Lord TEIGNMOUTH (President) took the Chair, and in a short address to the meeting, mentioned that the state of his health would have led him to decline the honour of presiding that day; but the indulgence which he had experienced, and the pleasure which he had received at former meetings, had silenced the suggestions of human prudence.

Mr. DEALTRY then read an Abstract of the Report, the whole being judged too long, as containing a comprehensive statement of the proceedings of the Society, in all its domestic and foreign relations and operations, making a sort of tour through Europe and through the world, to but few parts of which the Society's exertions have not extended. It detailed the progress of the Bible Societies in the different countries on the Continent, and in the Indies, &c. stated that the number of Bibles issued at cost and reduced prices, from the 31st of March, 1818, to the same period in 1819, was 123, 247 Bibles, and 136, 784 Testaments, making in the whole 260, 031 copies, being an increase beyond the issues of the preceding year, of 65, 930 Bibles and Testaments; making, with these issued at the expense of the Society, from various presses upon the Continent, a total of more than Two Millions Three Hundred Thousand Bibles and Testaments.

The total net Receipts of last year were	-	-	£94, 306 17 10
Including Auxiliary Societies	-	-	£56, 604 33
Ditto Bibles, Testaments, &c.	-	-	£27, 499 2 10
Total net payments	-	-	£92, 237 1 4

Besides which, the Society was under engagements to the amount of £70, 000 more.

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08 -- MISSIONARY INTELLIGENCE

GENERAL WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of the Society was held on Monday, May 3, at the City Road Chapel, which was excessively crowded at an early hour.

At eleven o'clock, JOSEPH BUTTERWORTH, Esq. took the Chair, and opened the business of the day by stating, That the object of the meeting was to hear an abstract of the Report of the proceedings of the Committee of the Wesleyan Missionary Society during the last year; to adopt suitable resolutions on the occasion, and to hear the observations that would be offered by several gentlemen present, and which would no doubt animate the meeting with increased zeal for the noblest cause in which they could be engaged; that of giving glory to God by promoting the salvation of their fellow men. As so many abler persons would address the meeting, it would be unnecessary for him to offer any arguments to stimulate the very numerous and respectable audience now assembled, to engage in this work; and indeed, from the attentive, although so much crowded state of the meeting, it might be taken for granted, that all who heard him, had their hearts already deeply occupied on the subject. To the members of the Methodist Society, it would at least be particularly unnecessary for him to address any persuasions to exert themselves in this cause, for the Methodists were; peculiarly a Missionary people. Their whole economy was of a Missionary nature. The great founder of Methodism, under God, was certainly one of the greatest Missionaries of modern times: the whole of his long and invaluable life was that of a Missionary, and God blessed his Missionary labours in a most eminent manner. If indeed the work in which Mr. Wesley was so long and so successfully engaged, had been merely of man, and had not been agreeable to the counsel of God, from the various oppositions he met with, it would certainly have come to nought. Many that are now present, know how Mr. Wesley was opposed, by the high, and by the low, by the rich, and by the poor, by the learned, and by the ignorant, and he might also add, by the professors and by the profane; but the work was of God, and therefore, all his enemies were finally silenced, and that extraordinary man lived to see great peace, and great prosperity in his latter days. It appears, that God is now opening large fields for Missionary exertions in various parts of the world; that he is raising up, and qualifying labourers for the work, and that he is blessing the labours, not only of this society, but of other denominations of Christians, and he most cordially rejoiced in their prosperity.

Besides the heathen world, which presents immense prospects for Missions, many of the British colonies have been awfully destitute of the word of God. A friend, who had lately come from Newfoundland, had given him a sketch of its religious state. The Island is divided into eleven districts, and excepting about two of the districts, the whole colony was in a neglected and destitute condition, as it respected the means of Divine worship, and pastoral care of the people. He enumerated the

population, the number of ministers and places of worship in the different districts; by which it appeared, that several populous parts of, the island had no resident minister of religion, and some were only visited once or twice a year by a Roman Catholic priest.

In some other colonies, by means of various Missionary Societies, and of other Institutions, a degree of pastoral care is taken of the people, and God is blessing the labours of his ministers. Yet there is great room for further exertions, in the extensive districts of the Canadas, in Nova Scotia, and in the islands in the Gulf of St. Lawrence. After all that this society and other societies can do, it is to be feared, that many places will not be visited by the ministry of the word of God. It is true, that the British and Foreign Bible Society are sending out Bibles in all directions; and God is blessing his word to many; but without a living ministry, the people in general are not much disposed to read the word of God to any profit. The year before last, some attacks were made on the character of the Missionaries, and on their labours in the West Indies; they had been represented as "pestilent fellows, movers of sedition, those that have turned the world upside down;" charges, which have been brought against Christians ever since the Apostle Paul was at Thessalonica. And it was said, that great evil was to be expected in the colonies from the labours of the Missionaries. The matter was discussed in this country, and the opposers of the truth were silenced; and finally it produced letters of inquiry, as to the conduct of the Missionaries, and the effects of the preaching in the various colonies of the West Indies. He stated that this letter was addressed to many gentlemen who were not Methodists, and they were requested to answer several inquiries respecting the Missionaries and their converts. The answers were addressed to Mr. Thompson, of Hull, and to himself, and were sent from some of the most respectable persons in the West India Islands, from members of the Governments, Judges, Barristers at Law, Physicians, Planters, Proprietors of estates, Merchants, and others. He had upwards of forty of these letters, and he had the satisfaction to state, that most of them bore ample testimony to the excellent character and conduct of the Missionaries, and to the great benefits which had resulted from their labours. He then read part of a letter from Captain Pakenham, R. N. stating the happy effects of the labours of the Missionaries in the Bahamas; and he also gave an account from another letter, of the wretched moral condition of the people, before they were visited by the Missionaries. One of the Islands had been settled more than a century, and had never had a place of worship, nor a resident minister, till visited by the Wesleyan Missionaries. He mentioned many particulars of the success of the Missionaries among the slaves in different islands of the West Indies, and said, that it was with great satisfaction he observed, that although individuals might still be found, who treated their slaves with cruelty, yet there were very many most respectable and humane planters, and proprietors of estates, whose study was to improve the moral and civil condition of their slaves; and he was happy to say, that there was a growing disposition among the planters, to encourage the preaching of the gospel upon their several estates. With respect to the Heathen world, it was impossible to state in the time allowed, what is going on there; not only those who had gone out in the embassy of the Gospel, but persons

of a very different character, have become the messengers of peace and salvation. Many officers in the army had of late been deeply impressed with the importance of religion, both to themselves and others, and had become active agents in India, and elsewhere, in distributing the Holy Scriptures, and in earnestly recommending their perusal. He had lately received an interesting account from an eminent legal friend in Bengal, stating that an extraordinary movement had taken place in the minds of several Brahmins of the highest caste. They were convinced of the great advantages of British education, and of British principles; and they were desirous, that their children should be instructed in British literature and science. Measures were adopted to accomplish this object, and he trusted, that they would eventually have the effect of making them wise to salvation.

There are now so many delightful prospects opening to us in the Eastern world, that one hardly knows where to fix on any particular object, on which to rest attention. The Baptist Missionaries have erected numerous schools for the education of the lower orders in India, and it is surprising what success attends their labours. They have many thousands of children under their care, and the people are almost universally desirous, that their children should no longer remain in ignorance. The modes of instruction are formed with great wisdom and prudence.

Similar indications of a general desire for knowledge have been manifested in Ceylon, and the rising generation of the immense population of India seem to be preparing for the reception of the Gospel of Jesus Christ.

These were some of the animating prospects before us, but as many others would be presented to the meeting, he should not detain them any longer.

The Report was then read. It stated the number of Missionary stations to be 81, and the number of Missionaries 122, besides several others about to be sent. Its statements, especially as to the mission to the Negroes of the West Indies, and in Ceylon, were highly encouraging.

The first resolution was moved by the Rev. WALTER GRIFFITH, (of Bristol.) After several general observations, he said, He had thought it his duty to say on a former occasion, that if our Missionary efforts had never yet been tried, that even if they had been tried, and had proved unsuccessful, yet, that it is our duty to attempt every door, to knock at every door. He should repeat the same observation to-day; that we ought to try, and by every means in our power, offer the gospel to every creature under heaven.

But he thanked God that no door was shut, closely shut against us, not even the door of St. Domingo; the truth and the power of God was certainly at work among the people, and he anticipated, at no very distant day, that his worthy friend who had lately returned from that country, or some other Methodist Missionary, would be solicited to resume his place under a still higher character than that which his friend had obtained and brought home from that people. He had every reason to

believe, before that excellent man, Mr. Brown, left this country to go to St. Domingo, that God would be with him, and crown his labours with abundant success; and he had not been disappointed, though he greatly regretted the folly of the people, who, contrary to the opinion of their government, had driven from their doors a faithful minister of Christ. Nevertheless, he rejoiced that a Christian church, a true church of Christ was left in that island, and he feared not the result. With respect to other fields of Missionary labours, they had been so stated in the very excellent Report, that he thought it would be insulting the good sense of the meeting if he were to say a single word in addition. He rejoiced, in common with his friends at the meeting, over the general success, and he felt in his heart assured that this success would go on, and increase; that British kindness would furnish the funds, and that at length the ends of the earth would see the salvation of God.

The Chairman. -- I believe the meeting will now be addressed by a young gentleman from Russia, who came to England to finish his education in the medical profession. As he may never have another opportunity of addressing a similar meeting in this country, I have no doubt, that you will have the kindness to hear a foreigner with that candour which becomes a British audience.

Dr. ZUKKERBEKKER. I am very much ashamed to appear in this audience, but particularly more so when surrounded by such men. -- I am but a stripling, -- I am but a babe in my Lord Jesus Christ. -- But I could not refuse publicly confessing in this audience -- publicly acknowledging that the Lord has dealt wonderfully with a poor sinner! -- When I came to this country, I had never before bowed my knees to God, and I know that I have relations, who to this moment, have not bowed their knee to the Lord. -- But I am truly thankful that Britons took an interest in the welfare of my soul. -- And I here thank them for what they have done for me, -- I desire to feel more gratitude, and I hope that I shall grow in grace -- for I know that he who has begun the good work will carry it on. -- I hope that I shall become a Missionary myself, and although I am destined to cure the disorders of the body, and it has pleased the Lord to give me a love for my profession, and I trust I have been an eager student; -- yet I hope I shall do good to the souls also, and I am determined not to live to myself, but to him who has died for me, -- I am determined not to live to myself, but to live to my fellow creatures. Oh Lord! thou knowest I stand here not for my own glory! -- but for thy glory! -- Oh Lord! enable me to live to thy glory! and to die to thy glory! -- Lord! animate us all! Grant that if we hitherto have not lived to thee, that we may live to thee, and die to thee! I beg, Sir, to second the motion. The resolution was put and carried unanimously

The Chairman -- As our highly respected friend Mr. Wilberforce, has condescended to honour this meeting with his presence, it may be more convenient (as he has duties to perform at another place) to request him to propose a resolution at this early period, rather than wait the further proceedings of the meeting.

WILLIAM WILBERFORCE, Esq. M. P. It may appear almost an ungrateful return to my kind friend in the chair, were I to begin by correcting a little expression of his,

but I am sure he will feel it to be a kind correction, for when he used such a word as my condescension in coming here to-day, I am sure, I can truly state, that I feel it an honour to be permitted to take a part in a meeting which has objects of benevolence so truly Christian, and which prosecutes them by such truly Christian means. I confess it is with peculiar satisfaction, that I present myself, because I have laboured under a deep sense of the obligation of gratitude which is due to this society from all those who are interested for that most unhappy part of the human species, the blacks of the West Indies. It was perfectly natural that they who, like their Divine Master, when looking out for the most abject and destitute, considered them to have the most powerful claim to their good offices; it was natural that their attention should be called to the situation of those unhappy people, and that they should labour among them, with efforts proportioned to their own zeal and to their wants. The Almighty, Sir, has blessed the labours of your Society, and it is with no little satisfaction that we have to state, that while on the one hand you have reason to congratulate yourselves, or rather let me say, to be thankful to that blessing of Providence on your labours, which has been vouchsafed in so eminent a degree, that you appear to have laboured in this great cause without that degree of human infirmity which is apt enough to mix itself up in the labours of the best of causes. There are but few (if any) well recorded instances, of any acts of imprudence or impropriety which have been committed by any of your Missionaries, and undoubtedly that is a truly valuable fact. Had it been otherwise, we know there is no want of facility to observe; there are plenty of witnesses to report their conduct, and we know if any great instances of human frailty had been manifested, they would undoubtedly have been made public. It is therefore with singular satisfaction, that we can reflect there is no such drawback, that there is nothing which can justify hesitation in the mind of the true Christian, or in any reasonable man, as to the part which he shall take, in endeavouring to support that labour of love which it is the object of our meeting to-day to encourage; and therefore I repeat it, that it is with real satisfaction to myself, that I come to pay my small share of that debt of gratitude which I owe to your Society for its exertions; or rather let me correct the expression, not to pay the debt of gratitude, but only to acknowledge it. I know that I have a still larger debt to pay, which never will be satisfied, but which will go on accumulating, and will extend in proportion to your labours. Undoubtedly, therefore, I cannot but feel extremely gratified in having to move a resolution which approves your labours in behalf of the Negroes of the West India Colonies.

Sir, you and I have often met in a different place, and though we have, I am sure, endeavoured to discharge our duty, yet we both have often had occasion to feel the fallibility of human judgment, and even at the time when we have been most convinced of the rectitude of our intentions, when we have advanced with the greatest confidence, and with an unhesitating step, the result was not always certain; but here we know that we are proceeding in a course in which we can never err, here we are standing upon a foundation which can never fail -- we are sure that we are right, as we are that Almighty truth is true.

It is doubtless therefore, a satisfaction of no common kind, that we have met to celebrate the progress of such a work. This is a ground of satisfaction, which leaves no tear. While we celebrate these bloodless triumphs, we at the same time contribute to the happiness of others. Sir, how different are all the other triumphs which we celebrate, and celebrate not without reason. Here we move in a higher region, we breathe here a purer atmosphere, and we take to ourselves those superior joys and benedictions, which animate those who have advanced beyond the scene of human infirmities. We are engaged in that labour of love, which interests all the blessed inhabitants of the world above us. I will not detain you longer, by repeating sentiments of the same kind; I should never have done, were I to express all I feel upon this subject. I look with unaffected humility, and I feel with unaffected gratitude what I owe, to the labours of those great and good men, who are engaged in services of this kind; and although the world may think little of them, yet there is a place where they are more justly appreciated, and where their value is better known. The day will come in which the labours of those men will be acknowledged in that place, where the crown of glory will be put upon the heads of those who have deserved it; and where they shall in a peculiar degree, have a right to that blessed salutation, "Well done; thou good and faithful servant, enter thou into the joy of thy Lord."

The Rev. GEORGE MITCHELL, Vicar of St. Mary's, Leicester, seconded the resolution. He had not the slightest thought of addressing this meeting when he came in; but he felt, that the cause of Missions was not the cause of a party, it was the cause of God; and a cause, which, if our hearts were warmed with his love, we should all cordially engage in. He was persuaded that it was a cause, in which that assembly were deeply engaged, and, that they had no need of much speaking, to excite them to promote it.

They had felt and known the benefit of religion themselves; they knew that it brings salvation, that it was effectual to subduing all the corruptions of humanity. It was not a cunningly devised fable, that they were going to spread among the poor unenlightened heathen, but the truth, which is "able to make men wise unto salvation." God had blessed the labours of the society in a most remarkable degree: he was not surprised, that his highly respected friend, Mr. Wilberforce, (if he would allow him to call him so,) should come forward in this cause; that the liberator of Africa, that the man who had broken off the chains of Africa, should be anxious to break off the stronger fetters of vice and ignorance, which bind the human heart -- that he should engage in such a work, was only what we might have expected; they knew that his heart felt every thing he uttered, that he felt himself a citizen of the world, and bound to engage in the cause of his Master, and for that he was willing to spend and be spent. He trusted his life would long be spared for the good of his country, for so long as it was spared, he would be found at his post, endeavouring to promote the glory of God, and the good of his fellow-men.

The Chairman. -- Before the motion is put, it may be desirable to hear Mr. Brown's statement respecting the island of St. Domingo, he having arrived lately from that Colony.

The Rev. JOHN BROWN. -- If you will grant me your indulgence for a few moments, I shall endeavour to comply with the request from the chair.

The motion which has been just read, refers to two points. The destitute condition of the Negroes in the West Indies, with respect to moral and religious instruction, and the effects which have been produced by the preaching of the doctrines of Christianity among them. As I stand here, it will therefore be my place, simply to relate what has fallen under my own observation, as a corroborating testimony to these two points; and I think, when these two ideas are deeply impressed on our minds, we shall need no other motives to call forth all our energies. About two thirds of the entire Island of St. Domingo, is in possession of the Spaniards; the other part is divided between the kingdom of Christophe, and the republic of Hatti. As there is no communication between these two countries, my remarks must be considered as applying only to the republican part of the island. It was on the 7th of February, 1817, that Mr. Catts and I arrived at Port au Prince, the capital of the republic. The people there have been baptised, and call themselves Christians: indeed I never met with any who would not assert, I am a good Christian, a very good Christian, Sir! but how have they been made Christians? Pere Labat, in the History of the Indies, says, "When I hear of any Negroes lately arrived from Africa in my parish, I pay them a visit; I begin by teaching them to make the sign of the cross; this I do by leading their hand, I then make the sign of the cross upon them myself, taking possession of them in the name of the holy Catholic church; the Negroes, who understand nothing at all of the matter, open their eyes wide, and seem as if about to be consigned to destruction." The method of making Christians in Pere Lebat's time, appears to be the same as is practised at present. A few weeks before I left Port au Prince, a cargo of Negroes, captured off the Havana, by one of the republican ships, was brought into Port au Prince, and placed in the hospital until clothed, when the priest, accompanied by the president, went one morning and baptized them by wholesale.

You may easily suppose, that unless there is some mode of giving instruction after this, they must be totally unacquainted with the Christian religion. They have churches and priests, and public worship performed every day in the week, and twice on Sundays, it is true; but during the two years I was at Port au Prince, I never heard of a sermon being delivered, or any public instruction given. Their worship consists in dresses, images, pictures, genuflections, singing mass, &c. Mass is sung in Latin, a language which perhaps not one in a thousand understands. They have a peculiar respect for the dead; indeed many of their religious ceremonies appear designed more for the dead than the living; for the masses sung on week-days are in general sung for the souls of the departed. In some cases the relations of the dead are so poor as not to be able to pay for having great mass sung for the departed soul in the church; another method is then resorted to. A chanter from the church is invited on an evening appointed, who brings with him a cloth covered with death-heads, crosses and grotesque figures, which is hung round the room set apart for the ceremony, a temporary altar is raised, on one side is placed a bason of

holy water, on the other a plate to receive offerings; the individuals who attend, approach the holy water, dip their finger in it, make the sign of the cross, then retiring on the side on which is the plate, put down their offering of money, and the amount is the recompence given to the chanter; and whilst the chanter is engaged singing and offering up prayers within, a company collected in the adjoining yard are dancing and singing to the beating of the bamboula. But the most awful consideration is, they have no idea of connecting morality with religion, they attend to its ceremonies as something which is to secure their salvation, whilst it allows them to continue quietly in the practice of their crimes. Sabbath breaking is common; the morning of that day is set apart for the weekly market, and the evening for pleasure. Marriage is hardly thought of amongst the lower classes. With regard to their knowledge of religion, an anecdote or two will be sufficiently illustrative. I asked a young female from the mountains, who paid us a visit, "Do you ever pray?" she replied, "What do you say, Sir?" "Do you ever pray to Almighty God?" A person present replied for her, "She knows how make the sign of the cross." She answered, "Yes, I know how to make the sign of the cross, that is all." Their ignorance leaves them open to the grossest delusions; they carry about them little books, charms, garde corps, in which they confide, and through these hope to be delivered from the evils not only of this world but of that which is to come. A person came to our house desiring us to teach him to read; after I had shewn him his lesson, he gravely inquired if he should burn a candle to the Blessed Virgin, in order that she might help his understanding, and assist him to learn to read. At another time he wished to speak with me in private; he told me that he had some money in a drawer, but a girl in the house having access to it, he suspected he had lost some of it, and he wished me to tell him where it was, and how he should obtain it. I mention this, because we have had hundreds of applications of a similar kind. Doubtless, for interested motives, the idea is propagated amongst them, that priests possess a supernatural power in discovering secrets, &c.

Mr. Catts and myself sailed from England in a ship belonging to that benevolent man, whose name is to be mentioned with honour, John Irving, Esq. of Bristol. The first place at which we touched was Tobago. Here we found an island with about 18,000 inhabitants, one clergyman, and but one place of worship. We were kindly received, preached several times, and represented the situation of the island to the Committee, and at present there is there a Missionary with a society of about 150. I can give you but an imperfect idea of my feelings whilst sailing in the Caribbean Sea; I thought of Columbus, and the murdering Spaniards; I thought of the Caribbs, which have nearly disappeared; I thought of Africa and her wrongs; I thought of slaves, I heard the clanking of their chains, and the iron entered into my soul. Amidst these gloomy images my mind was relieved by a subject more animating, the triumphs of the cross. Holding the Minutes of Conference in my hand, I remarked, as the islands lifted in succession their blue heads above the waves, that here is placed brother so and so, with so many under his care; and when I thought that from these specks of earth have been raised up societies to the amount of 20,000, exclusive of those who have entered heaven during the last 30 years, I felt a conviction which every one in this assembly must have felt who had been in my

situation, that our mission amongst the Negroes in the West Indies, if not the most successful, is at least one of the most successful in the world.

On our arrival at Port au Prince we found ourselves strangers in a strange land, Surrounded by persons of another colour, and another language, and who eyed white men with the greatest jealousy; but having obtained permission from the President; we entered on our public ministry, and the result of our labours has been stated in the Report which has this day been read.

In the history of the Moravian Missions it is recorded of the brethren in Greenland, that for five years they laboured without seeing any fruit of their mission; when in 1740 they adopted a very material change in their preaching. They had been accustomed to preach on the nature and attributes of God, his relation to man, and the duties resulting therefrom; but now they, in the proper sense of the word, preached Christ and him crucified; immediately the most astonishing effects were produced. A conviction of this truth ever rested on my mind, that the doctrine of Christ crucified is the great instrument designed by Almighty God to effect the conversion of the world. I have; reasoned with the Haitians on the law of God, I have endeavoured to bring home their sins on their consciences. I have deprived them of the props on which they leaned, but when expatiating on the great love of God, in giving his Son to die for them, I have seen them melt, and the big tear roll from their sable faces.

With regard to the experience of those joined in our society; several of them, by their conduct and conversation, gave every reason to believe that they were truly converted to God; and I could easily adduce some blessed testimonies in proof.

I do not design at present to enter into a detail of the persecution we have undergone; suffice it to say, we have felt it. But as it respects our future prospects in that island, I remark, I believe a seed of righteousness is planted which hell shall not destroy. We distributed numbers of Bibles and New Testaments, several thousands of religious Tracts, many sermons and other books of piety. We delivered many discourses not only in Port au Prince, but also in the country. A spirit of inquiry is excited, which will produce an increase of light, and though on account of the opposition we met with, we have thought it prudent to withdraw for the present, yet I hope that at a future period a door will yet be opened to preach the gospel there; My heart is still warm towards them; and should this door re-open, you have no one who knows the people or their language better than I do; I am ready to cross the Atlantic again, to exercise my ministry among them.

(To be concluded in our next number.)

ON Monday afternoon, May 10th, a Meeting was held at the Methodist chapel at Cromford, for the purpose of forming a society, to be called "The Branch Methodist Missionary Society for the Cromford Circuit." The Rev. JOSEPH TAYLOR, from Belpar, being called to the chair, the distressing state of the heathen world was

considered, several resolutions were unanimously passed, much important information was communicated, and some eloquent and impressive speeches were delivered. The venerable Chairman having preached an introductory sermon the preceding evening, on Monday evening the Rev. ROBERT WOOD, from Sheffield, preached. The sermons, as well as the public meeting, were not only much approved by the crowded and respectable congregations, but likewise rendered a great blessing to the souls of many. A spirit of sympathy was powerfully as well as generally excited, and evidenced, not by words and tears only, but by the collection made on this occasion, amounting to L42. 8s. 3d.

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09 -- POETRY

MY DEAR BROTHER,

If you think the following lines will be useful to any of your numerous readers, I shall be obliged by your publishing them in the Methodist Magazine.

Yours, affectionately, Hull, Feb. 17, 1818. WILLIAM MYLES.

A CAUTION.

Adapted to the Dwelling-House of a Pious Family.

Let no unhallowed foot intrude
Within this sacred solitude;
No trifler to destroy the hours
Devoted to his God and ours.

No whisperer of graver tone,
Who tells of faults, but not his own;
No flatterer of sweetest grace,
Who tells your virtues to your face:

No murmurer of angry mould,
Who rugged looks, and loves to scold;
No tattler of loquacious fame,
Who talks in spite of wit and shames

No powdered beau of gallant mien,
Who prays to see and to be seen;
No loiterer of dull grimace,
Who gapes and yawns, and tires the place.

No merry wit of laughing mood,

Who tells you jokes to do you good;
No despot, in fair virtue's vail,
Who frowns and stamps in pious zeal:

No miser with his meagre face,
Who loves his gold, and talks of grace:
No pedant who demands your ear
With logic sound and physics clear:

No coxcomb of important air,
Who swells and struts in hopes to scare;
No snarling critic e'er be found
Upon this happy spot of ground:

But pious men of sober sense,
Good without noise, or vain pretence;
Of manners mild, of heart sincere,
Of modest speech, and willing ear;

Artless in thought, in deed, in word,
True patterns of our dying Lord,
Enter, and bless with awe, the place
Where Heaven comes down in wondrous grace.

The SOLILOQUY of a HEATHEN PRIEST, who visited Britain in the year 1818, in quest of Knowledge and true Religion.

In Ceylon I wandered thro' mazes of error,
Enveloped in darkness, and mentally blind,
My system of worship was mingled with terror,
Which served to contract or to shackle the mind.

This system, 'tis true, had been taught me by others,
To which I adhered, and resolved to pursue;
But now I'm convinced, these my fathers and
brothers, Were dark, like myself, tho' all priests of Budhu.

Whilst long we adhered to our native opinions,
With senses benumbed thus inactive we lay:
We had not yet heard, in our dreary dominions,
Nor ever once dreamed of a bright Gospel-ray.

At length there appeared in our city some strangers,
Who brought us glad tidings, and bade us be free:
Their zeal and their love had encountered all dangers,
Arising from climates, or perils by sea.

They published their message in accents most cheering,
Whilst angelic mildness appeared in their face:
Proclaiming the name of a FRIEND, most endearing,
A FRIEND, who had died for the whole human race.

A spark then I caught, which excited ambition,
I earnestly wished this famed country to see,
To visit the sages of every condition,
Where the mind is unshackled, and slaves are set free.

Embarking in haste, with my views thus expanded,
I braved the rough billows true wisdom to find:
At length, full of rapture, in Britain I landed,
The garden of knowledge, and food for the mind.

O Britain, I greet thee, thou much-favoured nation,
Thy sources of science I mean to explore:
What thanks shall I yield to the God of creation,
Who brought me in safety to tread on thy shore!

Yet still o'er my country my bowels are yearning,
My friends and companions are twined round my heart:
I wish to excite them to study true learning,
And what is most useful to them would impart.

My soul would now fly on its wide-spreading pinions,
To publish in Ceylon the mystical plan;
To sound forth, with ardour, throughout her dominions,
The great BENEFactor and SAVIOUR of man.

Oh! may the ALMIGHTY soon rescue the
nations From Satan's delusion, from guilt, and from
thrall! His kingdom extend to all ranks and all
stations, To millions in China, Bombay, and Bengal.

An eastern Princess, who had made some progression
In wisdom and science, 'mid sages of old;
Was forced, after trial, to make this confession,
"Of all what she heard, that the half was not told."

Let me too acknowledge the heart-feeling
pleasure, Which thrills thro' my soul, and enlivens my taste;
When reading the Scriptures, that mine of rich treasure,
Surpassing the diamonds and gold of the East.

**This Book is diffusing its light, and revealing
The truth to the people in far distant climes;
Thus Britain expresses her love and her feeling
Sure all may distinguish the signs of the times!**

**Oh! may the whole truth be promulg'd without ceasing,
The name of a SAVIOUR be sounded abroad!
Let heart-felt religion be ever increasing,
'Till all shall acknowledge, and worship one GOD.**

**Some wise men had found out, by deep penetration,
The birth of Messiah, and tribute would bring?
They therefore adored Him with solemn prostration,
And hailed him their MAKER, their SAVIOUR, their KING.**

**But what kind of tribute can I ever tender
To Him, who hath loved, by redeeming my soul?
My heart and affections I freely surrender,
My will and ray spirit, my body, my whole!1**

**Oh! may I recover the heavenly nature,
And all that was promised and purchased be mine!
'Till every faculty, every feature,
Partake of the likeness and image divine!
-- Hackney, May 8, 1819. J. C. 11 Thes. v. 23.**

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THE END