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**THE METHODIST MAGAZINE FOR JULY, 1819**

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

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## 01 -- BIOGRAPHY

### MEMOIR OF MR. EDWARD WILSON, (Concluded from page 208. )

For several years the Lord greatly prospered his work in Grainthorpe, and the adjacent villages, and my dear father went on his way rejoicing, labouring with all his might on the Lord's-day, in preaching the gospel twice or thrice, and often riding twenty or thirty miles, to publish salvation far and near. Nor did he forget to cultivate all the graces and virtues that adorn a Christian character in himself. He constantly kept St. Paul's example in view, and "kept his body under, and brought it into subjection; lest that by any means when he had preached to others, he himself should be a castaway." Hence, he says, "I find nothing is so desirable to me as to enjoy more of God, to do and to suffer all his righteous will; and I am determined I will not rest till I awake up after his likeness, till I am wholly sanctified, throughout body, soul, and spirit." Language similar to this, as expressive of his religious feelings, of the ardent thirst of his soul to have all pollution washed away by the cleansing blood of the Lamb; and for his soul to be "perfected in love," and "filled with all the fullness of God," abounds in his memorandums, and in the many letters he wrote to me in the course of fifteen years. Let it suffice to say, that, "Leaving the first principles of the doctrine of Christ, he went on unto perfection." He was habitually making progress in the Divine life, and his path "was as the shining light that shineth more and more unto the perfect day." But in the midst of all his mercies and his comforts, he was not without his trials and his crosses. Sometimes he was tried by worldly losses and bodily afflictions, but these he received as fatherly chastisements; and in circumstances the most painful and trying he humbly and readily acquiesced in the appointments of Providence. What gave him the greatest pain of mind, and often occasioned restless nights, was, the improper conduct of professors. When anything of this nature happened in the society, his righteous soul was vexed and grieved, because of the injury done to that cause which he identified with his happiness; while over the offending member, he would weep and pray, and, if possible, bring him again to repentance, restore him to the forfeited favour of God, and the fellowship of his saints. In the year 1801, when the cause of God, in Grainthorpe, was in a high state of prosperity, the enemy sowed tares

among the wheat. Some of the members of the society, in the versatility of speculation, first embraced Baron Swedenburg's wild reveries; then Winchester's extravagant notions concerning the redemption of all lapsed intelligences, became their favourite system; and, at last, they became converts to the anti-christian doctrines of Socinus, and an open rupture in the society was the consequence. From twelve to twenty members were either excluded, or took themselves from the society. I never knew any thing in the church to grieve my father so much as the separation that was then made between himself and two or three of the oldest Methodists, who had assisted him nearly from the beginning, to bear a part of the burden of the cause of God in that place. But, painful as it was to him, he could not but acquiesce in the conduct of the preachers on the circuit in this business, who found it absolutely necessary, for the peace and prosperity of the society, to make this separation. In the midst of all this collision of opinion my father was immovable as a rock, and firm as a tower of adamant; and he held on his undeviating course, keeping constantly in view one grand end, the glory of God in the prosperity of the work. Thank God, the greater part of the society continued to stand fast in the good old way, together with my honoured father, who declared, a little before his death, that he had never departed, to his knowledge, a hair's breadth, from the form of sound words first delivered unto him. He could not live in the atmosphere of those wretched and erroneous systems of theology which transport us into "the frigid zone of Christianity," and banish the Spirit of God, not only out of the human heart, but out of the world. But, above all, what gave him the greatest cause of lamentation about this time was, the defection of two or three of his own children, who left their first love, and withdrew from the society. This was very trying, especially as they were resident with him in his own house. But he continued to cherish hope of their return to the Shepherd and Bishop of souls; "And this," said he, "would put much more gladness into my heart, than when my corn, and wine, and oil increase." Again, he said, "I hope the Lord will answer the prayers which I offer up in faith to him, at least three times a day, on behalf of those of my children that have fallen from grace, as well as for the preservation and prosperity of the others." Nor was he disappointed of his expectation; his prayers were answered in behalf of one (if not both) while in his last affliction. His youngest son, Joseph, who now occupies the house in which he lived and died, having returned to the Lord, and made the humble dwelling again the house of prayer and praise, was a source of great pleasure to him in his last moments. When he was told that his son, together with his wife, had both begun to meet in the class which assembled in his house, and had also engaged its continuation there, he praised God, and said, "I could not have died satisfied had not my son Joseph promised me that the door of my house should never be shut against the people of God." I hope this promise will be sacredly kept.

Here it may be proper to point out a few of the more prominent traits in his character. I am aware that feeble will be my attempts to delineate the character of so excellent a father, and so consistent a Christian. The medium of affectionate partiality through which I may be supposed to view him, and which in the judgment of some may form impediments to an impartial and correct likeness, should not

induce me to bury and forget real worth, which would be a loss to survivors. I can only say that I do not design to misrepresent the character I endeavour to pourtray; and that those who knew my honoured father the best, will be amongst the first to say, that it is but an imperfect outline, and not a full-length portrait.

First, His personal piety was genuine and deep. We have seen, from his own account, his conversion to God was sound and scriptural. He sorrowed, with a godly sorrow, on account of his sins, and obtained a clear and scriptural deliverance from them; and his subsequent conduct and conversation for 42 years sufficiently evinced the truth of his profession. In him were to be seen bright lines of resemblance to our Lord and Master; such as are not to be met with commonly among Christian professors. The spirit of devotion rested upon him in a pre-eminent manner; and he was the man of God in all his intercourse. He lived in the spirit of prayer, and was constant in the duties of the closet three times a day, in addition to family devotion, which he conducted with singular seriousness, ardour, and constancy, never allowing any thing to interfere with it, except great indisposition or absolute necessity. In all places, and at all times, his soul appeared to be breathing after God, determining to love with greater ardour Him who is the altogether lovely, and to serve Him who is the best of masters, with increasing fidelity. In a word, if piety consists in suitable affections to God, resemblance of his moral perfections, and a constant obedience to His will, then had my revered father genuine and deep piety.

Second, His godly sincerity was conspicuous and proverbial. He was allowed by all that knew him to be a genuine "Israelite, in whom was no guile." Integrity and uprightness were so con-spicuous in all his worldly transactions, that he was universally allowed to be an honest man; for, I believe he invariably attended to our Lord's golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." Hence, he was a man of his word, and in the transaction of business was open and undisguised, never having recourse to those disingenuous arts by which imposition is practised upon the ignorant and credulous. Prevarication, in whatever form it might appear, or whatever it might be designed to accomplish, was an object of his utmost abhorrence: and he could not allow of duplicity and dissimulation in religion; but held in contempt that art, by which some professors attempt to give themselves credit for that which they do not in reality possess. As a plain and humble Christian, he knew the evils of his own heart, mourned over every latent principle of corruption, and as he detected greater, and still greater abominations in the chambers of imagery, never rested till he obtained deliverance from them all. Hence, if godly sincerity evidence itself by a serious inquiry after truth, by a fervent desire for instruction in righteousness, by an unprejudiced judgment of one's principles and motives, by a devotedness of soul and body to the service of God, and by a uniformity of conduct in the sight of men, then had my much-beloved father godly sincerity.

Third. His Christian zeal was ardent and unabating. He ardently longed for the prosperity of the Redeemer's kingdom universally; but especially that branch of

Zion with which he was more immediately connected, lay near to his heart. Indeed he "preferred the prosperity of Zion to his chief joy." Hence, his deep regret when the love of any Christian professor waxed cold; or when iniquity abounded in the world; while he watched over the interests of the cause of God with paternal affection. With what Christian faithfulness and zeal did he minister reproof, admonition, instruction and comfort, to the members of his class; and with what boldness and holy fervour would he combat sin wherever he found it; and no person or place would deter him from what he conceived to be his duty. Perhaps there were scarcely any grown-up persons, in the town of Grainthorpe, who had not, at one time or another, been either reprov'd by him for the commission of sin, or admonished concerning the salvation of his soul! Nor did he do this rudely, or without regard to character, condition, or circumstances. "Let all things be done decently," in good order, and to a good end, was his general rule. But he knew who it is that hath said, Lev. xix. 17, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him:" therefore he knew his duty, and was prepared to discharge it, while he kept himself in awe of the reproofs of God's word. His faithfulness, in this particular, will long be remembered by his surviving neighbours, while many, who are gone to a better world, had cause to thank God for his zeal, diligence, and prudence, in first leading their minds to a view of the evil of sin, and the advantages of piety. Many a hardened sinner, who had resisted all reproof and admonition during health and strength, has applied to him for instruction and prayer when laid on a sick, or dying bed., I have known him repeatedly called up, all hours of the night, to visit the sinners, who had been proof to all his warnings in health; but who had found in the hour of affliction and danger, that a faithful judicious reprov'er was their best friend. For many years, I believe, in cases of sickness and imminent danger, he was more frequently applied to by night and by day, to minister instruction and consolation to the soul, than any medical gentlemen for the ease and restoration of the body to health. To his unabating zeal and vigour in the cause of God, I attribute his constant and unwearied labours as a local preacher, in opening fresh places and forming new societies: his liberality in supporting the cause of God, to the utmost of his ability; the hearty welcome which he gave, to the ministers of the gospel, and the friends of religion, to the best his house would afford, as many of the aged ministers in our connection can testify; and above all, his unwearied and regular attention to public, family, and closet devotions. Summer or winter, seed time or harvest, adversity or prosperity, in the vigour of his days, or in the decline of life, he was the same diligent, watchful, zealous Christian. Hence, if Christian zeal consists of sound knowledge in the things of God, strong faith in the promises of the gospel, and disinterested regard for the cause of religion, manifested by self-denial, patient endurance, and constant exertion for the glory of God, and the spiritual welfare of mankind; then had my highly-esteemed father Christian zeal.

Fourth. His general character was good and consistent throughout. It has been said, that the characters of some, like statues, please the more when viewed at a distance; the nearer you approximate, the more you are convinced, that in them is merely the 'semblance of worth, not substance;' but the more you were acquainted

with him, the more you were convinced, that the casket contained a treasure more valuable than the finest gold, or the richest diamonds, that India can boast. As a subject, he "feared God and honoured the king." He was a friend to his country, and strictly loyal. He never would give countenance to those who were disaffected to the government, nor "meddle with such as are given to change." As a neighbour, he was benevolent, peaceful, and upright, and, "against example resolutely good." Insomuch, that he had acquired the character of a truly good and honest man, by all who knew him. As a husband, he was kind and affectionate to an extreme, If the testimony of a surviving relict, may be depended upon, there never was any interruption to their conjugal happiness for upwards of 36 years, but every possible attention paid to her temporal and spiritual comfort. As a father, he was particularly mindful of his charge, and stood pre-eminent for bringing up his children "in the nurture and admonition of the Lord." He knew that he was invested with authority over his children, and that he was imperiously called upon by God to exercise it at all seasonable opportunities. To conquer the will of his children betimes, was his first care, without which, he was aware, both precept and ex-ample will fail. It is true, he could not destroy the root of sin in his children, but he could curb, yea, lop off some of the luxuriant branches. He did not deem it sufficient to catechise, warn, and instruct; he also restrained them from going into evil company, and from indulging in any vicious habits. He knew the crime of good old Eli, and the punishment it received at the hands of God; and was resolved, "that he and his house should serve the Lord." Hence, he never allowed any of his domestic charge to absent themselves from the morning and evening sacrifice, nor from the public worship of the Lord, when their presence was practicable. In the exercise of his authority he invariably took heed to his own spirit and temper, and never, to my knowledge, corrected a child in anger. He knew one improper expression, a single fit of passion, or the least impropriety of conduct, might destroy the influence of his instructions and labours for years. He never had recourse to severe measures, without first trying mild and affectionate ones. Hence, he seldom had an occasion to use the rod: a look, a word, or a reproof, was sufficient. In a word,

"He tried each art, reprov'd each dull delay, Allur'd to brighter worlds, and led the way."

His children never discovered any contradiction between his instruction and practice, for he observed a strict uniformity in both, to the end of life. And his labour was not in vain in the Lord. As a Christian, then, he was a good man throughout, though not without his defects and infirmities, for then had he not been human. But these, in my opinion, and in the opinion of those that knew him best, like spots in the sun, were greatly overbalanced by the splendour of his excellencies.

From the time of his conversion to God to the day of his death, (a period of 42 years, ) I believe it will be "difficult for even malice itself to fix upon him a charge of moral turpitude, that shall at once involve the action and the motive." I know in the judgment of some of his friends he adhered too rigidly to his own opinion in some

instances; while he has again and again, acknowledged with grief and pain of mind, that his temper was naturally irritable: but such was the overbearing influence of religion in his heart, that the remark of the wise man will admirably apply to him, "Better is he that ruleth his spirit, than he that taketh a city." I can most solemnly declare, that I know of no other defect in his character, nor ever heard any one attempt to charge him with any other, and therefore the darker shades of the picture, if darker there be, must be referred to the judgment of the great day. Hence, if genuine piety, pure morality, and Christian charity, constitute a good man, then had my much-beloved father a good and consistent character throughout.

Fifth. His abilities as a Local Preacher were acceptable and useful. It is true, he never pretended to be a man of talent. He was always deeply conscious of his want of many natural and acquired abilities, to make him, as a preacher, either splendid or popular. He has often been heard to say, that his education was too limited, his reading too contracted, and the days of his youth too vainly spent, ever to make, what would be, in the present day, deemed a preacher. Hence, in the humbling views he had of his abilities, he never allowed himself to be any thing more than a speaker or exhorter. But his heart was truly in the work of the Lord, and "his uprightness, diligence, and piety," says a Local Preacher, in a letter before me, "were so manifest, that he was universally well received, and heard with considerable attention and profit. He was also a pattern of punctuality to all his brethren on the circuit, as he never neglected his appointments through indolence, inattention, or unfavourable weather." His views of the plan of salvation were clear and scriptural, quite in unison with the writings of the late Rev. John Wesley, and the Rev. John Fletcher. He was well read in the Scriptures, and, as a preacher, "the word of Christ dwelt in him richly." His discourses were invariably experimental and practical, and his constant endeavour was to call sinners to repentance, and he always pressed with great earnestness those truths which relate to man's personal interest and salvation. In all his discourses he made a direct appeal to the hearts and consciences of his hearers, as to their present knowledge and enjoyment of the Divine favour. Nor did he omit to remind the believer that it is his privilege to be entirely sanctified, cleansed from all sin, and made "perfect in love." Hence, he had fruit of his labour, in the Lord's vineyard. His success, within the sphere of his action, was visible to every candid observer. Many sinners have been awakened, and many believers have been edified, under his preaching, who are now "his crown of rejoicing, even in the presence of our Lord Jesus Christ," In the year 1814, (being in his 72d year, ) he began to feel himself, by infirmity and disease, incapacitated to do the work of a regular local preacher, and in the course of that year he was brought down to the gates of death: but, by the goodness of God, being in a great measure restored, he resumed the work in which his whole soul was engaged, and attended to a few appointments. During these few months of respite, though much exhausted when he returned home on the Lord's day evening, he generally concluded he was all the better for doing God's work. The last time he preached, was a funeral discourse occasioned by the death of Mrs. Dorothy Harwood, 1 under whose roof he first heard the gospel, and with whom he first met in class. While preaching this sermon, he told his hearers it would be his last; and

so it proved. He was never able to go from home after that, but sunk under his affliction, and chiefly kept to his bed-room; till at length disease triumphed over the powers of nature, and the Christian was seen to triumph over his last enemy; for, finally, his death was tranquil and happy.

About two months before his dissolution, I visited him, for the last time, and found him sinking fast under the pressure of age and disease; but waiting with perfect resignation, the attack of his last enemy. His desire was to depart, and to be with Christ; especially as his work was done, and he found himself a poor inactive invalid, laid aside like a broken vessel of no use. He was quite happy, rejoicing in the prospect of a better world, where he might with renewed energies be employed again in his Maker's service. With what freedom did he converse with me respecting the world he was leaving; the pleasure he had in reviewing the grace of God in his preservation; and the blessed prospects which he had before him of eternal glory, "I have no wish," said he, "to live any longer; my work is done, my evidence is bright, and my reward is sure" How earnestly did he now intreat and exhort all his children to be followers of him, as he had followed Christ; and then, as with his dying breath, he charged us all to be sure to meet him in a better world. Nor shall I easily forget the parting prayer which he offered up on my behalf, that I might be preserved unspotted from the world, as a Christian; and faithful unto death, as a minister of the gospel of Christ. It is true this prayer was but the echo of what every letter contained during fifteen year's correspondence; in which period of time he never wrote without, more or less, exhorting me to fidelity and zeal in the work of the Lord. But the thought of never hearing his voice again, and of being deprived of a valuable legacy of counsels and of prayers, led me to feel most exquisitely; and while memory holds her place, this, last-interview will be cherished by me, I trust, with pleasing melancholy, not without anticipation of meeting him in another and a better world. After this, the disorder, which was commissioned to be the harbinger of his death, occasioned a considerable depression of his animal spirits, and he spoke but little. A friend writes, "The last time I conversed with your father. Was about a fortnight before his death, when his mind was quite calm and serene; although he observed his disorder seemed to lie so much upon his spirits, and in his head, as to occasion a measure of gloom, yet said he, 'I have no fear at all that God will Send me to hell. ' Hence, I found he was not favoured with those extatic and rapturous views of the promised land, with which many of the departed saints have been favoured, in their last moments; but in him was exemplified the observation of the Psalmist, "Mark the perfect man, and behold the upright: for the end of that man is peace." To another friend, who called to see him a few days before his departure, and who asked him, how he felt his mind affected at the prospect of death, he replied, "I cannot say much, but none need doubt of my happiness, for I am firmly grounded upon the Rock of Ages; and,

'Fix'd on this ground will I remain, Though my heart fail, and flesh decay.'"

When some of his friends were expressing their wish that as he drew near the close of life, he might be favoured with more ravishing enjoyments, and be more



absorbed in heavenly objects, that his death might be most triumphant, he said, "Do not be afraid, for I shall land in heaven, I have no doubt." A day or two before his death, he said to his son Joseph, "he wanted to give him his dying charge, never to turn his back on the people of God, and to promise to meet him at the right hand of God, at the judgment day;" for, added he, "You will find me there!" About a quarter of an hour before his final departure, a pious neighbour was called in to pray with him, and finding him, then quite sensible, asked him on what his hope and conscience were now placed; he replied, "his confidence was in Christ, his hope was firm, and he could not doubt" The friend then kneeled down, with the rest of the family, by his bed-side, and prayed with him a few minutes. It was almost instantly discovered that he ceased to breathe, and that his immortal spirit had returned to God, who gave it. Thus,

"Softly his fainting head he lay  
Upon his Maker's breast,  
His Maker kissed his soul away,  
And laid his flesh to rest."

Thus departed my dear honoured father, Edward Wilson, on Thursday evening, between five and six o'clock, December the 5th, 1816, in the 74th year of his age. He had been 42 years a member of the Methodist society, and about 35 years a local preacher.

His mortal remains were committed to their parent earth on the Lord's day following, attended by the greater part of the inhabitants of the town of Grainthorpe, who testified, by their tears, their esteem for departed worth and excellence. At his request a funeral sermon was preached, from Phil. i. 21, to a crowded congregation, on the following Sabbath, by Mr. Thomas Wilson, who had been intimately acquainted with him for thirty years. Though dead, he has left behind him, the "good name which is better than precious ointment." May his neighbours and friends who survive him, and have witnessed his exemplary life of piety, and his peaceful and happy end, shun his failings, imitate his excellencies, and copy his example, as he followed Christ. Amen.

This pious female, together with her late husband, Mr. Joseph Harwood, were the first to open their door to take in the Methodist preachers at Conisholm, about two miles from where my father resided. Mr. Harwood died many years ago, I believe happy in God, and was brother to my father's second wife. Mrs. H. continued his widow to the end of her life, and maintained, a steady uniform character. She was truly pious, sensible, and well read in the leading doctrines of the gospel, as held by the Methodists. Hence she was the first class-leader in that neighbourhood, and for some time, my father was a member in her class, till a society was formed in Grainthorpe.

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## 02 -- DIVINITY

### ON CHRISTIAN DILIGENCE.

To the Editor of the Methodist Magazine.

REV. AND Dear Sir,

"The soul of the sluggard desireth, and hath nothing; but, the soul of the diligent waxeth fat," are maxims which have the holy sanction of heaven; and maxims which are illustrated and supported by the observations and experience of every day, whether used in reference to the things of this world, or applied to the religion of the gospel and its invaluable enjoyments. Every man of business can inform us of the vast importance of diligent application, in order to make any progress in life. And the heaven-inspired volume makes us acquainted with the necessity of Christian diligence, if we would possess "the unsearchable riches of Christ."

Our Divine Master hath very impressively exhorted us to "strive to enter in at the strait gate," adding, as a very powerful argument, "for many, I say unto you, will seek, but shall not be able," Luke xiii. 24. And the apostle Paul, imitating the blessed Redeemer, "desired" the Hebrew Christians "to shew the same diligence, to the full assurance of hope unto the end," Hebrews vi. 11. And the apostle Peter, when writing to the Christian churches in general, exhorted them "To give diligence to make their calling and election sure," 2 Peter i. 10; and added, ch. iii. ver. 14, "Be diligent, that ye may be found of him in peace," &c. Yet, alas! notwithstanding the unquestionable truth of the above maxims, and the authenticity of these apostolical exhortations, we see many professed Christians acting as though diligence had nothing at all to do with the religion of Jesus Christ; and hence the Sabbath of the Lord is trifled with, and perverted to the unholy purposes of paying and receiving visits, and taking journeys of pleasure; and almost any trifling occurrence is deemed a sufficient excuse for neglecting the ordinances of God, and religion appears (in the esteem of these Laodiceans) to be the only thing in which diligence is unnecessary. In order to arouse, if possible, such spiritual sluggards, I transcribe, with a few trifling alterations and additions, the thoughts of a late divine, of acknowledged celebrity, on this important subject.

"The nature of evangelical virtues," says our author, "demands vigilance, action, and motion. It is impossible to exercise these virtues under the influence of indolence and ease. Let us examine a few of these virtues.

"What is repentance? It is that disposition of our soul which makes the remembrance of our sins a source of the most bitter grief. This supposes many self-examinations, much remorse of conscience, many tears shed into the bosom of our God, many methods tried to prevent falling again into sins, the remembrance of which are so grievous to us. Above all, this virtue supposes recompenses in great number. If we have propagated any maxims injurious to religion, reparation must be

made. If we have injured the reputation of our neighbour, recompense must be made; for how can we repent of having injured the reputation of a neighbour, unless we endeavour to re-establish it, and to restore as much credit to him as we have taken away? Repentance also includes restitution of property, "If we have taken away anything from any man," Luke xix. 8. All the exercises of this virtue require vigilance and activity; and are totally incompatible with a spirit of indolence.

"What is Faith? It is that disposition of our souls, which "brings into captivity every thought to the obedience of Christ,"

2 Cor. x. 5, and subjects them all to his decisions. In order to this we must be convinced, that God hath not left men to their natural darkness, but hath bestowed on them the light of Divine revelation. We must examine this revelation, and understand the proofs of its Divinity. We must collect, into one body, the fundamental truths in it. We must endeavour to invalidate those glosses which false teachers have applied to perplex the meaning of it. We must understand how to be deaf to every voice but that of eternal truth; and say, from the bottom of a soul inflamed with the love of this truth, "Speak, Lord, for thy servants hear," 2 Sam. iii. 9. We must exercise our faith on the Divine atonement, and incessantly confide in him, who, "by the grace of God, tasted death for every man," Heb. ii. 9. All this requires the constant exercise of diligence and activity. Nothing of this can be clone in circles of pleasure, and places of public diversion. Yea, all this is directly opposed to the chilling indifference of a Laodicean spirit.

"What is the Love of God? It is that disposition of the soul which inclines us to adore his perfections, to admire, with the highest joy, his glorious attributes, and to desire, with the Utmost ardour, to be closely united to him as our supreme good; but this disposition cannot be exercised, it cannot be acquired, without vigilance, action, and motion. We must meditate on that sovereign power, which formed this universe by a single volition, and by a single volition determined its doom, We must meditate on that supreme wisdom which regulates all the works of supreme power combining causes with effects, and means with ends, and which by this infinite combination, hath always adjusted, and continues to arrange and direct all the works which we behold, and others without number, which lie beyond the utmost stretch of our imagination. We must meditate on that perfect justice, which is engraven on all the productions of the Creator, on all the conduct of Providence, and remarkably on the consciences of mankind, which continually accuse or excuse their actions," Rom. ii. 15. Conscience is either tortured with remorse, or involved in delight, according as we have been attached to virtue, or have violated it.

"We, must meditate on that infinite goodness, (which extends "to all," and that matchless) mercy which " "is over all his works," Ps. cxlv. 9. We must enter, moreover, into the genius of religion; know the power of that arm which he exerts to deliver us from bondage; the power of those succours which he affords to enable us to triumph over our own depravity; the excellence of revealed mysteries; the value of that pardon which is set before us; the pleasure and peace poured into our

souls; and the magnificence of such objects as the gospel proposes to our hopes. All this requires the constant exercise of diligence and activity. Nothing of this can be done in the circles of pleasure, or in places of public diversion or amusement.

"What is Benevolence? It is 'that disposition of the soul which engages us to consider our neighbour as ourselves, and to study his interest as our own, (Matt. xxii. 39. ) In order to this we must examine both his temporal and spiritual wants. If he be in a state of indigence, we must endeavour to provide for him, either at our own expense, or by exciting in his favour the com-passion of others, When he is ignorant, we must inform him; when he is in an error, we must undeceive him; when he strays, we must recall him; when his spirits are overwhelmed, we must comfort him. We must visit him when he is confined; edify him by our conduct; and encourage him by our example. All this requires diligence and activity, and can never be performed under the influence of indolence and ease, Nothing of this can be done in the circles of pleasures, or at places of public amusement, "

Thus writes our celebrated author, whose well-know creed frees him from the charge of legalism, which some persons might otherwise be inclined to attach to the above sentiments. Should you consider this extract likely to benefit any of your numerous readers, by inserting it when convenient, you will oblige,

Dear Sir,

Your's, very affectionately, Cardiff, 1819. G. BIRLEY.

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### 03 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED

( Continued from page 222. )

Be careful never to confound the Law with the Gospel, nor to put it in the place thereof; make use of it as a looking-glass to shew sinners their state, Rom. iii. 20; and as a schoolmaster to bring them to Christ, Gal. iii. 24. "A sermon that is all Law and no Gospel, is a bad one; and one that is all Gospel and no Law, is not a good one," said the late Rev. Mr. Ryland. Take heed also, that you do not apply the promises of the Gospel to those that are unawakened, lest you should harden them in their sins; nor to lukewarm professors, lest thereby you confirm them in their dangerous security; but when you have made way by the Law for the preaching of the Gospel, you may then make use of the invitations and promises thereof, to encourage such as are, in any degree, willing to turn unto the Lord; and in the tenderest manner take by the hand those that are deeply wounded, lead them to Calvary, and point out unto them the bleeding Lamb of God, which taketh away the sin of the world, John i. 29, that they may be justified by faith. Gal, iii. 24. Encourage weak believers, according to the advice of those great Gospel-preachers, Isaiah and Paul: Isa. xxxv. 3, 4, Rom. xiv, 1, xv. 1, 1 Thess. v. 14, Heb. xii. 12. Feed babes in Christ, 1 Cor. iii. 1, with milk, ver. 2, after the example of the Apostle, that is, with doctrine suitable to their state, 1 Pet. ii. 2; and give strong meat to stronger

Christians, Heb. v. 14; the more sublime, severe, and self-denying parts of the religion of Christ to them that are, through more experience and strength of grace, able to bear it. Thus constantly strive to avoid all misapplications of the Scripture, lest you encourage them that ought to be reprov'd, on the one hand; and cast down, perplex, or grieve those that stand in need of comfort, on the other; for, by so doing, your doctrine may be to wounded spirits and feeble minds, like salt rubbed into an open wound; instead of dropping like the small rain upon the tender herb, Deut. xxxii. 2. Therefore you should endeavour judiciously to give every one a proper portion in due season, rightly dividing the word of truth, 2 Tim. ii. 15. To assist you in so doing, I shall descend to particulars as follows.

To the persecutors of God's people you may speak thus: "Hearken unto me, ye stout-hearted, that are far from righteousness," and hear what God hath said concerning those that persecute his church and people -- "I will contend with him that contendeth with thee," Isa. xlix. 25. "Thus saith the Lord, that pleadeth the cause of his people, behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again; but I will put it into the hand of them that afflict thee," ch. li. 22, 23. "He that toucheth you, toucheth the apple of his eye," Zech. ii. 8. "Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God." Heb. x. 30, 31.

To despisers of the Gospel: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," Acts xiii. 41. "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16.

To the openly profane: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9, 10. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. xxi. 8.

To pleasure-takers: "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God," 2 Tim. iii. 1, 2, 4. "She that liveth in pleasure, is dead while she liveth," 1 Tim. v. 6, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her," Rev. xviii, 7.

To the careless: "Tremble, ye women that are at ease; be troubled ye careless ones," Isa. xxxii. 11, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his

power," 2 Thess. i. 7 -- 9. "The wicked shall be turned into hell, and all the nations that forget God," Psalm ix. 17. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," Ps. 1. 22. "Flee from the wrath to come," Matt. iii. 7. "Prepare to meet thy God," Amos iv. 12.

To procrastinators: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," Prov. xxvii. 1. "Ye know not what shall be on the morrow; for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away, James iv. 14. "The Holy Ghost saith, to-day, if ye will hear his voice, harden not your hearts," Heb. iii. 7, 8. "Again, he limiteth a certain day, saying, in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts," Heb. iv. 7. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me," Prov. i. 28.

To the self-righteous: "As many as are of the works of the law, are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. "Therefore, by the deeds of the law there shall no flesh be justified," Rom. iii. 20. "Except a man be born again, he cannot see the kingdom of God," John iii. 3.

To formalists: "I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me," Ps. 1. 8. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Micah vi. 7. "We are all as an unclean thing, and all our righteousnesses are as filthy rags," Isa. lxiv. 6. "Having a form of godliness, but denying the power thereof," 2 Tim. iii. 5. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates," 2 Cor. xiii. 5.

To hypocrites: "The hypocrite's hope shall perish," Job viii. 13. "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever," Job xx. 6, 7. "Woe unto you hypocrites, ye for a pretence make long prayers; therefore, ye shall receive the greater damnation," Matt. xxiii. 14. "Woe unto you hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead man's bones, and of all uncleanness: even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," Ver. 27, 28; "How can ye escape the damnation of hell?" Ver. 33.

To Antinomians: "Do we then make void the law through faith"? God forbid: yea, we establish the law," Rom. iii, 31. "That the righteousness of the law might be fulfilled in us, who walk not after the law, but after the Spirit," chap. viii. 4. "Being not without the law to God, but under the law to Christ," 1 Cor. ix. 21. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? For as the body without the spirit is dead, so faith without works is dead also," James ii. 14, 26. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love," Gal. v. 6.

To them that cause divisions and offences: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them," Rom. xvi. 17. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment," 1 Cor. i. 10. "I have confidence in you, through the Lord, that ye will be none otherwise minded; but he that troubleth you, shall bear his judgment, whoever he be." Gal. v. 10. "It is impossible but that offences will come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck? and he cast into the sea, than that he should offend one of these little ones," Luke xvii. 1, 2.

To backsliders: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," Jer. ii. 12, 13. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts," ver. 19. "If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning," 2 Pet. ii, 20. "They say, if a man put away his wife, and she go from him, and become another man's, shall he return to her again; shall not that land be greatly polluted? but thou hast played the harlot with many lovers, yet return again unto me, saith the Lord, and I will heal your backslidings," Jer. iii. 1, 22.

To them that are lukewarm: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev, iii. 5, 10. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 24. "The kingdom of heaven suffereth violence, and the violent take it by force," Matt. xi. 12.

To penitents. that were never justified: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit," Ps. xxxiv. 18. "They shall come with weep-ing, and with supplications will I lead them," Jer. xxxi. 9. "Blessed are they that, mourn; for they shall be comforted," Matt. v. 4. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest," chap. xi. 28. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9.

To those that have been justified, but have turned again to folly: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are

kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man," Hos. xi. 8, 9. "Is Ephraim my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord," Jer. xxxi. 20. "I will heal their backsliding, I will love them freely, for mine anger is turned away from him," Hos. xiv. 4.

To them that are in despair: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i, 18. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men," Matt. xii. 31. "Him that cometh to me, I will in no wise cast out," John vi. 37. "It is a good thing that a man should both hope, and quietly wait for the salvation of the Lord," Lam. iii. 26. If backsliders: "The Lord will not cast thee off for ever. But though he cause grief, yet he will have compassion, according to the multitude of his mercies," Lam. iii. 31, 32. "For I will not contend for ever, neither will I be always wroth, for the spirit would fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners," Isa. lvii. 16 -- 18. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous," 1 John ii. 1. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory," Matt xii 20.

To babes, in Christ: "As new born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious," 1 Pet. ii. 2, 3. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18. "As ye have therefore received Christ Jesus the Lord, so walk ye in him," Col. ii. 6. "Little children, keep yourselves from idols," 1 John. v. 21. "Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 20, 21.

To weak believers: "Comfort ye, comfort ye my people, saith the Lord," Isa. xl. 1. "Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with a recompence, he will come and save you," Isa. xxxv. 4. "He giveth power to the faint; and to them that have no might, he increaseth strength," Isa. xl. 29. "O thou of little faith, wherefore didst thou doubt?" Matt. xiv. 31. "My grace is sufficient for thee; for my strength is made perfect in weakness," 2 Cor. xii. 9.

To declining ones: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? This persuasion cometh not of him that calleth you. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap," Gal. iii. 1, 3; chap. v. 8; chap. vi. 7. "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and



repent, and do thy first works," Rev. ii. 4, 5. "Be watchful, and strengthen the things which remain, that are ready to die. If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," chap, iii. 2, 3."

To them that are derided, or persecuted: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile; you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you," Matt. v. 10 -- 12. "Thou therefore endure hardness as a good soldier of Jesus Christ," 2 Tim. ii. 3.

To those that art harassed by temptations and trials: "There hath no temptation taken you, but such as if common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," 1 Cor. x. 13. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him:" James i. 12. "The Lord knoweth how to deliver the godly out of temptation," 2 Pet, ii. 9. "The Lord trieth the righteous," Psa. xi. 5. "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee," Isa. xliii. 1, 2. "Fear thou not, for I am with thee: be 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," Isaiah, xli. 10, "We must through much tribulation enter into the kingdom of God," Acts iv. 22. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby," Hebrews xii. 6, 11.

To active Christians: "God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister," Heb. vi. 10. "Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58.  
(To be continued. )

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#### 04 -- THE WORD OF GOD ILLUSTRATED

To the Editor of the Methodist Magazine.

Perhaps the following extract from Bishop Horsley's Sermons, may be edifying to some of your readers. I am,

Newcastle, respectfully, yours, Staffordshire, April 7, 1819. JOHN DONCASTER.

Explication of Matthew xvi. 16 -- 19 -- "And I will give unto thee the keys of the kingdom of heaven," &c.

"It is much to be lamented, that the sense of this important text, in which our Lord, for the first time, makes explicit mention of his church, should have been brought under doubt and obscurity, by a variety of forced and discordant expositions, which prejudice and party-spirit have produced. Writers in the Roman communion have endeavoured to find in this passage a foundation for the vain pretensions of the Roman pontiff; and Protestants, on the other hand, have been more solicitous to give it a sense which might elude those consequences, than attentive to its true and interesting meaning. We may venture to assume a confident tone; nor scruple to assert, that St. Peter, upon this occasion, (ver, 16, ) answered, only for him-self, -- the blessing he obtained, (ver. 17, ) was for himself singly, the reward of his being foremost in the faith which he confessed; -- that, to be the carrier of the keys of the kingdom -- to loose and bind on earth, in any sense which the expressions may bear in this passage -- were personal distinctions of the venerable primate of the Apostolic College, appropriated to him in positive and absolute exclusion of all other persons, in exclusion of the Apostles his contemporaries, and of the Bishops of Rome his successors. Any interpretation of this passage, or of any part of it, founded upon a notion that St. Peter, upon this occasion, spoke, or was spoken to, as the representative of the Apostles, is groundless and erroneous.

"The keys of the kingdom of heaven, here promised to St. Peter, must mean something quite distinct from that with which it hath generally been confounded -- the power of the remission and retention of sins, conferred by our Lord, after his resurrection, upon the Apostles in general.

"St. Peter's custody of the keys was quite another thing. -- It was a temporary, not a perpetual authority: its object was not individuals, but the whole human race. The kingdom of heaven upon earth is the true church of God.

"It is now, therefore, the Christian church. Formerly the Jewish Church was that kingdom. The true church is represented in this text, as in many passages of Holy writ, under the image of a walled city, to be entered only at the gates.

"Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance, -- Israelites by birth, or by legal incorporation.

"The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But, after our Lord's ascension, and the descent of the Holy Ghost, the keys of the city were given to St. Peter, by that vision which taught him, and authorized him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great apostle applied the

key, pushed back the lock, and threw the gates of the city open for the admission of the whole gentile world, in the instance of Cornelius and his family. Acts x.

"To this, and this only, our Lord prophetically alludes, when he promises to St. Peter the custody of the keys.

"With this, the second article of the promise, the authority to loose and bind, is closely connected. This again must be a distinct thing from the perpetual standing power of discipline, conveyed upon a later occasion to the church in general, in the same figurative terms.

"St. Peter was the first instrument of Providence in dissolving the obligation of the Mosaic law in the ceremonial, and binding it in the moral part. And this was his personal commission to bind and loose, Acts xv.

"No authority over the rest of the Apostles was given to St. Peter, by the promise made to him, in either, or in both its branches; nor was any right conveyed to him which could descend from him to his successors in any see, The promise was indeed simply a prediction he would be selected to be the first instrument in a great work of Providence, which was of such a nature as to be done once for all; and being done, cannot be repeated. The Apostle fulfilled his commission in his life time; he applied the key, -- he turned back the lock, -- he loosed and he bound. The gates of the kingdom are thrown open, -- the ceremonial law is abrogated -- the moral is confirmed; and the successors of St. Peter, in the see of Rome, can give neither furtherance nor obstruction to the business."

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## 05 -- THE PROVIDENCE OF GOD ASSERTED

To the Editor of the Methodist Magazine.

Dear Sir,

I was particularly edified by reading Mr. Everett's letter on Providence, which appeared in your last number, and, as another proof that there is a God that reigneth in the earth, I send you the following, copied from the Tuam Gazette. I am, dear Sir,  
Your's, truly,  
C. R. M. PREECE.

A short time since, a man, who resides near Portumna, in the upper part of this country, experienced the awful visitation of Providence in the following manner: A poor widow and himself were in partnership for a profitable tract of land, the annual rent of which amounted to 60L. of which each paid 30L. Previous to the man's going to pay his share of the rent, he called on the woman to know if she was prepared to

accompany him. The woman said, she had only 20L. at present, but if he would take that to the landlord, she would bring the rest next week. About twelve days afterwards, the landlord called to demand his rent. She told him she had sent 20L. by her partner. On being questioned, he denied all knowledge of the transaction. At length the poor woman, in a half distracted rage, exclaimed in a loud voice, "My God! my God! wilt thou allow such conduct to go unpunished. Thou wast our only witness?" To which the hardened wretch replied, "If you call your God as a witness, he must have been blind at that time, for indeed there was no such thing." Scarcely had these words escaped his lips than he fell senseless on the floor, in which dreadful situation he still continues, and with very little hopes of his recovery. At the request of the poor widow, they examined his person, and found the money in the very same way she handed it to him!

To the Editor of the Methodist Magazine.

The following narrative, of the Almighty's interposition to preserve the life of a young man, may perhaps be deemed worthy of a place in the Providential department of your valuable Magazine,

Lieutenant A. Calder, of the Honourable Company's Rifle Corps, who was severely wounded by a cannon shot, in the battle with Hol-kar's forces in India, on the 21st December, 1817, had a short time previously a most providential escape from the fangs of a tiger. On the morning of the 29th Sept. 1817, while shooting among the jungles with other officers, being separated from them by a rivulet, he came to a small opening in the wood, about the size of a door, in which, to his inexpressible horror, he perceived a royal tiger basking in the sun. He was immediately retiring, when the animal sprung upon him, with a tremendous roar; but not before he had fired his rifle, and wounded him in the head; the distance, about four yards, affording only a half leap to the enraged brute. Mr. C. was knocked down, and remained some time insensible. On recovery he found the tiger standing over him, his left shoulder being in the animal's mouth, the hairs of whose face were actually touching Mr. C. 's cheek. At this instant Mr. C. 's eye caught the tiger's, when to his astonishment, it let go its hold, and ran off! Mr. C. still grasping his fowling-piece, entered the jungle about sixty yards, and was found by one of his servants, who, with the officers, had him carried two miles to the camp. His wounds being dressed, he recovered perfectly in two months. The indelible vouchers of this miraculous escape are deep marks of two tusks and four teeth on his left shoulder, the complete print of a paw on his right hip, and slighter wounds on his arm, breast, &c. His life was some time in danger, but his having bled profusely, even to fainting, assisted in the cure.

"Is there not an appointed time to man upon earth? Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Job vii. 1, and xiv. 5.

I am, Rev. Sir, Your most obedient, humble servant,  
Harrow, May 6, 1819. C.

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## 06 -- MEMOIRS

To the Editor of the Methodist Magazine.

Dear Sir,

The following account, if judged worthy of a place, in your useful Miscellany, will be highly acceptable to many of your readers, Kingsbridge, May 2, 1817. William Sleep.

### MEMOIR OF WILLIAM KENT.

Mr. William Kent, the subject of this memoir, was born at Launceston, in Cornwall, August 7, 1790. His parents were members of the Church of England. They both were called to exchange worlds, when he was about eight years old. His guardians sent him to a boarding-school, where he continued till he was eleven years old, and then removed him to Camelford for the purpose of learning the woollen business. The good morals and exemplary conduct of the family in which he resided, was the first cause, under God, of discovering to him the evil of sin. How well is it when parents and masters let their light so shine before men! He frequently felt the operations of God's Holy Spirit on his mind, but often grieved him, for, at that time, he was a lover of pleasure, more than of God. Thus he went on, seeking happiness where it could not be found, notwithstanding the many calls and warnings which he received from God. It was about the 19th year of his age when the Lord was pleased to awaken him more fully to a sight and sense of his danger, and he began to seek his face with more earnestness. He constantly attended the Methodist chapel, and felt the word preached to be attended with Divine power, and from a conviction that this people was God's people, he joined the Methodist society; For a considerable time he went on his way sorrowing, feeling his sin to be a burden too heavy for him to bear: praying night and day for a sense of the Divine favour, and the witness of the Spirit. Thus he continued wrestling with the Lord, till he could rejoice and say, "I have found him of whom Moses in the law and the prophets did write." When he was 21 years of age he removed to Okehampton, where he found but two or three persons living in the enjoyment of experimental religion. Here he began to feel the necessity of stirring up the gift of God which was in him, and to pray in the meetings, and read Mr. Wesley's Sermons to the congregation when they had no preacher. Although he saw but little good done, yet he often felt his own soul blest, and could rejoice in the God of his salvation. After having been at Okehampton for about six months, he returned again to Camelford, "and commenced business for himself. Seeing it necessary to change his situation, he prayed for Divine direction, and had every reason to believe the Lord heard his prayer, and gave him a suitable companion. Soon after this he removed to Rillamill, in the Launceston Circuit; here he formed the noble resolution of Joshua, "'As for

me and my house we will serve the Lord." His experience from this time will be more clearly discovered from his own diary, which is as follows.

October 22, 1812. This day I feel a determination to write occasionally an account of my experience. I am conscious that in this vale of tears there is no real happiness out of God. May the Lord more and more enable me to see that I am altogether unworthy of the many mercies bestowed upon me, and altogether deficient in gratitude and praise. May these lines be the sentiments of my heart continually --

"Take my body, spirit, soul, Only thou possess the whole,"

This evening Mr. R. preached in this place on the sufferings and death of our blessed Saviour. O may the end of his coming and death be fully answered in my salvation!

Sunday 25. Blessed be God I see another Sabbath in health. My privileges are great in the gospel. May I improve them all to the glory of God. In reading Rom. viii. 1 clearly see that no flesh can be justified, except by faith in the blood of Christ. May I bring forth fruit unto holiness, that the end may be everlasting life! I have this day in our class-meeting had fresh encouragement to press forward. How amiable are thy tabernacles, O Lord of hosts! an hour in thy courts is better than a thousand elsewhere.

"And if our fellowship below,  
In Jesus be so sweet;  
What height of rapture shall we know,  
When round his throne we meet!"

Sunday, Nov. 1. Thy mercies, O God, are still towards thy dust, I see the beginning of another month: O what little fruit have I brought forth to thy glory! In attending the class-meeting this day, I felt the drawing nigh of the Spirit: and could rejoice in the Lord. "Say ye to the righteous it shall be well with him." I can testify that I know in whom I have believed.

22. How is it with my soul? Do I still proceed in that path which leads to Zion? Is my faith increasing? Is my confidence fully established in my Redeemer? Is my evidence bright for heaven? In a word, am I still a Christian? Vouchsafe, O Lord, to increase in me every grace! perfect what is lacking, that I may be approved of by the Judge of quick and dead, and hear him say, "Well done."

Feb. 12, 1813. My hope is still permanent in Christ my Saviour. Blessed God, thou hast spared me another year. May I this year bud and blossom as the rose! I have made but little proficiency in the way; may the Lord help me to live to his glory, and to be resigned to all the dispensations of his Providence, whether prosperous or adverse! I feel humbled before God. May this spirit continue with me all the days of my life. I pray for this, because I know it pleases God, and brings such comfort as

can scarcely be described. I never saw the frailty of man more than at present. What is man, that thou art mindful of him!

March 20. My heart doth rejoice to consider that with me God is all in all. He still leads me by the still waters of comfort, and enables me to drink of that river, the streams whereof make glad the city of God -- Lord, keep my affections from cleaving to the dust. "I am thine, save me. " I sink into thy hands, let thy will be done!

May 16. Every day of my life increases the sum of my mercies. In the week that is past, my horse fell, and exposed me to imminent danger; but the Lord was graciously near, and suffered me not to dash my foot against a stone. Bless the Lord, O my soul, and forget not all his benefits! O my God, when I forget thee, let not thy right hand forget her cunning. Nature sometimes seems to shrink, but the Lord gives me strength to fight under his banner, against all my spiritual enemies. Let me go on, O most holy Lord, to record thy faithfulness and truth. I do find Israel's God to be a hiding place from the wind, and a covert from the tempest.

June 25. I still am determined, through the assisting grace of God, to follow on to apprehend all that for which I am apprehended of Christ Jesus. Joyfully to bear the cross after my Lord. Though the flesh would shrink -- Yet I am sensible my eternal welfare depends on it:

"And all that to the end endure The cross, shall wear the crown."

August 29. Since I last wrote I have experienced trials without, and fears within; but through all the Lord has brought me by his love. I still feel that Christ is the foundation on which I build all my hopes of heaven. I desire to have all my heart fixed on the central point of bliss. But am ready often to cry, I shall never see the land that flows with milk and honey; and yet I can say, "Thou knowest all things, thou knowest that I love thee," May I be rooted and grounded in this heavenly principle.

'Plant, and root, and fix in me, All the mind that was in thee. '

Oct. 31. Religion appears to me to be the one thing needful. It is a plant that wants much cultivation. Every grace of the Holy Spirit is necessary to be brought into the soul. Mere external services will never bring me to the haven of repose; but an inward change must be wrought in my mind. A new heart and new affections must be given me. Do I possess these? If not, O my heavenly Father, cut short thy work in righteousness. Make bare thine arm, and save me to the uttermost.

May 14, Bounteous Father, how is thy goodness displayed over all thy works! Reviving nature owns thy sway! Plants, herbs, and flowers, again feel thy power. Their singular fragrance speaks aloud that no other being than God could be the Maker of them. Here is a lesson for me and every man. Lord, teach me wisdom

**secretly. May Divine light increase, and may I be sanctified throughout, body, soul, and spirit!**

**July 18. This Sabbath-day I have been deeply affected under a sermon preached in the church, occasioned by the death of a young lady. A solemn silence sat on every individual, and great attention was given by all the congregation. But I fear this striking discourse will be too quickly forgotten. O that it may be engraven on my memory as with the point of a diamond!**

**Feb. 22, 1815. Glory be to God, I am still the object of his care and kindness, and spared, while others have been called from time into eternity. They have bid an adieu to all transitory things, but I am permitted to see another year.**

**May 24. Lord, I trust I possess thee, the sinner's friend. My soul is now breathing after thee, the living God.**

**'I cannot rest in sin forgiven, Where is the earnest of my heaven?'**

**Lord, work in me to will and to do of thy own good pleasure.**

**Nov. 10. The Lord hath laid his afflicting hand upon me, but it is for a good purpose. I have been taught wisdom by this dispensation of Providence. Before I was afflicted my powers were too much engaged about perishing objects; but now I can praise the Lord, he deals gently with me; on the bed of sickness he forsakes me not. I call upon him; I commune with him, when no mortal eye sees me. Glory be to his holy name, he doth lift upon me the light of his countenance. I am glad that in health I remembered the Lord, and thought upon his name. I desire to be unreservedly given up to him who has been, and still is, the guide of my life. I feel perfectly resigned to the Divine will. Lord, here I am, do with me as seemeth good in thy sight, only let thy name be glorified, W. KENT.**

**March 7. I called upon brother Kent, who appeared to be ill in body, but happy in mind. After speaking of his extreme weakness cough, &c, he observed, "The Lord will never leave nor forsake me. Glory be to his name, I feel him precious to my soul. I am perfectly resigned to his will in all things." A person present said, "It is a mercy that the Lord inclined you to seek him in the morning of life." He replied, "'Tis a mercy, 'tis a mercy." He then began to praise the Lord for his afflictions, saying, "When I first was afflicted my evidence was not bright for glory; the world took up too much of my time and attention; but I wrestled with the Lord, and he granted me a clear sense of his pardoning love, and frequently I have been so happy that I have been ready to take wing and fly away to glory; but it cannot be long. The Lord's dealing with me is like taking one pin after another out of a machine." While the 103d Psalm was read to him, he appeared to be exceedingly comforted.**

**A few days before his death, seeing his wife very disconsolate at the idea of parting with him, he said, "I am going to leave you, but don't grieve for me, I am going to**



heaven. I have prayed for you, and have strong confidence that the Lord will provide for you and my dear little offspring. I shall be with God, and he will wipe away all tears from my eyes." His wife informed me she had often seen him weeping tears of joy from a consideration of the great things which the Lord had done for his soul. He bore his affliction with great patience and resignation, even to the last. He was asked if he felt his mind happy in God; and with a smile on his countenance, he exclaimed, "I believe I am walking through the valley and shadow of death, but my Jesus will not leave me now." He died March 25, 1816, in the full triumph of faith.  
W. SLEEP.

To the Editor of the Methodist Magazine.

With this you will receive a brief account of the happy death of the late Mr. Thomas Harper, jun. of Bristol, which was drawn up by his afflicted father, was read to a large congregation in Bristol, and is now tendered to you for your insertion in your very useful Miscellany. I had the happiness of intimately knowing this excellent young man for several years; and he was endeared to me by his amiable tempers, by his affectionate subjection to his parents, by his genuine piety, by his usefulness in the church of God, and by his patient and joyful endurance of long protracted pain.

The Strangers' Friend Society has lost a very active and useful visitor -- the Sunday schools a laborious superintendent and teacher, and the Wesleyan Methodist Missionary Society a very diligent and successful secretary and collector, by his removal. "Blessed are the dead which die in the Lord." -- I am, dear Sir, with much respect and affection, your's, affectionately,  
WALTER GRIFFITH.

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MEMOIR OF MR. THOMAS HARPER, JUNIOR.

Our highly respected friend and brother, Mr. Thomas Harper, jun. was born the 22d of July 1797, and was from his infancy brought under the sound of the gospel by his parents, and had the advantage of pious instruction. From a child he so possessed the fear of God, as to be restrained thereby from the commission of outward sin, and he felt an attachment, to pious characters; but was not acquainted with his fallen state by nature, and of his need of a change of heart, until the spring of 1815, when, under the ministry of Mr. Pipe, he was so deeply convinced of his sinfulness and guilt, and awakened to a sense of his danger, that his countenance, which before exhibited vivacity and cheerfulness, was now clouded with trouble and distress. In the following August, he was admitted upon trial, as a member of the Methodist Society, and by the advice and instruction of his intelligent and pious leader, he was encouraged to seek an interest in the blood of Jesus, and satisfactory evidence of his being accepted through him. He sought for this inestimable blessing with his whole heart, and did not seek in vain.

About three months after, when at Portland chapel, he had an affecting view of the willingness of Jesus to receive him, and his heart was filled with joy, in believing that he had obtained redemption through his blood, the forgiveness of his sins. The Saviour now became increasingly precious to him, and he used to say, that every letter in his name was inexpressibly dear to him, and that Bunyan's Pilgrim did not more rejoice, in dropping his burthen at the foot of the cross, than he did in being delivered from his, on that memorable day.

He now walked in the light of God's reconciled countenance, but having very humiliating thoughts of himself, and his Christian experience, he was often sorely tempted by the enemy of his peace, to call in question what God had done for him. When painfully exercised this way, with all childlike simplicity, he carried his case to his Saviour, and was usually favoured with such a sense of his love, as convinced him of the reality of his conversion to God. Soon after his admission into the Methodist society, he believed it to be his duty to offer himself to become a teacher in a Sunday school at Guinea Street. He also begun occasionally to engage in social prayer-meetings; and his soul was much blest in these religious duties. Having experienced the renewing and comforting efficacy of the truth, as it is in Jesus, and evidencing this by the sweetness of temper, and the general amiableness of his disposition, he wished to recommend it to others, -- and after much fear and hesitation, consented to be admitted on trial, as a member of the Strangers' Friend or Benevolent Society, in July, 1817; an institution for which he had always a peculiar regard. His brethren well remember when he was received into full connection with them, in what an artless and affecting manner he spake of his experience in Divine things, his fervent wishes to be employed in mitigating the sufferings of the poor, and of his determination, by the grace of God, to be wholly devoted to his service. His visits, the short time he was able to fulfil his appointments were much blessed to the sick and afflicted, and it was a source of unspeakable delight to him, when attending the bed of expiring nature, to point the sufferer to the Lamb of God, who taketh away the sin of the world, -- He likewise felt much interest in the prosperity of the Methodist Missionary Society, and as far as his influence could reach, he was an earnest and successful advocate in its behalf. -- He had a sincere love and regard for the ministers and people of God of all denominations, and as far as circumstances would admit, was a constant attendant upon the means of grace. Reading the Holy Scriptures, especially the Psalms, and Doddridge's "Rise and Progress of Religion in the Soul, " was a source of constant edification and comfort to him: and he usually retired three or four times a day to meet Him in secret, who was the joy and delight of his soul, and was to be his portion for ever. In this comfortable, happy frame of mind he continued, until the complaint which he had for a length of time been afflicted with, began to assume a new and serious form, and his afflicted relatives were obliged, though reluctantly, to fear that this precious amiable youth would soon be taken from them; and their fears, alas! were soon painfully realized.

At the commencement of his illness he appeared anxious, if it were the will of God, to be raised up again, but this desire was of very short duration: the longing of his soul was to depart, and be with his dear Saviour. In a long continued and distressing affliction, arising from weakness and difficult respiration, not a murmuring expression dropped from his lips, though his sufferings were very great; but he frequently expressed with much fervour and devotion, the sense he had of the Divine goodness in the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless and praise his holy name," &c. Sometimes, when after a most distressing and painful night of suffering, he was favoured with a few minutes of repose, he sweetly awoke from his slumbers, with a countenance beaming with gratitude and love, and with faltering accents endeavoured to sing his favourite hymn,

"I'll praise my Maker while I have breath," &c.

At one time, seeing his afflicted parents standing by him he endeavoured to console them, and taking his father's hand in his, in a solemn and impressive manner, he said, "Father, we shall meet again;" and addressing himself most affectionately to his mother, he said, It afforded him unutterable pleasure to indulge a hope, that he might be appointed her guardian angel. He then called for his brothers and sisters, and in the warmest and most solemn manner exhorted them to follow the Lord fully, and to regard the last words of a dying brother, who was going to receive a starry crown, and be for ever with the Lord. -- On Whitsunday, he very anxiously inquired if it was thought he should be removed on that memorable day, and constantly expressed his desire to spend his Pentecostal sabbath with his dear Redeemer.

On the Wednesday preceding his death, having had a most severe conflict, occasioned by a convulsive spasm in his throat, he prayed in the most affecting manner, in the following words: "My precious Lord and Saviour, come and release me from my present sufferings, if it be thy blessed will; but not my will, but thine be done! Gracious God, it has not been an unusual thing for me to come to Thee; I have often come, and always been blest and comforted when I came; and now, Lord, if I shall never be able to speak again in this world, I leave this as my dying testimony, that thou art mine, and I am thine, and that I shall be with thee for ever." In this way he continued, longing for his release, exhorting all around him, to give themselves to God, warning them against coldness and indifferency in religion, and observing that if he had not before his affliction been made a partaker of the love of Jesus, he feared in his present suffering state he never should. The Saturday before his death, he had a calm tranquil day, but his last night was painful and distressing indeed; and death was making rapid progress to throw down the feeble tabernacle. About five o'clock on the Lord's day morning, he broke out in prayer that was heard in almost every part of the house, in the following manner: "Come, Lord Jesus, I long to be where thou art, disappoint me not, my Saviour; I long to go home to my heavenly Father's house, let it be this day; come, Jesus, come, I plead thy blood, I plead thy blood." In this way he pleaded for his dismissal for near an hour. He

then lay composed, and repeated these memorable words; "For I am persuaded, that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus the Lord." After which, with a most melodious voice, he sung a verse of a hymn, his countenance being irradiated with a sweet serenity not to be expressed. Turning upon his side, he said, "Bless the Lord, O my soul, for his manifested goodness to me; I am nearly waited over, I shall soon be home." -- He then feebly attempted to sing, and clasped his hands together, as if engaged in prayer and praise: soon after, the silver cord was gently loosened, and his precious soul was sweetly reposed on the bosom of his Lord.

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## 07 -- MISCELLANEOUS

To the Editor of the Methodist Magazine.  
Dear Sir,

If you think the following observations, from Bishop Horsley, on the wickedness of breaking the Sabbath, by travelling and useless excursions, are calculated to promote the important object you have in view by your monthly communications, their insertion will oblige,  
Your's, most respectfully, Rye. J. METHLEY.

From the sanctity and importance of the Sabbath, it is evident that the practice, which is become so common in this country among all ranks of men, of making long journeys on the Sabbath-day, without any urgent necessity, is one of the highest breaches of this holy institution. It breaks in upon the principal business of the day, laying some under a necessity, and furnishing others with a pretence for withdrawing themselves from the public assemblies; and it defeats the ordinance in its subordinate ends, depriving servants and cattle of that temporary exemption from fatigue which it was intended both should enjoy. This, like other evils, hath arisen from small beginnings; and by an unperceived, because a natural and gradual growth, hath attained at last an alarming height., Persons of the higher ranks, whether from a certain vanity of appearing great, by assuming a privilege of doing what was generally forbidden, or for the convenience of travelling when the roads were the most empty, began within our own memory, to make their journeys on a Sunday.

In a commercial country, the great fortunes acquired in trade have a natural tendency to level all distinctions, but what arise from affluence. Wealth supplies the place of nobility; birth retains only the privilege of setting the first example. The city presently catches the manners of the court; and the vices of the high-born peer are faithfully copied in the life of the opulent merchant and the thriving tradesman. Accordingly, in the space of a few years, the Sunday became the travelling day of all who travel in their own carriages. But why should the humbler citizen, whose

scantier means oblige him to commit his person to the cramped stage-coach, more, than his wealthier neighbour, be exposed to the hardship of travelling on the working days, when the multitude of heavy carts and waggons moving to and fro in all directions, renders the road unpleasant and unsafe to all carriages of a slighter fabric; especially when the only real inconvenience, the danger of such obstructions, is infinitely increased to him, by the greater difficulty with which the vehicle in which he makes his uncomfortable journey crosses out of the way, in deep and miry roads, to avoid the fatal jostle? The force of these principles was soon perceived; and, in open defiance of the laws, stage-coaches have for several years travelled on the Sundays. The waggoner soon understands that the road, is as free for him as the coachman, -- that if the magistrate connives at the one, he cannot enforce the law against the other; and the Sunday traveller now breaks the Sabbath without any advantage gained in the safety or pleasure of his journey. It may seem, that the evil, grown to this height, would become its own re-remedy: but this is not the case. The temptation, indeed, to the crime, among the higher ranks of the people, exists no longer; but the reverence for the day among all orders is extinguished, and the abuse goes on from the mere habit of profaneness. In the country, the roads are crowded on the Sunday, as on any other day, with travellers of every sort. The devotion of the villages is interrupted by the noise of the carriages passing through, or stopping at the inns for refreshment. In the metropolis, cities, and populous town's, instead of that solemn stillness of the vacant streets in the hours of the public service, which might suit, as in our fathers' days, with the sanctity of the day, and be a reproof to every one who should stir abroad except upon the business of devotion, the mingled racket of worldly business and pleasure is going on with little abatement; and in the churches and chapels which adjoin the public streets, the sharp rattle of the whirling phaeton, and the graver rumble of the loaded waggon, mixed with the oaths and imprecations of the brawling drivers, disturb the congregation, and stun the voice of the preacher.

These scandals call loudly for redress: but redress will be in vain expected from any increased severity of the laws, without a concurrence of the willing example of the great. This is one of the many instances in which corrupt fashion in the higher orders of society, will render all law weak and ineffectual. I am not without hope that the example of the great will not be wanting. I trust we are awakened to a sense of the importance of religious ordinances, by the dreadful exhibition of the mischiefs of irreligion in the present state of the neighbouring apostate nation; and though our recovery from the disease of carelessness and indifference, is yet in its beginning, appearances justify a sanguine hope of its continuance, and of its ultimate termination, through the grace of God, in a perfect convalescence. And when once the duties of religion shall be recommended by the general example of the superior ranks, then, and not till then, the bridle of legal restraint will act with effect upon vulgar profligacy.

But in the application of whatever means for the remedy of the evil, whether of legal penalties, which ought to be enforced, and in some cases ought to be heightened -- or of the milder persuasion of example -- or of the two united, which alone can be

successful -- in the application of these various means, the zeal of reform, if it would not defeat its own end, must be governed and moderated by prudent attention to the general spirit of Christianity, and to the general end of the institution. The spirit of Christianity is rational, manly, and ingenuous; in, all cases delighting in the substantial works of judgment, justice and mercy, more than in any external forms. The primary and general end of the institution is the public worship of God, the Creator of the world, and Redeemer of mankind.

The Sabbath was ordained for a day of public worship, and for the cessation of all animal activity. To be a day of worship, it must be a day of leisure from worldly business, and of abstraction from dissipated pleasure. But it need not be a dismal one. It was ordained for a day of general and willing resort to the holy mountain; when men of every race, and every rank, and every age, promiscuously -- Hebrew, Greek, and Scythian -- bond and free -- young and old -- high and low -- rich and poor -- one with another -- laying hold on Christ's atonement, and the proffered mercy of the Gospel, might meet together before their common Lord, exempt for a season from the labours of the world, and be "joyful in his house of prayer."

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## 08 -- OBITUARIES

Died, at Stonegrave, near York, Aug. 31, 1818, Mrs. Elizabeth Peacock, aged 78. This mother in Israel, whose maiden name was Hodgson, was born at Raskel, near Easingwold, Yorkshire. Her parents regularly attended the service of the established church, and taught her, in early life, to pray to God, and to repeat the catechism. In her youth also, she acquired the habit of speaking the truth, and learned to reverence the Lord's day. And though she lived many years unacquainted with the spirituality of the Divine law, and the excellencies of the gospel of Christ Jesus; yet, from her general stability, the correctness of her morals, and her uniform attention to public and private religious duties, she was deemed a Methodist by her neighbours, though it does not appear she had at that time any acquaintance with the Methodist society. For it was not until about the twenty-eighth year of her age, that she heard the Methodists preach". Under the first sermon, however, that she heard, she was convinced of her sinfulness, and need of pardoning mercy; and soon afterwards obtained "peace with God through our Lord Jesus Christ."

She then became anxious that the people of the village where she lived should have an opportunity of hearing the gospel in that way which had been so useful to herself, and invited the Methodist Preachers to Raskel; where they soon formed a society, and of which she became an active and useful member. Her zeal and diligence, united with her universal good character, rendered her a general blessing in the neighbourhood.

About the 36th year of her age, after much prayer, and sincerely seeking Divine instruction, she was united in marriage to Mr. Robert Peacock, who resolved with her, to open a door for the servants of the Lord. And having settled upon a farm at Stonegrave, they invited the Preachers to their house, where the preaching afterwards became established, to the great profit of many who attended to hear it. She truly respected the servants of Jesus Christ, and always made them welcome to her house.

After living thus usefully and respectably, as a member of the Methodist society for about fifty years; and, in her journey through life, bearing many trials, she came to the close, "an old disciple," and quite willing to put off her mortal clothing, even as our Lord Jesus Christ had shewed her. For she had no fear of death; but "rejoiced in hope of the glory of God." To those who visited her when she was near her end, she said, "I have not 'followed a cunningly devised fable; ' the Lord has been with me these fifty years, and I feel him with me now. I shall soon be where he is, to behold his glory." To her children and relations, who were present, she gave her dying charge, not to neglect the great salvation, but to prepare to meet her in heaven. Mrs. Peacock was the mother of two of our Preacher's widows, Mrs. Williams and Mrs. Needham. J. Slack.

Died, at Tiverton, January 1, 1819, Mrs, Joanna Cotty, aged 94. She was the daughter of a Baptist minister of that place, and early in life became a member of that church, being awakened to a real consciousness of the depravity of her heart, and the transgressions of her life? and just at that time, looking into the dreadful gulf of unconditional predestination, she concluded herself to be amongst the eternally reprobated, and became overwhelmed with distress arising from these two causes, viz. the Spirit, of God wounding her mind preparatory to healing it, and a contrary spirit suggesting that her doom to perdition was fixed before she had a being.

About this time Mr. Wesley, and others in connection with him, first visited Tiverton. Miss Sampson, (for that was her name previous to marriage, ) requested and obtained leave of her mother to hear these men, then every where spoken against. The Preacher took for his text, Acts v. 31, and under that sermon her every doubt, arising from the horrible decrees, and fear of never finding mercy, vanished; and her mind was filled with peace and joy through believing in Him, who by the grace of God tasted death for every man. She often spoke of this as the commencement of her spiritual comfort. And having derived her greatest good under a Wesleyan ministry, she considered it her duty to cast in her lot with the infant society of Methodists then formed in Tiverton, and accordingly was immediately united to them. If all others acted as uprightly in this respect as Miss S. did, some would find that they ought to be in congregations that they have deserted, and amongst a people on whom they have turned, their back. Amongst the thousands who in their life and death have been led to glorify God for the truth as it is in Jesus, taught among the Methodists, Miss S. was one, and she stood firm in the evil day, and continued the warm advocate of Methodism in the midst of the violence of

persecution that assailed it.<sup>1</sup> From the benefit she received from time to time under the Methodist ministry, it is no cause of wonder that she accepted the hand of one of our first itinerant Preachers, Mr. James Cotty; For many years she was a widow, and continued to the day of her death, I believe, A widow indeed.

It is more than eight years since I first saw Mrs. Cotty, and as she lived in a family where the preachers lodged, I had many opportunities of seeing and conversing with her, (being one of the Preachers on the circuit, ) and always found her most free to speak of the best things, ever happy to hear of Zion's prosperity. Her uniform walk gave the best proof to others, that she was the Lord's by adoption and grace, while the Spirit of God attested to her own soul, that she was indeed born of God.

Few are to be found in whose breast dwelt more Christian sympathy, demonstrated by her readiness to relieve persons in distress, and her heartfelt pleasure in benevolent acts. In addition to all the individuals so frequently relieved by her alms, she was an annual subscriber of 1L. to our Preachers' Fund. When our new chapel in this place was begun, she gave towards it 50s. and afterwards lent 100L. which, said she, 'I shall leave to the chapel, '(to aid the liquidation of its debts, ) 'after my decease. ' The Baptist church, (I understand, ) some time before her death received as a gift from her 100L. In her latter days she felt much lethargy, but at intervals she enjoyed exemption from this affliction, and invariably expressed her gratitude to God, and confidence in him, often exclaiming, "Bless the Lord, O my soul, and all that is within me bless his holy name." "For her to live was Christ, and to die was gain."

Tiverton, May 18, JOSEPH SANDERS. 1819.

<sup>1</sup> In the month of July 1750, John Wesley came first to this town, and preached in the open air at different times and in various parts of the town. In September 1751, persecution arose against Mr. Wesley and his preachers. Many, who had been educated at Blundell's school, formed a mob, procured drums and fifes, &c. and came upon Mr. W. and by their tumult obliged him to desist. In the course of these violent proceedings, some time near the latter end of the year 1752, the Mayor of Tiverton, in company, asked a respectable gentleman, who sat near him, and who gave me this information, what he thought of the Methodees, and their religion, and whether he did not think it right that they should be driven out of the town. " I think, Mr. Mayor," said the gentleman, "you had much better follow the counsel of Gamaliel to the Jews, (Acts v. 34 -- 39, ) and leave them and their religion to themselves." "What do you think so, Sir?" (said the magistrate, ) "do you consider, Sir, what little reason there is for any new religion in Tiverton? another way of going to heaven, when there are now so many? You know, Sir, there is the old church and the new church: that is one religion. Then there is parson K. 's, at the Pitt-meeting, (Presbyterians, ) parson W. 's in Peter Street, (Calvinists, ) and the old parson T. 's, at the meeting in Newport Street, (Baptists, ) four ways of going to heaven already! enough in conscience, I think. And if they won't go to heaven by one or other of



these ways, by -- - they sha'nt go to heaven at all herefrom, whilst 1 am Mayor of Tiverton."

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## 09 -- MISSIONARY INTELLIGENCE

Extract of a Letter from Mr. SHAW, to Mr. TATTERSHALL, dated Little Namacqualand, Leelie Fontaine, January 11, 1819.

IT is now some months since I received your kind letter, and according to your request I now take up my pen to write. Our station, as you supposed, now begins to wear a somewhat better appearance than formerly, though it is far inferior to the small fruitful villages in England. The Namacquas have already cut our corn, which we hope will be sufficient for our own consumption. They are now busy with their own wheat, &c. which will in a short time be gathered in. The gardens which some of our people have made look well, and in ours, we have potatoes, peas, beans, &c. &c. Our dwelling house is very comfortable, but the worms are quickly destroying the beams, spars, &c. so that the next summer (whoever of us is spared to see it, ) a new roof will be necessary. Our chapel looks very well, being now finished, and whitewashed within and without. With this building I have had a great deal of labour; but the seeing it full of heathens, anxious to know something of Jesus, is a sufficient reward. You request some account of the nature of the land, cultivation, animals, &c. &c. but in the short compass of a letter, I can say little indeed. The English Barrow, and the French Vaillant, both of whom travelled much in Southern Africa, will give abundant information on these subjects.

In the districts near Cape Town, the farmers have at length begun to exert themselves a little in agriculture, which was formerly much neglected; (the increased price of grain has doubtless been a great stimulus to their exertions; ) so that some of the corn farms now begin to look exceedingly well. In this remote part of the colony, many of the graziers never trouble themselves to sow any kind of grain whatever. They yearly exchange their cattle for a few sacks of corn, if they can obtain it; if not, they rest very well satisfied with milk and animal food, swimming in the grease of the African sheep's tail, which is enormously large, and the fat of which is preferred by many to the butter which is made here.

The wild animals which formerly roamed near Cape Town, have been destroyed or banished therefrom by the colonists. In this part, however, we have still many tigers, leopards, jackals, &c. Not far from hence, at certain seasons of the year, the ferocious lion also makes his appearance; he generally pursues a species of deer, called spring-buck, which run together by thousands, as large flocks of sheep. When he cannot obtain these beautiful creatures, he makes bold to secure a horse, beast, or bush-man, for his subsistence. There is a species of wild beast called eland, of great account with the farmers, on account of the excellency of its flesh, and the toughness of its hide, which is used for harness, traces, &c. The buffalo,

hippopotamus, and elephant, are not often seen, far on this side of the great Orange River; which is five or six days journey, with an ox waggon, north of the Khamies mountains. That pretty beast the zebra is often found not far from hence; a few weeks ago, a male of that species came within a hundred, or a hundred and fifty paces. While pursuing his path, he unexpectedly beheld the habitations of men, and instantly halted; his ears were pricked, his neck stretched, and he stood looking on us, and we on him. This was the most beautiful animal I ever beheld; but the fear of human beings coming upon him, he made haste to escape for his life. I expect in a short time the hide of one of those creatures, which, when opportunity offers, will be sent to the Committee. Here are serpents of various species, all of which are supposed to be injurious, excepting the one called boom slang, (or tree serpent) so called from its being often found coiled round the boughs of trees. The puff-adder of this land is said to be exceedingly dangerous. Some time ago, I and my wife went to the sea for a few days for the benefit of our health; while there, our matrass was laid under a bush where we slept, being the best lodgings we could obtain in that place. Towards the evening of one of those days, I rose up from my matrass, and said, "We will remove our bed to another place," where the bushes seemed better calculated to screen us from the night air. I immediately began to take away something from the place where we had lodged, when to my great surprise, a large puff-adder was curled up under the end of our bolster. I had been sitting within a few inches of this venomous creature more than an hour, this being the place where we had always slept; nor had we any intention of removing till the instant I rose up and made the proposal: the proposal was agreed to, or doubtless one, or both of us, would during the night, have felt the sharpness of the serpent's teeth, of which there were two, formed after the manner of those hooks by which fishes are caught. We could not but acknowledge the providential care of Him, who said, "Even the hairs of your heads are numbered." In many parts of the colony, there are ostriches in great plenty, which we sometimes see when travelling through the sands, but with us there are none. The eggs of this bird are considered by some as a great delicacy, but I cannot eat them myself. There are many locusts here of the large kind; on some occasions they have destroyed whole field of corn; when their number was so great, that on rising from the field to take their flight, they appeared as a large cloud... "Locusts and wild honey," were the food of the Baptist, they are also the food of the wild Bushmen in Africa. They sometimes roast the locusts upon the fire, at other times they eat them raw, but more generally they are ground to powder between two stones, and then mingled as meal with their water or milk. Honey may be found in such plenty in a favourable year in this land, that the farmers fill their sacks (made of skin) therewith, which is taken to Cape Town for sale. But the Bushmen eat what they find; or make a sort of beer therefrom, which is highly intoxicating.

It is unnecessary for me to say much respecting our manner of teaching the heathens, our prospects, &c. as you have almost every thing that relates thereto, in the Magazines and Notices. I would, however, just remark, that a person who has not been engaged in instructing the heathen of South Africa, can form no sort of idea of the ignorance, the amazing ignorance of the natives, and the simplicity,

perseverance, and patience, necessary in instructing them. I speak particularly with respect to those advanced in life; they have never been accustomed to think, and now forget almost all they hear. When I have been speaking on some leading truth of the gospel, and would, before the conclusion, impress it on their minds; as, for instance, when having spoken on repentance, I would add, "Repentance implies godly sorrow for sin, and conversion or turning from it. Who can tell me tomorrow evening what repentance is?" Having repeated several times what repentance is, you would suppose, that every one would on the ensuing evening be able to answer, but I assure you, I never found one old Namacqua to this day, who could bring what was required. The young can remember, but the old cannot. I find by experience, that to teach by way of similitude, is preferable (for those pupils) to any other. This method I have often adopted when in the field ploughing, &c. which has a good effect. In the chapel also, near which is a fine fountain, I have tried the same method. "Behold that fountain! see how the people daily come to quench their thirst by its flowing stream: there is plenty for us all, it is free for us all; none of us can do without it. Hear then what Jesus says, "Ho, every one that thirsteth come," &c. Behold that shepherd, he daily takes his sheep to the field, and watches over them with diligence: hear what Jesus says, "I am the good shepherd." He gathers the lambs with his arm, he seeks the lost, he strengthens the weak; therefore call upon him, believe him, and you shall not want. Yet, notwithstanding their general dulness, I cannot doubt, but some of those old Namacquas experience the comforts of re-ligion. About a week ago, I inquired in the chapel of an old Namacqua woman thus?

Q. Tell me, Troy, if you can, what faith is?

A. Sir, when I found my sins to be very heavy, I then came to Jesus, and believed on him, by which I found comfort to my soul.

Q. Have you also a good hope, Troy?

A. Yes, I possess that too, thank the Lord.

Q. What is that hope, think you?

A. I think it is the sweetness that I sometimes find in my heart, when I think, one day the Lord shall bring me to heaven.

Another poor old woman said, "The Lord has brought me into the sweet road to heaven. I am heavily afflicted, and have been led to think, that this land is not ours, but only lent us by the Lord for a short time, and I think he will soon bring my soul to another and a better land than this." Another said, "I also have been afflicted, and when sick, I found myself only a poor trifler. I had often neglected prayer; I came to the Lord again, and called upon his name, and now I feel if I live longer, I can say, 'That is good, "'or if the Lord should take me by death, I can say also, 'That is good. '"

**Extract of a Letter from Mr. Baker to the Committee, dated Sierra Leone.  
Feb. 19th, 1819.**

**It is with Feelings of gratitude and pleasure I sit down to address you. We arrived at this place on Sunday the 14th, and came to an anchor about seven o'clock in the morning; at nine Mr. Brown, accompanied by Captain Rowe, came on board to see us, and after breakfast we went on shore, and proceeded to the chapel together. Mr. Brown pressed me much to preach, which I felt, unwilling to do, as I was so unfit, from having been deprived of regular sleep, through the intense heat, for two or three nights before we landed. But, notwithstanding, breaking through, I found my soul much blessed, and I do believe the people were blessed also. On Monday, we waited on his Excellency the Governor, who received us very politely, welcomed us.. ' to the colony, and wished us success in our mission, and a continuance of health.**

**We have been with Mr. Brown to Portuguese and Soldier's Town, where he had to preach. Never did I see more simple sincerity than in many of these dear people. It appears that the Lord has very lately been reviving his work among them, and many have found peace with God; and, simple as they are in the manner of expressing their feelings, yet it is very evident they enjoy the peace of God. On Tuesday evening we went to Portuguese Town; and just as we arrived, the Dooty (head man) had just sent his boy round with a small bell to summon the people to meet the term they use in calling them together. We met one of the members who had lately found peace with God; and, questioning him on the subject, he said, "O yes, Massa, me feel good in my heart; me look up, me see Christ; me look down, me see Christ; me look in a bush, me see Christ; me see him all every where." The wattled meeting-house, (of which Mr. Brown will give you a description when he arrives, ) was filled with the Divine presence; the prayers of the people evidently proceeded from their hearts. We have also been at Soldier's Town, where we have a new wattled meeting-house just finished. Here good is doing among the coloured soldiers and their wives; several are converted to God. I never felt happier in my life; I would not exchange my present station for a crown. It is my determination, and that I believe of my colleague also, that, through Divine assistance, we will lay ourselves out in every possible way to advance the cause of Christ in this Mission. At present I find it difficult either to understand, or be understood by them; but this I hope soon to get over. I always thought, from the first, that my appointment was of God, and I am now more than ever persuaded of it. I am fully aware that we shall have to go through violent temptations; and surely we need, and shall have an interest in, your prayers. When. I look at the great importance of the work in which I am engaged, and my own unfitness for it, it makes me tremble; but, thank God, I feel it a consideration of no small importance, that he hath promised to help our weakness and infirmities. I really think the present state of the Mission very promising. We intend, as soon as possible, to set as many schools on foot, both adult and children's, as we can. There are great numbers both of children and adults, who would be glad to learn to read. We intend to form the children of Congo Town, who**

have been taught once a week by Mr. Brown, into a regular school; here we have a stone chapel building, the particulars of which you will have from him; and there is a lad with Mr. Brown now who is able to read; him we mean to place over the children as teacher; and superintend them ourselves. It is my intention, if I can get five or six proper persons, to spend a considerable portion of time with them, and fit them to teach others, that the schools may not hang entirely upon us; in which case, should we be taken sick, they must surely fall to the ground. We intend having an adult school in various places on the same plan on which such a school is established at Bristol, and a Sunday School at Free Town chapel, which, for want of help, has been some time given up. Our dear friends at home will, I hope, supply us with books for this purpose. I wish the kind supporters of such institutions in England could but see the prospect of good by the same means here, and then I am sure they would willingly and cheerfully send us the help we require.

Extract of a Letter from Mr. S. Brown, dated Sierra Leone. Feb. 21. 1819.

In Congo Town (or village) we are building a stone chapel, outside 30 by 20. The inhabitants, who are all recaptured negroes, do some work, and have subscribed about £20. In this place we intend to keep service, and teach their children to read. I have heard the children lessons every Friday afternoon for some time back. I suppose I rather under than over rate the adults at 350, and the children at 50 or 60, who reside within a mile of the chapel. I am persuaded that this is a field which promises much good, nor does it interfere with the labours of any other Missionary.

The wattled meeting houses, formerly built at Soldier's and Portuguese Towns, had fallen into ruins, and are now rebuilt. Thank God, at each of these places we have experimental believers in Christ; the good work proceeds, and believers are added; it would do your heart good to see and hear what God has done for them. A few weeks ago, at Soldier's Town, while their meeting house was rebuilding, we preached in a hut; I wished to excite them to get on with the meeting house, and observed, that a man or a woman who plastered a meeting house, or carried stones to build it, did as honourable a work for God, as an officer did for his king when he sat upon a horse, and gave the word of command to the soldiers. They smiled, and said "true." In three or four days after, they had thatched, plastered, and white-washed it, put the legs in the forms, the door on its hinges, and the desk in its proper place.

Extract of another Letter from Mr. S. Brown, dated Sierra Leone, Feb. 27, 1819\*

On Sunday the 14th instant, at 8 A. M. the ship Dowson arrived in the harbour of Sierra Leone. I, in company with our dear friend, Capt. Rowe, went on board, and were highly gratified by meet-ing with Messrs'. Baker and Gillison in health and safety. From the ship we went to the chapel, when, after I had read prayers, Mr. Baker preached for us, and in the evening Mr. Gillison. It is truly pleasing to myself and our members, to receive an increase of Missionary labour to this part of the

world; and what is infinitely more, I am certain it is pleasing to God, and well timed. Oh! that their health and life may be spared; that they, from an enriched and overflowing heart, may ever bless their hearers out of Zion in the name of the Lord.

It affords me very great pleasure to state, that for the last three or four months we have had a gradual and continued revival of the good work of the Lord: during which, from twenty to thirty have been clearly converted; they are chiefly recaptured negroes in the Soldier's and Portuguese Towns, and the suburbs of Free Town. Their experience is very clear; they have been awakened, struggled into liberty by the exercise of faith and prayer, & rejoice in the full assurance of being the sons of God. They literally flock to the meetings, tike doves to their windows; the females with their children on their backs in their clean and best attire. Often do they bless God for having been sold by their countrymen, and been brought to this part of the world, to hear God's word, and find the forgiveness of their sins by the redemption of our Lord Jesus Christ. One man, a private in the African Company, used to be much addicted to gambling, drinking, and fighting; when at first I visited their town, I often had to disperse different companies employed in this diabolical exercise; whom I found sat on a mat which was spread on the ground, with their money staked down. On one occasion he had three dollars taken away by his companions in the hurry of moving. After his conversion, which was very striking, he invariably, by the light of his lamp, after preaching, conducted me about a quarter of a mile on my way home. His reason for so doing came to my knowledge about three months after; and was as follows. When he lost his money, he was violently tempted to waylay and knock me in the head with a stone? but was checked with the thought that if he did, that God whom I preached to them would destroy him. "If (said he) when I lived in devil's hand he told me to do that; this time plenty of people live in devil's hand, and he can tell them do all same: this make me want to take care of you."

I am persuaded that it was nothing but the special influence of God's Holy Spirit that prevented him, as you will perceive somewhat of his hardness of heart and abandoned character from the following facts, which I had from himself and others.

When Major Peddie was selecting some soldiers to accompany him on the expedition, he and another were chosen, and were unwilling to go: with insolence and anger they left the parade. The one went, and immediately drowned himself; and this man, when he got into his house, loaded his musket with six balls, and declared that he would discharge them at the first man that durst attempt to take him: he sent his wife for a bottle of rum, which he drank up, and sent her for more; when she left the house, he got a rope, and hung himself on a cross post; his wife corning home, found him in this state, and gave an alarm; he was cut down just before life had wholly left him, and carried to the hospital, when on the third day he came to himself

This man was amongst the first fruits of my labour in Soldiers Town; and now for more than twelve months he has given the most incontestable evidence of a

thorough change both in principle and life. The spare time which he formerly employed in gambling and drinking has since been appropriated to the clearing, fencing, and planting, of about two acres of land; in the middle of which he has built a very decent wattled house. The money which was formerly lost by gambling, and spent in drunkenness, is now applied for clothes to cover his wife and children, to provide his house with furniture, and his land with stock. The zeal, activity, fervour, and constancy of this man's piety have provoked many others, so that now he has about six or seven brethren who have experienced the same change, and pursue the same manner of life. In addition to whom there are about twenty women, whose piety and lability are not far behind that of ordinary Christians in England. Does not the above strikingly verify that gracious promise in Isasah xi. 6 -- 9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain."

I have sown in tears, but now we reap in joy. Thank God, this is an ample recompense for every sigh, every tear, every shaking ague, every burning fever, every bereavement, every restless and sleepless night, I have had to endure since I came to Africa. This makes me very reluctant to leave. I feel I love their precious souls; the affections of my heart are interwoven with theirs; and I know they love me. This, in union with a joyous sense of my acceptance with God, makes me willing to spend and be spent for the welfare of the church, and the honour of my adorable Redeemer; to count nothing dear to me, so that I may finish my course with joy, and be received to that eternal rest which remains for the people of God.

My European brethren are extremely kind; many respectable gentlemen usually attend chapel on Sunday evenings. Had we a good chapel, our Mission in Free Town would prosper more; but till that is the case, the narrow limits of our congregation are fixed by those of the present meeting-house: which is exactly represented by one of your boarded barns in England.

I am greatly obliged by the grant of fifty pounds per annum for the instruction of recaptured children. We have nearly finished the wall of a stone chapel, 30 by 20, in Congo Town, in which we shall be able to teach the children to read, and the adults to pray. There is no other place of worship near, and I calculate that there are about 50 or 60 children, and 3, or 400 adults within a mile of the place. We have sent in a petition to his Excellency and the council, to grant us the ground on which it stands, and an allotment sufficient for a hut, in which the school-master, Moses Brown (my boy) whom I have taught to read and write, may live. He is an apprentice, and recaptured negroe, and truly fears God.

**ST. DOMINGO**

**Extract of a Letter from Mr. John Brown, late Missionary at Port au-Prince, to the, Committee, dated London, May 14, 1819.**

**As several of the friends of Missions have expressed a wish to become acquainted with the circumstances which have led to the departure of myself and colleague from Port au Prince, I send you the following brief sketch, which, if you think proper, you can publish in your Missionary Notices.**

**At one period of our mission, our prospects were flattering, as may be seen by the intelligence already given to the world; and though from the time that individuals became attached to us, and were considered as of our congregation, persecution occasionally shewed itself, yet we had no apprehensions that it would so soon break out with so much violence. I do not mean to enter into details, but it appears to me that a party was formed, who were determined to drive us from the island, and to accomplish their design, availed themselves of some unhappy circumstances which then occurred to excite the fury of the populace against us. Our house was repeatedly assailed during Divine worship, in such a manner as rendered it impracticable to continue our public assemblies. We ourselves were threatened, and found it necessary, for personal safety, to appeal to the civil authority. We have no reason to suppose that the government had any part in the persecution; on the contrary, a military force was sent to protect us; yet what shut up our way, and made us finally decide on leaving the island, was, the Pre-sident's declaration, that he thought it expedient we should preach no more. The motives which induced his Excellency to make this declaration, are best known to himself; but his opinion of our character and conduct may be fairly inferred, as well from the complimentary letter addressed by him to the Committee, as from the promise of a donation to the Society, which promise he has since fulfilled by sending a bill of exchange for L500 sterling.**

**Our removal from Port au Prince, the scene of two years labour, and the object or our hopes and wishes, has cost me many tears; yet all is not lost. We left in society 30 approved members, and 18 on trial, under the care of two young men, the fruit of the mission, one of whom, in particular, has promising talents, and has occasionally given exhortations. We gave them plans for meeting in class, holding prayer-meetings, and meetings for reading and repeating the catechism: so that there exists still in the capital of the Republic of Hayti, a regularly organized Methodist Society, proceeding according to the Methodist plan. Nor can I abandon all hope in future, for when I consider how many Bibles, New Testaments, religious tracts, and other books of piety have been recently put into circulation; how many sermons we delivered, and conversations we held; how many antichristian errors and absurdities have been canvassed and exposed, how the reigning vices of the place have been attacked and condemned, and what a spirit of inquiry was in consequence excited; I am persuaded light has gone forth, and hope we shall yet see a greater and more effectual door opened amongst that unhappy people, for the publication of the gospel.**



I love my country and friends, and have learned to value the privileges of England by having been out of it for a season; yet I cannot help turning a wishful look towards Hayti. And when it shall please the great Ruler of the universe to dispose that people again for the reception of his ministers, inclination, as well as a sense of duty, will, if I am at liberty, prompt me to offer them once more my services.

The situation of that Island, and especially of the little society there, claims, and I trust will have the sympathies and prayers of the pious. Persecution is no new thing in the Christian church; human malice, however, has always eventually been defeated by Omnipotence; this must be the case with every attack on the work of God, Whilst it stands recorded, "On this rock will I build my church, and the gates of hell shall not prevail against it." Circumstances often occur to exercise our faith, such is the present event; but could we draw aside the veil which covers the invisible world, and see it as it is, gloomy as it now appears to our limited understandings, we should then doubtless cordially acquiesce in the words of the gospel; he hath done all things well.

The following is the President's Letter, referred to above.  
(Translation ).

Republic of Hayti. Jean Pierre Boyer?  
President of Hayti, to the Committee of  
the Methodist Missionary Society, Lon-  
don.

Gentlemen,

Mr. J. Brown, your missionary in this part of the island, being about to return to England, after a stay of nearly two years in this capital, procures me the pleasure of sending you this letter, the purport of which is to entreat you to accept the assurance of my gratitude for the good will which you bear towards the people of this Republic, to whom you have kindly sent Missionaries to offer them the succours of the Christian faith, in order to procure for them true happiness by means of a pure morality.

I leave Mr. Brown to report to you the way in which he has been received by the government, and the progress of civilization amongst the people over whose destinies I have the honour of presiding. I regret that this worthy minister could not be prevailed upon to accept any remuneration for his labours; but I purpose to have the pleasure of sending, without fail, to your respectable Society, by a bill of exchange, a donation which I entreat you to accept.

I have the the honour to salute you, Gentlemen, with sentiments of the most perfect consideration.

BOYER.

Port au Prince, Dec. 25, 1818. 15th year of Independence.

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## 10 -- UNITED STATES OF AMERICA

The number of Methodists in the United States, the eventual fruits of a Mission sent out to that Continent, by Mr. Wesley, in 1769, is known to be very great, and the resources of many of them abundant. It has therefore been sometimes a matter of surprise, that little was heard of their exertions in the great cause of Missions. Probably they considered their own work, in their extended itinerancy at home, as still retaining its Missionary character, which is indeed true of Methodism in many of the States. In others, however, and in the majority, it must be considered as sufficiently established to allow of the exercise of the charity of Christians, now in full possession of the external ordinances of their religion, to the heathen. An appeal to American Christians generally, of a very animated and stirring kind, in a pamphlet called "The Conversion of the World," we noticed and recommended in a late number. To this we have to add a very interesting appeal by Mr. T. F. Watson, of German Town, United States, to the American Methodist societies and congregations, on the subject of Missionary efforts, not only among the Indians on their own borders, but also in other parts of the world; stating, at the same time, the operations and successes of the British Wesleyan Missionary Society, and urging an affectionate co-operation with it. This pamphlet, in connexion with the other just mentioned, we understand is about to be reprinted at the Conference Office -- We have the pleasure to find, from a late communication from America, that in consequence of Mr. T. F. Watson's Appeal, a meeting was held in Philadelphia, on the 8th of March, for the organization of a General Methodist Mission Establishment, or Society, with very flattering prospects. The plan proposed was adopted, with which we hope soon to be favoured. We contemplate this as a very pleasing event; it marks the extension of the spirit of holy zeal, and will call new agents, more missionaries, more prayers, and more contributions into exercise for the "Conversion of the world."

### FORMATION OF NEW MISSIONARY SOCIETIES.

Extract of a Letter from WIGAN, Lancashire, dated May 29, 1819.

A Branch Missionary Society has been recently formed in the Town of Wigan, Lancashire; and in order to give extension to its operations, a public meeting was held on the 24th of May. The Rev. Dr. Adam Clarke presided on the occasion with his usual ability. The Rev. Robert Newton, the Rev. P. Garrett, and others, addressed the meeting. The speeches delivered on the occasion, and the excellent sermons preached by Dr. Clarke and Mr. Newton, will, be remembered "after many days."

Extract of a Letter from LOUGHBOROUGH, Leicestershire, dated May 29, 1819.

On Wednesday, May 26, a Public Meeting was held in the Methodist Chapel, Loughborough, for the purpose of forming a Methodist Missionary Society, for that town and circuit. Three excellent and appropriate sermons were preached on the occasion, by the Rev. J. Brownell, from Nottingham, and the Rev. R. Newton, from Liverpool. The meeting in the afternoon was numerously attended; interesting speeches were delivered by the Rev. Messrs. Bird, Newton, Brownell, Davis, Capes, Raby, and others. It was a day to be remembered, and the anniversary will be anticipated with great pleasure. -- The collections in behalf of the Institution, notwithstanding the pressure of the times, amounted to £75.

A Public Meeting was also held at Northampton, on the 3d of June, for the formation of an Auxiliary Society, for the Northampton, and Oxford District. The collections amounted to L56.

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## 11 -- POETRY

To the Editor of the Methodist Magazine.

Sir,

THE following lines, written at an Inn, are said to be the production of the late excellent Bishop HORNE. When you have room for them in your Poet's Corner, they are at your service. Yours respectfully,  
Manningtree. A. G. J.

From much lov'd friends whene'er I part,  
A pensive sadness fills my heart;  
Past scenes my fancy wanders o'er,  
And sighs to think they are no more.

Along the road I musing go,  
O'er many a deep and miry slough;  
The shrouded moon withdraws her lights  
And leaves me to the gloom of night.

An Inn receives me, where unknown,  
I solitary sit me down;  
Many I hear, and some I see,  
I nought to them, -- they nought to me.

Thus in the regions of the dead,  
A Pilgrim's wandering life. I lead,  
And still at every step declare  
I have no 'biding city here.

For very far from hence I dwell,  
And therefore bid the world farewell;  
Finding, of all the joys it gives,  
A sad remembrance only lives,

Rough stumbling-stones my steps overthrow,  
And lay a wandering sinner low;  
Yet still my course to heaven I steer,  
Though neither moon nor stars appear.

The world is like an Inn; -- for there  
Men call, and storm, and drink, and swear;  
While undisturb'd, a Christian waits,  
And reads, and writes, and meditates.

Though in the dark I oft times stray,  
The Lord shall light me on my way,  
And to the city of the sun  
Conduct me, when my journey's done.

There, by these eyes shall he be seen,  
Who sojourned for me in an Inn;  
On Sion's hill I those shall hail,  
From whom I parted in the vale.

Why am I heavy then, and sad,  
When thoughts like these should make me glad?  
Muse, then, no more, on things below,  
Arise, my soul, and let us go!

To the Editor of the Methodist Magazine. Easby Hall, May 7th, 1819.  
Rev. and Dear Sir,

Being on a visit at this place, which stands in the vicinity of that noted mountain, called Roseberry Topping; curiosity led me the other day to mount its summit. The motion produced on my mind, by the prospect presented to the view from that remarkable eminence, gave birth to the following lines; an early insertion of which, in the larger number of your valuable Magazine, (if you think them worthy to occupy a page in that popular work, ) will oblige, Your's, &c.

A Constant Reader.

A View From Roseberry Topping.

EXCEEDING high is tow'ring Roseberry,  
Yet higher still, is that eternal mount  
On which my hope of heaven is firmly built.  
The Rock of Ages that! the Christian's boast.

This mount, together with its neighbouring heights,  
And yon vast sea, and this extensive plain,  
Are but a part of his stupendous works  
Whom now I would adore with all my powers.  
I hence behold yon fine majestic ships,  
They glide before the wind on yonder deep;  
In which is found the vast Leviathan,  
The wond'rous produce of amazing power.  
Nor does Leviathan alone display  
The might, and wisdom of the God I love.  
On every species of the finney tribe,  
From that huge monster, to the smallest shrimp,  
We find the impress of Almighty Power,  
As well as marks of wisdom all divine.  
Just on the sandy beach, where threatening waves,  
Rais'd by old Neptune from the restless deep  
Expose their pride, and break their tow'ring heads,  
Stands REDCAR full in view: a place to which  
The gay resort, in summer's lengthen'd days.  
Much nearer hand, a little to the right,  
Stands antiquated GUISBOROUGH, clearly seen,  
By those who mount the summit where I stand.  
The place, 'tis true, is but of little note:  
It has however now for ages stood;  
And though the town should tumble to decay,  
Its name transcribed on historic page, 1  
Will be remembered to the end of time.  
Lo! there I now behold the last remains,  
Of that renowned, venerated pile,  
Where superstition once its sceptre sway'd;  
It lies in ruins, little now remains,  
But just as much as tells where once it stood,  
The Prior and his train are there no more:  
No more the blinded, superstitious Monk,  
Within its sacred wails his task performs,  
The days in which the cloister'd life obtain'd,  
Will never once, I hope, again return.  
Look all around, on this extensive plain,  
And see what wonders rise! How vast the scene!  
Without the aid of telescopic glass  
What towns and villages I now behold!  
See! Stokesley, Darlington, and Stockton-Tees,  
And Hartle-Pool; and, as I have been told,  
Directly to the West, when clouds apart,  
As far as Richmond rises to the view.  
A solemn awe now seizes on my mind!

What voice is that I hear! or rather what  
The voice which enter'd now my inmost soul!  
In loud and solemn accents it declares  
The final doom, of all within my view.  
"The earth," it says, "and all the works  
therein, "Shall be burnt up!"  
How awful is the thought!  
Yet awful more the day when this shall be!  
When towns and villages, and rising woods,  
When flowing streams and mansions beautified  
By human art, with gold or costly stones;  
(No matter then to whom they now belong; )  
And this extensive, this delightful plain,  
Together with yon high romantic hills;  
And yonder briny, restless, boiling deep,  
At his command who did the world create  
Shall be dissolv'd, by raging flames destroyed!  
Reflect! ye visitants to Roseberry,  
On that important, that tremendous day!  
When rob'd in glory terrible to see!  
Jehovah Jesus shall from heaven descend,  
And universal nature heave a groan!  
Where! O gay reader! wilt thou then appear!  
W.. S,

1 For an account of Guisberough, and especially the Priory, see Grave's History of Cleaveland, and a well written History of Whitby, 8vo. in 9 vols. by the Rev. G. Young

2 Richmond from this eminence is upwards of 30 miles.

On JACOB'S PILLOW.

THE bed was earth; the raised pillow stones  
Whereon poor Jacob rests his head, his bones  
Heaven was his canopy; the shades of night  
Were his drawn curtains to exclude the light  
Poor state for Isaac's heir! it seems to me  
His cattle found as soft a bed as he:  
Yet God appeared there, his joy, his crown!  
God is not always seen on beds of down.  
O! if that God shall please to make my feed  
I care not where I rest my bones, my head:  
With thee my wants can never prove extreme  
With Jacob's pillow give me Jacob's dream.  
Stroud. F. B.

\* \* \* \* \*

**THE END**