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## 01 -- BIOGRAPHY

### MEMOIR OF MR. ALEXANDER MENHINNICK,

To the Editor of the Methodist Magazine,  
Dear Sir,

In compliance with the request of several respectable friends, the following Memoir has been arranged, and is now transmitted for your insertion. Of the amiable character thus exposed to the public eye, only a short sketch has hitherto appeared, in a funeral sermon for the deceased, by Mr. Fowler. But the circulation of this discourse, being, from local circumstances, con-fined to very contracted limits; and it being thought that something might be added, calculated at the same time to express respect for the dead, and convey benefit to the living; these considerations induced my friends to urge their request, and constrain me to fulfil it. With best wishes for the long continuance, and abundant success of your valuable labours, I remain,

Your affectionate,  
FRANCIS TRUSCOTT.

Mr. ALEXANDER MENHINNICK, the subject of the following memoir, "Was born in the year 1775, in the parish of St. Maby, about six miles from Camelford, in the county of Cornwall. His parents gave him a decent commercial education, and from an early period his conduct was evidently influenced by the fear of God. When about 16 years of age, having a cousin who was master of a merchant vessel, he expressed a desire to sail with him; and having learned the rudiments of navigation, he made a voyage to the North of Ireland, and on his return, was in the most imminent danger of a watery grave. Out of several vessels which left the bay of Sligo on the same morning, that in which he sailed was the only one which survived the violence of the storm. Here he saw the works of the Lord, and his wonders in the deep. This gracious interposition of heaven made a serious impression on his mind; and the general wickedness of seamen led him to resolve, that if spared to return, he would frequent the seas no more. On his return to his parents, he gave himself to reading and study until the following spring, when he entered into

partnership with his brother-in-law," in an adjoining parish, where he afterwards settled for life.

In thus fixing the bounds of his habitation. Divine Providence appeared to consult the best interests of our friend, by placing him in circumstances highly favourable to piety. At that time, the minister of Egloshayle, where Mr. M. resided, was Sir Harry Trelawney; a gentleman, whose urbanity of manners, sympathy with the afflicted, munificence, Christian candour, and pious zeal, rendered him a general blessing to his flock; and a fair example to all, who either fill sacred offices, or are entrusted with distinguished talents. Hence, as might be expected, "Truth from his lips prevailed with double sway;" several, through his instrumentality, were brought to feel a serious concern for salvation; led by repentance and faith to secure an interest in the Friend of sinners, and taught to manifest the truth of their piety, by their godly, righteous, and sober lives. Instructed by the word and Spirit of God, these subjects of gospel grace became desirous of strengthening each others hands in God, by means of Christian fellowship; and for this purpose, with the approbation of their pastor, they met together twice a week, in a convenient dwelling-house. These meetings usually lasted about an hour and a half, and were conducted in the following manner. They began with singing one of Mr. Wesley's hymns; then, till they were enabled to pray extempore, a form of prayer was used. After this, some portion of scripture was read, or a sermon: Mr. Wesley's first four volumes of sermons, Mr. Hervey's, Bishop Wilson's, and some others, having been procured to be read on those occasions. Then each meeting concluded with singing and prayer. Thus all who were able to read conducted those meetings in their turns, and hereby they comforted and edified one another. For their further improvement in spiritual things, Sir Harry also used to supply them with suitable books, either by giving them as presents, or lending them to be read and returned, encourage them to apply to him for advice in their religious concerns, and furnish them with rules for conducting their meetings.

A friend who stately attended those meetings, having observed that Mr. Menhinnick very diligently and seriously attended all the public services at church, sought, and soon obtained an opportunity of speaking to him on the subject of experimental religion. From this conversation it appeared, that though his character stood so fair, he still, like Nicodemus, remained very ignorant respecting the nature of regeneration. But on his friend's urging the necessity of it, he candidly exclaimed, "Must it be so; then I will consider the subject" By the next week, he was so far convinced of his deficiency in religious attainments, that he earnestly sought another opportunity of learning from the same friend, what he must do to be saved. From the time of this interview, it might be said of him with truth, "Behold he prayeth;" and he found, that in following on to know the Lord, his going forth was prepared as the morning. When God who, commanded the light to shine out of darkness, shined into his mind, he saw and felt himself a guilty sinner; but was convinced that his state, however deplorable, was not desperate. He read the gracious invitations of Jesus Christ to the weary sinner, and pleaded his precious promises to the returning prodigal. "In the exercise of faith he obtained the witness

of the Spirit, and could say, O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Thus he realized the greatest treasure, in the possession of the kingdom of God, which is righteousness and peace, and joy in the Holy Ghost."

Having formed the resolution that God should be his God, the people of God became of course his chosen companions. At those meetings of which mention has been made, he became a constant attendant; and hereby he was both blessed in his own soul, and made a blessing to others.

About this time these meetings were also occasionally visited by one of our local preachers belonging to the society at Wade-bridge, in the same parish, who invited his pious neighbours in return to hear our preachers, and attend our meetings. This they occasionally did, and a friendly intercourse between the two societies, being hereby formed; on Sir Harry's removal from the parish a few years after, Mr. M. and several others with whom he had been associated, became members of the Methodist society. It was in the year 1805, that his union with us began, and from the commencement to the close of it, he adorned the doctrine of God our Saviour in all things.

He was indeed a burning and a shining light; and for a season, many enjoyed the privilege of rejoicing in this light; for though he was by no means ostentatious, he could not be hid. What God had done for him, was apparent to all his connexions; and by his Christian friends, high expectations were entertained of what God probably designed to render him the instrument of doing. To thrust himself uncalled into public offices, was no part of his character; at the same time, when circumstances arose which required the employment of his talents, he had too much piety to omit doing good, by unnecessary delays, and too much genuine humility to extort applause by affected backwardness. Among the people with whom he was now in Christian fellowship, and especially in the various meetings for Divine worship, established in his neighbourhood, numerous claims on his aid could not fail to present themselves; and that, in discharging the duties which thus devolved on him, his services were acceptable to God, and approved of men, must appear from the following testimonies, to which many more, if necessary, might be added.

A very high respected member of his class writes thus concerning him; "After much has been said about the excellencies of our pious friend, those whose happiness it was to be acquainted with him, will be ready to say, the half is not told us. Our kind leader was always wont to sympathize with his suffering brethren. Many instances I might relate, but shall confine myself to the observations made by one of our friends, who at the time when Mr. M. went in and out among us, was often brought into straitened circumstances, through family afflictions, and losses in trade: and in consequence of those adverse providences, frequently felt his mind much dejected. At those seasons, when Mr. M. met with him, he would with his heavenly smile accost him thus, 'My friend, how are you getting on? you look dejected. Ah! my

dear brother, what can I do for you, will a few pounds be of any service? And often he would lend him sums to this amount, generally leaving it with him to repay them, when and as he could. But he was no less solicitous for the spiritual, than for the temporal comfort of his friends. You know he had the most happy method of pouring the cordials prepared by Divine love into the sorrowful mind. This to him was an easy task, for being always full, he was ever ready to communicate to others; it was almost impossible that any one could be in his company, without catching the heavenly flame. Methinks I feel a little of it while I write."

Of his concern for the salvation of immortal souls, and his endeavours to promote their spiritual welfare, the following letter, addressed to a relative, may serve as a specimen.

"DEAR NIECE,

"The earnest desire you have of late manifested for the salvation of your soul, is matter of rejoicing to every friend of virtue and religion; and on your advancing in the Divine life, their pleasure will still increase. You will, I hope, receive the following exhortations, and lay them to heart. In the first place, I must lay before you this truth, that through much tribulation we must enter into the kingdom of God; and this is almost always experienced in our first setting out in our way to heaven. The frowns of our nearest friends, the contempt of those who esteem themselves wise, and the ridicule of late gay companions, are the trials which the newly awakened soul has to encounter. If this is your case, do not therefore think it strange, but rather expect it, and you may hope that God will overrule it for good. That it may promote your welfare, let it drive you often to your closet, and there on your knees lay it before God; beg his grace to assist you; pray that Christ may be formed by his Spirit in your soul. Call to mind his sufferings for you; when reviled, he reviled not again; but endured the cross, despised the shame, and is now set down at the right hand of God. If you suffer for and with him, be not ashamed; imitate his example and temper, and you shall, by persevering, share in his eternal joy. Now therefore, though you should be singular, even the only one of the family that walks in the ways of God, be not afraid. Those who fear and love God will give you the right hand of fellowship, and gladly assist you in the good way. There is also a glorious company of saints and angels above, who concur in praising God, and rejoicing in the conversion of a sinner. Above all, on your sincere repentance, God will pardon all your past offences: he will receive you graciously, and love you freely. And remember for whose sake he will do this for you; not for yours, but only for the sake of the Lord Jesus Christ, the Lamb of God that taketh away the sin of the world. He hath died for us, therefore we can through faith in him apply to the throne of grace for pardon, peace, holiness, and heaven. Be humble, be patient; endeavour to please your parents, so far as you can consistently with pleasing God; attend the means of grace as frequently as possible; be much in private prayer; read your Bible, and Doddridge's Rise and Progress of Religion, which will be put into your hand; and maintain a watchful and circumspect deportment throughout, as the servant of your blessed Redeemer. You will thereby grow in

grace, and in the love of God, and all mankind. God will bless you, and enable you to rejoice in him. Press on through evil and good report, then God will be your all here, and your exceeding great reward in everlasting glory. We hasten through time; yet a little while, arid trials, temptations, and sorrows, will be felt by the saints no more. We shall be visited with our share, in this vale of tears; religion alone can soothe all our cares, and heal all our sorrows; religion alone fits us to live, and fits us to die; and glory be to God, religion alone will fit us for an inheritance incorruptible, undefiled, and that fadeth not away. With prayers in your behalf,

"I am, your loving uncle and sincere friend,

"ALEXANDER MENHINNICK.

"Sladesbridge, April 19, 1809."

Of his faithfulness in the various offices which he was called to fill, the following honourable mention is made in his funeral sermon:-- "Having for some time walked worthy, of his vocation, it was the judgment of the church that he should be appointed to the office of a Leader. He bowed with deference to the opinion of his brethren, and tremblingly took charge of our interest at Wadebridge. As a leader, the church of God lay near his heart; and many are witnesses how he rejoiced in the felicity, and bled in the wounds, of his charge. To meet his flock at the appointed hour of social worship, he has often surmounted distance of situation, the rigour of the season, and a press of temporal concerns; setting them an example that they should tread in his steps.

"He was not only considered equal to the charge of a class, but eligible to the important office of the ministry, as a local preacher. Having made the Bible his study, he appeared to understand well the doctrines of revelation, and possessed more than an ordinary share of discriminating talent. He endeavoured to obtain just views of his subject, and to clothe his ideas with appropriate language. He was not a frigid, but a zealous, preacher. Of this he gave us a fair specimen a few weeks since at our Local Preachers' Meeting. Whilst one begged to be excused from preaching every other Sabbath, and another was not willing to go far from home, ' You may plan me, Sir, ' said he, ' every Sunday. ' I must add, that he conscientiously attended to all his appointments, however great the distance; and the oftener he preached, the more he was admired."

That the righteous man is more excellent than his neighbour, was abundantly illustrated and confirmed by the deportment of our friend, both in commercial and domestic life. In following what appeared the leadings of Providence, he was induced, by his local situation, to engage in various branches of trade; but in this department the uprightness of his heart was evidently displayed. Here he met the apostle's admonition, "Not slothful in business; fervent in spirit, serving the Lord." He carried the religion of Jesus Christ into his shop, and behind his counter did he preach the Saviour to poor perishing sinners. His temporal concerns were very extensive, and greatly diversified; but he prosecuted them with that ease which has often astonished his friends. His plans appeared to be founded in reason, and

followed with steadiness, whilst he left the consequences with that God whose province it is to bless or blast all human enterprise. No success could ever elevate him to insolence, nor disappointment sink him into despair. He acted like one who believes. "that all things shall work together for good to them that love God." How he acknowledged God in his secular concerns, is evinced by the following short memorandums, made by him annually on taking the account of his stock.

"1804. July 30. In this month I have taken account of my stock, and find that my property is not increased, as I expected: however, by God's blessing, I hope yet to do well. -- May I learn to lay up treasure in heaven! Even so, O Lord God, I humbly beseech thee through Jesus Christ, my Saviour. Amen."

"1806. July 30. O God, in whose hands I am, and all my concerns, I beseech thee, give me the blessing of humility and contentment of mind. Bound my expectations of earthly good. Let my views be extended beyond the present world. Help me to be more solicitous to lay up treasures above. O take away from me a worldly spirit, and prepare me for every event. If it please thee to give me an increase of riches, let me not set my affections upon them; but, at the same time, may a grateful heart never cease to give thee praise. If thou art pleased that a change of circumstances shall take place on me, Lord give me patience, resignation, strength according to my day, and a confidence in thine unerring providence, to order and direct all my temporal as well as spiritual concerns. Grant this for Jesus Christ's sake. And if I do not live to count my earthly treasures again, may I enjoy the riches purchased for me by his precious blood, in a world of eternal duration. Amen."

"1808. June 24. I am disappointed in making up the balance of my account. May the Lord give me patience and content."

On concluding his last account, August 27, 1811, he says, "It is matter of great thankfulness that I am doing so well. O Lord, increase in me a desire to do good according to the ability which thou givest me, that I may be a faithful steward of those talents committed to my trust, and at last, through the merits of Jesus Christ, give in my account with joy. O let the blessing of a grateful heart be imparted to thy servant; and sanctify every dispensation of thy providence, for the sake of Jesus Christ. Amen."

Thus, while he managed the affairs of this life with exemplary discretion, he knew what it was to be spiritually minded; hence his speech was with grace, seasoned with salt. He was able to speak with clearness on a variety of subjects; but a religious topic appeared above all others the most gratifying. Returning once from market with a neighbour of his, "Well, friend," said he, "have we any temporal business to settle? If we have, let us do it at once, that we may converse about better things." These were the subjects about which he conversed both with rich and poor, with saint and sinner. His tempers appear to have been naturally of the soft and amiable cast: his address was pleasant and engaging; and such was the affability of his manners," that he appeared to command universal affection. He was

**a lover of good men; the advocate of the poor; a true patriot; a "zealous philanthropist; a consistent Christian.**

**In domestic life, it appears, he had resolved with David, "I will behave myself wisely in a perfect way; I will walk within my house with a perfect heart." As a husband, he was affectionate to his partner in life; as a parent, he mingled firmness with indulgence; as a master, he was sympathetic with his authority. With regard to family worship, he adopted Joshua's resolution, "As for me and my house, we will serve the Lord." Twice a day he would regularly call his family together, including his children, servants, apprentices, and all who dwelt beneath his roof that they might hear the word of God, and join with him in family prayer; and his fervour at those times altogether evinced his concern for their present and everlasting welfare." Thus as soon as he had an house, God had an altar in it, on which the morning and evening sacrifices were continually presented; and not infrequently, the voice of rejoicing and salvation was also heard in his tabernacle. But above all other days, the Lord's day was that which he called a delight, the holy of the Lord, and honourable. This he well remembered to keep holy, both by preparing for it before it came, and improving it when it came. Before it came, all worldly business was so entirely laid aside, and even provisions for the day so prepared, that he and his household were enabled to wait on the Lord without distraction; and when it came, his hours were so well employed in doing and getting good, as to verify that pious old adage, "The Christian's Sabbath is the soul's market day."**

**That he might stir himself up to lay hold on God, and serve his generation by the Divine will, it was his invariable custom to inquire every morning, with great seriousness, "What can I do for God today?" And that he might choose the most excellent way of holiness and usefulness, he proposed for his imitation all those, of every name, of whom he heard the best report. Of such, if removed to a better world, he learnt all he could by reading their lives; and of such, if still living, he learnt all he could both by personal interviews and diligent inquiries; and from those sources he collected the rules by which he governed his own conduct.**

**His course, however, though bright, was but short: "We saw the man, we saw his hold on heaven;" but while we were fondly anticipating the important benefits which mankind would derive from his protracted stay with us, he was summoned to another world, more worthy of him and his services. Hence, however contrary to our wishes, we must abruptly "come to his final sickness and death." This world is an hospital, in which every man has his share of suffering. The dropsy, the gout, the asthma, and fever, with many other frightful evils, swell the list of afflictions incident to our present state. No moral acquirements can exempt men from drinking the cup of affliction in this vale of tears. He whom thou lovest is sick John xi, 3. But the most afflictive of all visitations are those which attack the mind as well as the body. Such is the complex state of man, and such is the dependence of the mind upon the body, that when any affliction or contusion deranges the finer fibres of the brain, on which the soul performs its office, it naturally introduces disorder into the conceptions of man, and robs the first philosopher of all his boasted powers. Thus**



it was with our dear friend, through the violence of the fever under which he laboured: yet, even in the height of his affliction, his mind appeared to possess the seasoning of affection, and a bias towards that which is good; but when those clouds were dissipated, and the sun of reason again shone forth, he shewed himself the disciple of him who was made perfect through sufferings. His language at lucid intervals was deeply affecting. A relative of his, speaking to him concerning temporal affairs, said, "Perhaps you may be restored again." "Oh, no, brother George," he replied, "I shall not be restored; I do not wish it; my desire is to depart, and be with Christ, which is far better." He faithfully warned the worldling against an inordinate attachment to the present life, and in-treated, the open sinner to abandon that course which would ultimately exclude him from the kingdom of heaven.

His affliction increasing, all hopes of his recovery vanished, and the medical gentlemen pronounced his case irremediable; but when his flesh failed, the Lord was still the strength of his heart; and he found the gloomy valley cheered by the presence of his Divine Shepherd. His final blessing and last farewell were accompanied with the warmest supplications to the Almighty, that he would be the father of the fatherless, and the friend of the widow; and he appeared able to repose his mind upon that gracious word of consolation -- "I will preserve thy fatherless children alive, and let thy widows trust in me." His mind now appeared to be carried above all earthly concerns, and he contemplated with pleasure the joys of a better world. "I can claim all the promises," said he, "as mine. I am happy, very happy, perfectly happy!" At another time he said, "Glory be to God, who hath loved me, and washed me from my sins in his own blood." And again, "I am going to heaven; I have not a doubt on my mind." Now his soul appeared to catch the heavenly flame, and he cried aloud,

"I'll praise my Maker while I've breath, And when my voice is lost in death, Praise shall employ my nobler powers."

Thus his happy spirit returned to God, on the 5th of January, 1812, in the 37th year of his age.

As a token of unfeigned respect for his memory, the following inscription, which was composed by his Parish Minister, appears on his tomb-stone:--

Here lies all that is mortal of  
ALEXANDER MENHINNICK,  
of Sladesbridge:  
Distinguished, during a short life of 37 years, for the exercise of the virtues of the  
Man,  
and the graces of the Christian.

His death, on the 5th day of January, 1812, deprived his family of an affectionate relative, his acquaintance of an improving companion, the poor of a charitable

friend, society of a bright ornament, the church of a zealous member, the world of an honest man. Reader, "Mark the perfect man, and behold the upright, for the end of that man is peace."

'Surely, the memory of the just shall be blessed; and as an additional tribute to departed worth, I subjoin the following letter, written by an absent friend, on being informed of Mr. Menhinnick's death by a member of his class:--

"The mournfully pleasing intelligence contained in your late epistle, greatly obliges me. I could not but feel deeply affected by it; for our deceased friend was indeed very dear to me, and I still give thanks unto God on every remembrance of him. In the multitude of my thoughts within me, I looked about for some consolation, at least for some reconciling thoughts, some healing sentiment, when the following words powerfully arrested my attention: 'The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.' The striking propriety of this passage, both as a description of character, and a call to acquiescence, could not fail to occupy my thoughts; and I know not how I can answer your letter more suitably than by communicating what was thus suggested:--

"If righteousness consists in rendering to all their dues, I know no person more justly entitled to the character of a righteous man than our late highly esteemed friend and brother Menhinnick. In every relation sustained by him; and in all matters of commerce, he studiously attended to the demands of equity; herein exercising himself to have always a conscience void of offence towards God and towards men. Hence his body, soul, and various talents became a continual sacrifice by voluntary consecration. In all his purchases and sales, in his shop, and in his field, -- in his devotional exercises, and amidst the usual dissipations of social intercourse, the oracles of God were attentively consulted, the presence of God was seriously recollected, and the hand of God was duly acknowledged. But his righteousness, though conspicuous and bright, was not the only shining part of his character. As he practised justice, so he loved mercy, and shewed it wherever he found a suitable object. He heard mercy itself, in the person of our adorable Redeemer, saying, 'Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.' He heard this, and admired what he heard, and felt what he admired, and his feelings influenced his conduct. Next to those of his own family, the household of faith, however distinguished by names or creeds, became the first objects of his affection. Of all who feared God, he was the companion; and in those who excelled in piety was all his delight: yet even these did not exclusively share his benevolent regards; for in every human being he recognized the immortal offspring of his heavenly Parent, and the purchase of his Redeemer's blood. His heart being thus enlarged, his mouth was frequently opened for the edification of others. In his tongue was the law of kindness, and he spake the truth in love. His compassion was also manifested by more than kind words; it regulated his tempers, and appeared in acts of beneficence. Its benign influence was felt by the ignorant, the indigent, and the wretched. The blessing of them who were in every way ready to

perish, came upon him. He was respected by his neighbours as one that sat chief among them, and chose out their way: he was beloved as one that comforteth the mourners.

But in the language of mortals, this righteous and merciful man perisheth, and is taken away. His days are past, never to return, and with them the opportunities of repeating his wonted labours of love. These he kindly purposed; but his purposes are broken off, even the thoughts of his heart. Those eyes which so piously examined the word and works of God, are now closed in darkness. Those lips which fed many, are sealed up in lasting silence. Those hands, so often stretched out in dispensing happiness, -- and those feet, so habitually employed on errands of benevolence, are now laid inactive in the dust. The forsaken friend, the bereaved church, the fatherless child, the desolate widow, each indulging a peculiarity of grief, is ready to exclaim,

'Who feel the loss, come share the smart, And mingle tears with mine. '

Even when pouring out their hearts before God, they can hardly refrain from thus blending the language of expostulation with that of acquiescence: 'Righteous art thou, O Lord, when we plead with thee; yet let us talk with thee of thy judgments. While the wicked prosper, are planted, take root, and bring forth fruit, even the fruits of impiety, impurity, and mischief, why are the righteous and merciful doomed to perish?' In our great Disposer we find a compassionate Father, who considereth our frame, and remembereth we are but dust; therefore, though not amenable to us, he graciously condescends to answer thus for himself:-- 'He is taken away from the evil to come; -- he rests; -- he is entered into peace; -- he walks in his uprightness. ' Hence, respecting our departed friend, we are taught not to sorrow as those without hope; being assured.

1. That he is taken away from the evil to come. -- Though not continued with us, he does not cease to exist; he is only removed. He did not meanly, sullenly, and rebelliously quit the station assigned him, without due authority, for he is taken away, and taken by him, whose he was, and whom he served. He is taken, not driven away; his removal met with his own cheerful concurrence, for he knew that it was appointed in love, and designed to promote his best interests. He is taken away from evil to come; taken to a world where his ear shall no more "be pained, where his soul shall no more be sickened by the din of war, the fall of empires, and the distress of nations; where he shall no more witness human follies, crimes, and miseries; no more feel the anxieties of commerce, nor the infirmities of mortality; and no longer be exposed to the fiery darts of the wicked. Hence it follows.

2. That he is at rest. -- At rest from all the conflicts of probation; for being transplanted to the paradise of God, where no root of bitterness can spring up; resident where the wicked cease from troubling; and fixed in a state of inviolable security; he is now exempted from the solicitude of watchfulness; the strife against

sin, and the militant exercise of self-mortification. The work of faith is succeeded by glorious vision, and the patience of hope lost in blissful enjoyment.

'The toils and pains of life are o'er,  
The anguish and distracting care;  
There sighing grief shall weep no more,  
And sin shall never enter there.'

3. He is entered into peace. -- Though all that was mortal in the saint rests among the clods of the valley, not to awake again till the heavens are no more; yet the immortal spirit enjoys conscious felicity in the presence of God. Felicity, most suitable and gratifying: exactly adapted to the views and feelings of a reprieved criminal; a restored patient; a ransomed captive; and a favourite subject, raised from the lowest infamy and wretchedness, to the highest honour and dignity. Felicity, without alloy; that can never be impaired by any species of affliction, nor menaced by any shadow of evil. Felicity, without defect: being fully commensurate to the capacity of enjoyment. Felicity, eternally permanent, secure from internal decay, and external violence. And felicity that must still improve, as its existence is protracted.

4. He walks in his uprightness. -- The loss of his services in the church militant, we feelingly and justly deplore; but though taken away, he is not lost to God, for all who are his, live to him. With the light of Divine revelation in our hand, let us only draw aside the vail, and we shall behold our dear departed friend, serving and adoring his Maker, Redeemer, and Sanctifier, day and night in his holy temple; or perhaps, occasionally enlarging his capacity, and heightening his gratitude, by contemplating the wonderful display of Divine perfections in the works of nature, providence, and grace. Or, it may be, in executing commissions of love, as a ministering spirit to those, whose interests lay so near his heart, while he yet visibly went in and out among us. Or, in anticipating that glorious period, when there shall be no more death, nor sorrow, nor pain; when the ransomed of the Lord, completely redeemed both in body and soul, shall return to Zion with songs, and crowned with everlasting joy.

In the mean time, we should improve our loss, 1, By laying his removal to heart -- This will be done more effectually by regarding our bereavement as a stimulus to greater exertions, in getting and doing good. His removal reminds us of our own, and should make us 'all eye, all ear against the coming foe.' It is a public loss, and should excite our endeavours in some measure to supply it, by following him as he followed Christ; in doing which, we shall daily manifest the truest respect for the deceased. 'He mourns the dead, who lives as they desire.' Much prayer should also be made to him with whom is the residue of the Spirit; for when the godly man ceaseth, and the faithful fail from among the children of men, then the help of God becomes peculiarly requisite, Psa. xii. 1.

The lamented removal of our friend should be farther improved, 2, By considering that he is taken away from the evil to come. -- To him, his removal is infinite gain; to his friends in Christ, it is replete with salutary instruction. They lament his absence, but hope assures them they shall see him again, and that their sorrow shall be turned into joy: that his very dust shall be restored with glorious improvement, to die and to suffer no more. That the heavens will soon pass away; that the empire of death is hastening to its destined period; that the grave must refund its spoils, Hence we know there is verily a reward for the righteous; that God's judgments are right; that he does all things well. Thus all complaints are silenced; all murmuring is precluded.

'And darkness and doubt are now passing away,  
No longer we roam in conjecture forlorn;  
So breaks on the traveller faint, and astray,  
The bright and the balmy effulgence of morn:  
See truth, love, and mercy, in triumph descending,  
And nature all glowing in Eden's first bloom;  
On the pale cheek of death, smiles and roses are blending,  
And beauty immortal awakes from the tomb.'

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## 02 -- DIVINITY

The substance of a Sermon preached in Edinburgh, on the 2nd of July, 1816, at Five o'clock in the morning, to the Preachers of that District. By V. Ward.

"But we will give ourselves continually to prayer, and to the ministry of the word."  
Acts vi. 4.

The words now read in your hearing, contain a resolution formed by the first preachers of the gospel, by which they engage to prosecute the two main parts of their infinitely important work with diligence and constancy.

The first great duty in which they resolve thus to engage is one which concerns all persons, and especially all Christians; it is prayer. It scarcely becomes us to inquire why God has made it our duty to pray; it is enough for us that we know it to be our duty, and inseparably connected with our present and eternal welfare. No man can become a Christian, without prayer. Those penitents mentioned in Scripture, as well as those whom we have known, were all persons of prayer; nor can any man expect to prevail, who does not wrestle. And as it is undeniable that none can enter upon the Christian race without prayer, so it is equally certain that no one can persevere but in the same spirit, and in the cordial and diligent discharge of the same duty. I say cordial, for you know prayer is not a mere matter of words, but the heart speaking to God, and pleading with him. If it be inquired whence prayer derives its efficacy, I answer, from the appointment of God.

**But if all should pray, much more should the Christian Minister! He is separated from worldly employments partly for this purpose, that he may have leisure to talk with God, and may wait upon him without distraction. He is called a Man of God, and should therefore walk with God. Not only should he be a priest in his family, but be mighty in public and social prayer. Not having God to seek when called upon to pray, but carrying about with him an experimental sense of his presence and favour. Such a man will not address the Most High as a stranger, but as a friend, with whom he holds constant fellowship. In order to this, however, be it never forgotten, the preacher must pray much in his closet. Never can any one walk with God in public, who does not enter frequently into his closet, and pray to his Father who is in secret. It is there that the servant of the Lord can most freely and unreservedly tell all his wants, his fears, his complaints, and desires to his Divine Master.**

**A variety of incidental and occasional subjects of prayer will occur to the mind of the praying Pastor, arising sometimes from his own situation, the circumstances of his people, or from passing events. But there are a few particulars of such high concern, as always to demand a prominent place in his addresses to the throne of grace; Such as,**

**1. The preservation and increase of his own personal religion. Nothing can be more inconsistent, than for a man who does not possess true piety, to pretend or attempt to preach the Gospel. Morality is indispensable; but morality alone is not sufficient. A preacher of the Gospel must testify to all who hear him, repentance towards God, faith in our Lord Jesus Christ, the nature and necessity of conversion, of being sanctified, of invincible patience and meekness, of heavenly-mindedness, fervent love, and burning zeal; in short, the Minister of Christ is sent to open people's eyes; to turn them from darkness to light, and from the power of Satan unto God; that they may receive the forgiveness of their sins, and an inheritance among the sanctified, through faith that is in Christ. But how can an impenitent, unconverted man preach these things? It is most certain that God never sends such men, and that he will shortly call all. such to a strict account**

**As it is absolutely necessary for a man to be a Christian before he can be a Minister of Christ; so is his perseverance in the heavenly journey, and increase in the Divine life, to his continuance in the sacred office. Is a private member of a Christian society, who has lost his Saviour, good for nothing but to be cast out, how much more worthless and contemptible is a fallen minister? And who can expect to be kept by the power of God unto salvation, but those who live by faith, who grow in grace, and in the knowledge and love of God; who keep themselves in the love of God? How needful, then, for a Minister of the Gospel frequently to bow his knees before God, to pray in the Holy Ghost that his personal religion may be genuine, deep, and increasing; that his lamp may often be replenished with holy oil; that he may stand, having his loins girded about, and his lights burning, ready to give to the members of his Lord's household a portion in season; to bring out of the**

treasury things new and old: to lead them within the veil, to hold delightful converse with God, and to behold his glory; or to go with them without the camp, patiently and cheerfully bearing his Saviour's reproach: in short, that he may be ready to obey the voice of the Lord, whether that voice shall say to him, "Son of man, prophesy to these dry bones;" or, "I will tell thee how great things thou must suffer for my name;" or, "Get thee up into this mountain, and die." -- We should also pray,

2. For an increase of ministerial gifts. Piety, though indispensable, is not of itself sufficient to qualify a person to preach the Gospel. He must understand the Scriptures, as no man can teach what he does not understand; and God has promised to his people pastors after his own heart, who shall feed them with knowledge and understanding. He must remember the Scriptures, and possess such a facility in communicating his ideas, as will render him at least not disgusting. It is beneath the dignity of a Christian man, but especially an ambassador for Christ, to hunt after pretty phrases, or airy finery, either in style or manner; but let him, at the same time, avoid every thing barbarous and vulgar. In order to this, it is not unbecoming to endeavour to detect and abandon all provincial errors, especially in pronunciation: in short, a preacher should studiously avoid whatever in language can justly offend the most correct ear: and every thing in gesture and manner, that is calculated to displease the most vigilant and penetrating eye.

That a preacher may be more abundantly fitted for his awful work, he must give diligent attention to reading. He must also meditate on Divine things, and be wholly in them; but he must not forget to pray. The Lord opens the understanding; he will bring things to the remembrance of the praying man, and he can, and will, as far as needful, give to such the tongue of the learned. Let us not, however, forget another ministerial gift, which comes immediately from God; viz. power from on high, in delivering the truth of God. The preachers of the Gospel are called Ministers of the Spirit, and we find the first preachers instructed to wait till endued with power from on high. It is also said of them, that they preached the Gospel with the Holy Ghost sent down from heaven. A man possessing this spirit, will commonly communicate a portion of it to his hearers.

And what is a man in the pulpit without the Holy Ghost? He may be a man of extensive learning, of pleasing address, of powerful eloquence, -- a profound theologian, and a master of elocution: his splendid, popular talents will probably draw a large crowd to the house of God, who, having heard and admired, return home unprofited. What is a man better than a sounding brass and a tinkling cymbal? We hear, indeed, an agreeable sound; but there is no life! We see a light; but we feel no heat. The preacher presents us with acceptable words; but the words do not burn. The same, or even an inferior discourse, coming from Barnabas, full of faith and the Holy Ghost, would be as a fire, and as a hammer that breaketh the rocks in pieces. Is the Holy Ghost promised to them that ask? How necessary that the Minister of Christ should ask, seek, and knock? -- He should pray,

**3. For the success of his ministry. That preacher must have a carnal, sordid soul, who thinks or acts as if he thought his ministry sufficiently successful while it procures for him the bread that perisheth, or the countenance, approbation, and applause of them that hear him. Nor should he content himself with the edification of those already pious, as such persons will get good wherever they hear God's word, and wait upon him: but the Christian Minister should pant for the conversion of souls; should travail in birth, till Christ be formed in the hearts of sinners. The man of God is eager in his desires, and importunate in his prayers, for the repentance of sinners, the forgiveness of the penitent, the establishment and entire sanctification of believers. He watches for fruit more than the husbandman for the springing and maturing of his corn; not to feed his vanity, or to furnish him with matter of vain boasting; but that God may be glorified, miserable brands plucked from the burning, the children of Zion made joyful in their King, and himself blessed with this valuable evidence, that he is in his right place. It is distressing to hear some men, and even ministers, speak against this anxiety. Why, say they, do you grieve, or make yourself uneasy about fruit? It is not with you to give your ministry effect. Do your duty, and leave the event to God! But how is a preacher to know that he is doing his duty, if he have no fruit? And where are his zeal and love, if he can see sinners perishing, and feel no anxiety to rescue them?**

**The venerable John Wesley says, "Three things are found in all whom God calls to this great work: grace, gifts, and fruit. We can receive no man without these, nor continue him any longer than he continues to possess them," And a greater than John Wesley says, "I have ordained you, that ye may go and bear fruit, and that your fruit may remain." It is a bad sign when a man preaches month after month, and none are inquiring what they must do to be saved; but it is still worse if there be no marks of holy solicitude on the subject.**

**For what does he labour in his Lord's vineyard! Breaking up the fallow ground; scattering, in season and out of season, the seeds of God's word? How unnatural for a man to go forth as an ambassador for Christ, and be indifferent whether sinners are reconciled to God, or not. How can the love of God dwell in such a heart? Does not that constrain the true pastor to seek the wandering sheep, to compel them to come in? If, therefore, there be any value in immortal souls, -- any meaning in the institution of the Christian ministry, -- any merit in the blood of Christ, -- any importance attached to eternal bliss or woe, -- any bowels of mercies in ourselves, let us travail in birth till Christ be formed in our hearers. Let us cry mightily to God that sinners may be converted, and saints edified and comforted.**

**This should be the preacher's last work before he enters the pulpit, his chief concern while there, and his first employment upon his return to his closet. Those ministers whom God has honoured with the greatest success, have been eminently men of prayer. Most, if not all of them, have considered the hour before preaching, and some a much longer period, sacred to prayer; not to prayer and meditation, but to prayer alone, for the presence and blessing of God to be with and upon them in their infinitely great work. The deportment of such men in the pulpit, always evinces**



that nothing lies so near their hearts as the salvation of immortal souls; and upon their return from the holy place, their prayers will still ascend to heaven for a blessing upon their labours.

4. The universal extension and establishment of the kingdom of God is another important subject of prayer. All the disciples of Christ are taught to pray for the coming of his kingdom; and all the members of God's ancient church were exhorted not to let him rest till he should make Jerusalem a praise in the whole earth. And shall the man whose very business on earth is to promote the increase of that monarchy which shall one day be universal, be the last to offer up prayers, intercessions, and giving of thanks for all men, to that God who would have all men to be saved, and to come to the knowledge of the truth? Will he not, while properly anxious for the success of his own labours, rejoice to hear of the preaching of Christ by others, though they may not follow with him, and fervently pray that God would spread the savour of his knowledge by each and all of his servants.

There is a mean jealousy too apt to infect the minds of even God's ministers. They wish good to be done; but they want it done in their own church, and in their own way. Those who follow not with them, must be stopped, though they cast out devils in the name of Christ; and those who give them not such a reception as they could wish for, must be consumed by fire from heaven; and should any preach Christ out of contention, it is well if even a prison be thought good enough for them. Not so the benevolent Apostle. Not so his philanthropic Master. Not so those of the present day who have much of the mind of Christ. But, though properly desirous of the prosperity of that body of Christians with which he is united, and feeling that peculiar attachment which every sincere man must feel, the liberal minister cordially embraces all who love the Lord Jesus in sincerity, and rejoices to lead the devotion of his hearers, while they ardently pray for the universal distribution of the Scriptures, and for the establishment and success of the Gospel ministry in every part of the world.

It appears, from the language in which the primitive preachers express themselves, that they did not think it sufficient to pray occasionally or periodically; no, devotion appears to have been the element in which their souls lived, and in which they found their heaven begun below. They had read of some very memorable answers to prayer recorded in the books of Moses, in the Prophets, and in the Psalms. They had heard their Divine Master deliver the most moving and encouraging discourses and sentences on this subject, and had witnessed the success with which persevering prayer had been crowned in several instances.

Whatever may be the Christian minister's occasional subjects of prayer, however numerous or diversified, these things should never be forgotten by him; but in the pulpit, in the social party, the domestic circle, -- when he walketh or rideth by the way, -- sitting down or rising up, but especially in the closet, he should pray as in an agony for the preservation and increase of his own personal religion, for an increase of ministerial gifts, for the success of his ministry, and for the universal

extension and establishment of the kingdom of God. He may sometimes find it difficult to procure a place for retirement; let him, however, shew a disposition to be alone, and he will usually find a room with a stool, a table, and a candlestick. (To be continued. )

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### **03 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED**

( Continued from page 259. )

**2. As Elders of the Church, Acts xx. 17, you are to rule or govern it well, 1 Tim. v. 17; Heb. xiii. 7, by establishing and preserving proper order and discipline among the people, 1 Cor. xiv. 40; and in so doing, you will stand in need of much courage, wisdom, and moderation, that you may not be too loose or mild, nor too strict and severe, lest you injure the cause of religion.**

**1st. Be not too loose and mild: do not connive at sin in any one. "Them that sin, rebuke before all, that others also may fear," 1 Tim. v. 20; and let them know, that if they will not endeavour to walk uprightly, you cannot suffer them to remain in connexion with you. If, after you have reproved and given them warning, there be no amendment, proceed to act according to the Scripture rule, 1 Cor. v. 11, 13, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. Therefore put away from among yourselves that wicked person." But exclude with reluctance and sorrow; and after any one is excluded, "count him not as an enemy; but admonish him," 2 Thess. iii. 15.**

**2dly. Be not too strict and severe: do not unnecessarily give offence to any; which, if you are over strict, you may do, and lay stumbling-blocks in the way of others; and thus the "lame may be turned out of the way," Heb. xii. 13; and by such severity, those that are weak may be greatly discouraged, and exposed to much temptation. I make no doubt that there have been many instances of this; therefore, bear with all that may be lawfully borne with. "Whoso shall offend," or cause to stumble, "one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! and woe to that man by whom the offence cometh!" Matt, xviii. 6, 7.**

**3. You are also, as Overseers or Shepherds, to take care of the Lord's flock, Acts xx. 28; 1 Pet. v. 2; 1 Tim. iii. 5. Consider this deeply, and "watch for the people's souls, as they that must give account," Heb. xiii. 17. Be concerned for their welfare, like Timothy: Phil. ii. 20. Therefore,**

**1st. After the example of Paul, Acts xiv. 22, -- xv. 41, confirm the believers; and, according to his advice, 1 Thess. v. 14, not only "warn them that are unruly," but**

also "comfort the feeble-minded, and support the weak," bearing patiently with them. See also Rom. xv. 1.

2dly. Endeavour to preserve peace and unity among the people, Eph. iv. 3; and in order to do this, suppress evil-speaking and tale-bearing as much as possible. "The words of a talebearer are as wounds," Prov. xviii. 8. "He that repeateth a matter separateth very friends," chap. xvii. 9. "The north wind driveth away rain, so doth an angry countenance a back-Biting tongue," chap. xxv. 23.

3dly. If at any time discord should take place between brethren, act as peace-makers, and make up the breach as soon as possible; and to effect this, appoint a meeting for the parties; call in a few select persons that are judicious, candid, and of a meek and quiet spirit, to assist you: begin with solemn and earnest prayer; then desire the plaintiff to speak, charging him, as in the presence of God, to declare the simple truth, and nothing more; and suffer not the defendant to interrupt him till he hath done speaking. After the plaintiff hath represented the case, if any thing seem dark, doubtful, or ambiguous, desire him to explain his words, that every thing may be clearly understood by all present. Then call upon the defendant to reply, as though he was standing at the judgment seat of Christ; and if he be capable of answering, let him proceed, that the business may be settled as soon as possible; but if he seem embarrassed, [for some persons cannot properly reply to sudden charges, because they need time for recollection before they are able to give a sufficient answer, ] then let him have time to consider, and appoint another meeting, at which he may speak in his defence; and let not the plaintiff interrupt him till he hath answered fully to the charge. If they have witnesses, hear them also, and proceed to act yourselves in the most impartial manner, as those that are to be cited before the highest tribunal; nor leave any means untried, which are in your power, to reconcile the parties, and to restore brotherly love again. And be not discouraged if you should not succeed, according to your wish, at the first; but persevere, in a loving, meek, and gentle spirit, as long as any shadow of hope remaineth. "Blessed are the peace-makers; for they shall be called the children of God," Matt. v. 9.

4thly. Go after backsliders. Is not this a duty that is very much neglected among us? If sheep astray from the flock or fold, doth not the shepherd seek diligently after them until he find them? "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?" Luke xv, 4. "How much then is a man better than a sheep?" Matt. xii. 12. Therefore, those that are entrusted with the care Christ's flock, ought not to suffer themselves to be outdone by common shepherds. If a religious man is overcome by temptation, and falleth into some open and scandalous sin, is he not frequently despised, and, of course, slighted, when he so greatly needeth help? Satan hath gained an advantage over him, cast him down, and will not suffer him to rise again if he can hinder him; or, perhaps, the person is so tempted and dejected, that he hath no courage nor strength to rise; his conscience condemns him, guilt has seized on him, his face is covered with shame,

his spirit sinks within him, his bosom is filled with anguish, and his soul is overwhelmed with grief; go, therefore, to him, and lend him all the assistance you possibly can, until you have raised him up again, and brought him back to the fold; so shall he have reason to bless the Lord for your brotherly love and tender care to all eternity. Remember, also, that you are to avoid harshness and severity, especially when a person is deeply humbled; lest, thereby, you provoke or discourage him, and thus make a bad matter worse. "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," Gal. vi. 1. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v. 19, 20.

5thly. Help the poor and needy as much as you are able, and endeavour to make their situation in life as comfortable as possible, that they may attend upon the Lord without distraction, 1 Cor. vii. 35. "Bear ye one another's burdens, and so fulfil the law of Christ," Gal. vi. 2.

6thly. Walk in brotherly love with those parts of Christ's church which are not in connexion with you; viz. Christians of other denominations. Think and speak well of them, whoever they are; reverence and esteem them; be not bigoted to your own opinion; be not narrow-hearted; honour the image of Christ wherever it is seen, and embrace such as bear any part thereof with the arms of love. "What God hath cleansed, that call not thou common," Acts x. 15, "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him," verses 34, 35. "Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 1.

[3. ] With respect to the world.

1st. The things of it. Remember, earthly things may harm you, but can never satisfy your immortal spirit, and will soon leave you, or you will leave them. "This I say, brethren, that time is short: it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away," 1 Cor. vii. 29-31,

2dly. See that ye walk circumspectly before the people of the world, Eph. v. 15.

In conversation: Keep your word, fulfil your promises, be punctual to your engagements. "Use sound speech that cannot be condemned: that he who is of the contrary part may be ashamed, having no evil thing to say of you," Titus ii. 8.

**In behaviour: Be humble affable, courteous, yet modest, serious, and grave. "A bishop, or presbyter, must be sober, of good behaviour. Likewise must the deacons be grave," 1 Tim. iii. 2, 8.**

**In all your actions; Be strictly honest and just, do nothing unworthy of a Christian. Give no occasion to the adversary to speak reproachfully," 1 Tim. v. 14. "In all things shewing thyself a pattern of good works," Titus ii. 7. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. x. 31.**

**Thus walk (circumspectly and) in wisdom, toward (or before) them that are without the church, that is, the people of the world. Col. iv. 5.**

**(To be continued. )**

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

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

**The explanation given of 2 Cor. iv. 3, 4, in your enlarged Magazine for February, is ingenious, and not altogether unsatisfactory; yet, perhaps, Dr. MacKnight's version of the passage deserves attention.**

**"If, therefore, our gospel be veiled, it is veiled to them who destroy themselves;"<sup>1</sup> (en tois apollumenois, mid. voice; ) "by whom the god of this world hath blinded the minds of unbelievers, in order that the light of the gospel of the glory of Christ, who is the image of God, might not shine to them."**

**The persons to whom this passage, thus rendered, would apply, are, I apprehend, the same with the "false apostles," "ministers of Satan," seducing teachers, spoken of in the 11th chapter; from whom, on account of their pertinacious opposition, the evidence of truth was judicially withheld, even as the cloud which veiled the conducting glory, was turned towards the Egyptians, and occasioned their overthrow.**

**It appears to me that this sense of the passage agrees well with the context, and also with the state of things in the Corinthian church, in which it is evident that factious teachers had caused much grief to the**

**1 Or, To those who are perishing. -- DODDRIDGE, Apostle, and detriment to the church. One erroneous leader in particular, had so prevailed with the people, that, I have no doubt, he is designated in the 12th chapter as "the messenger of Satan," and a "thorn in the flesh," from which St. Paul earnestly sought deliverance, and was answered by his condescending Lord, that his grace, or favour, was sufficient, and would more than compensate for all the reproaches and calumnies of his enemies, and even the disaffection of some of his own converts. Therefore, said the Apostle, "I take pleasure in what might seem to weaken my ministry; for when thus**

weakened, I am strong." Like his heavenly Master, not sufferings, but impediments to his work, were the subjects of his deprecatory prayer.

Dr. MacKnight considers the 3d and 4th verses of the 4th chapter, as applicable to Heathen philosophers and Jewish scribes; in which view the Jewish ritual would be made a means, in the hands of the latter, of blinding the minds of those who did not penetrate beyond the ceremonial; but in this case I should substitute Judaizing teachers for Jewish scribes, since I have no doubt the persons in question had made a profession of Christianity, but shrunk from the odium and persecution to which its separation from other religions subjected them.

On the whole, I consider Dr. MacKnight's exposition preferable; and chiefly because, though Divine instructions may be abused to evil purposes, they must still be considered only as the occasional, and not the efficient, or even the proximate, cause of such effects. Also the verb Apolluo is not used in the New Testament save to denote destruction and perishing. Another word, in the foregoing chapter, verses 11th and 13th, is used for the abolishing of the Mosaic dispensation, which is there said to be abolished, or made to disappear, by a superior glory, as the moon fades before the light of the rising sun.

I am yours, C. L.

We add to the above remarks, that it appears to us our correspondents sometimes imagine obscurities and difficulties where there are none. The Apostle having in the preceding chapter, spoken of the Mosaic dispensation as veiled to the Jews, viz. with regard to its shadowy and typical nature, its true use and design, and its intended abrogation, adds, But if our Gospel also [so it is in the original] be hid, (kekalummenon, ) veiled, as well as the law, -- if, notwithstanding the evidence afforded of its truth and importance, and the display given of its nature and design, men, Jews or heathens, to whom it is declared, and attested, remain ignorant of it, or unbelieving with respect to it, it is veiled, en tois apollumenois, to or in them that are lost, or are perishing, and shall perish eternally, if they live and die in this state of ignorance and unbelief, both utterly inexcusable." In chap. iii. 13, 14, the Apostle had observed, that there were two veils by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving it was to be abolished by the Gospel. The first was a veil that lay upon the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face when he delivered the law. The other veil lay upon their hearts, and was by their own prejudices, and corrupt affections, which hindered them from discerning the true design of the law, and the intimation given in it concerning its abrogation by the Gospel. Now, in allusion to these causes of the blindness of the Israelites, the Apostle tells the Corinthians, that the Gospel had been so plainly preached, and so fully proved, that, if its Divine original, and true meaning was veiled, it was veiled only to those who destroyed themselves, and were in the way to perish for ever. It was not veiled by any veil lying on the Gospel itself, but by a veil lying on the hearts of men who would destroy themselves by hearkening to their own prejudices and lusts." S. MacKnight.

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## 05 -- THE PROVIDENCE OF GOD ASSERTED

To the Editor of the Methodist Magazine.

Dear Sir,

I have copied from the Philanthropic Gazette the following anecdote, which appears to me strikingly illustrative of the Providence of God; and I should be pleased to see it in that department of your work, as it may encourage many of your numerous readers to trust in the name of the Lord, and stay upon their God. Verily, "it is good that a man should both hope and quietly wait for the salvation of the Lord. Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us." Weymouth, Jan. 25, 1819. W. WORTH.

"During the rebellion, in Ireland in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford county. At length a great body of them marched to that town. WHEN they arrived there, they saw no one in the streets nor in the houses. The brethren had long expected this attack; but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in Whom they trusted, to be their shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight; where they expected an armed hand, they saw it clasped in prayer. Where they expected weapon to weapon, and the body armed for the fight, they saw the bended knee before the altar of the Prince of Peace, They heard the prayer for protection -- they heard the intended victims asking mercy for their murderers -- they heard the song of praise, and the hymn of confidence in the "sure promise of the Lord." They beheld in silence this little band of Christians -- they felt unable to raise their hands against them, and after lingering in the streets, which they filled, for a night and a day, with one consent they turned and marched away from the place, without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace Hill, which they called the city of Refuge."

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## 06 -- MEMOIRS

IN A MEMOIR OF MRS. ELIZABETH RICHARDSON.

To the Editor of the Methodist Magazine.

**My Dear Sir,**

**One of the most useful articles to the major part of your readers, handed down to the Christian world in the Methodist Magazine, is the biographical accounts given of the holy and useful lives, and of the peaceful and triumphant deaths, of those of our brethren, the preachers and other members of the Methodist Society, who have finished their course, and finished well. These, although dead, yet speak in example, and say, follow us as we have followed Christ. In this view alone I send you the following short memoir of the late Elizabeth Richardson, who, for the long space of 63 years, ornamented her profession as a member of our society; the speedy insertion of which, will, I make no doubt, gratify many with whom she often took sweet counsel, and I hope may be of some use to others who knew her not.**

**I am, Rev. and dear Sir, yours, most respectfully,  
Louth. J. FURNESS.**

**ELIZABETH RICHARDSON, whose maiden name was Robinson, was born at Scartho, near Grimsby, Lincolnshire, July 15, 1732. When about, the age of 15 years, her mother died. This to her, in a temporal point of view, was no small loss; for soon after the death of her mother, she was obliged to go out to service. From the documents which lie before me, it appears, the Spirit of the Lord strove with her, by making a deep impression upon her mind, that although she was but young in years, yet she was old in sin. Under this conviction, when about 14 years of age, she recollected one day, being sent to feed her father's cows, when the burden for sin became so; heavy, that she was constrained to kneel down and cry fervently to the Lord for mercy; but having no one to instruct her in the way of salvation, and going into a place of servitude, her good impressions gradually died away, so that she could indulge herself by going to a country feast; yet here she could find "no satisfaction to her wounded mind: all within was an aching void. The Sunday following this feast, she went to church, and while engaged in the solemn worship of God, especially singing the praises of God, she felt an unusual flow of comfort to come into her soul; but not knowing from what source it came, and being a little of a volatile turn, she became unwatchful and trifling, by which all her comfort vanished like the mist before the mid-day sun. In this state of negligence she continued, sinning and repenting, until she attained to the age of 22 years, when it pleased God to send the late pious and venerable John Nelson to preach at Tetney, and she, with others, went to hear him. The text preached from was i John iii. 1, 2; and under that discourse she saw herself to be a guilty sinner, and also got a clear discovery of the gospel plan of salvation. The following night Mr, Nelson preached at Cleethorps: she went and heard him a second time, when God spoke peace to her soul. Now it was that she could sing experimentally, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." "Had I possessed an independent fortune," said she, "I would have been ready to follow Mr. N. wherever he went," She believed that no man ever spoke like him; yet when she heard others whom she believed to be called of God to preach the gospel, she found that they all spake one language, which proved to her that they were "all taught of God" the sacred lessons**



of his grace. Viewing them in this light, she highly esteemed them through life for their work's sake. In that day, truly gospel sermons were very few; and in order to avail herself of the privilege of hearing them, she had frequently to go several miles. This was not the only inconvenience, for, being a servant, she made it a point of conscience to discharge her duty, that the gospel by her conduct might not be reproached.

At the age of 24 years she entered the marriage state with Edward Cook, a man who truly feared God; and they went to reside at Grimsby. Here they found a few truly pious persons, with whom they took sweet counsel, and they also enjoyed the privilege of regularly hearing preaching by the travelling preachers. This favour she highly esteemed, profiting much by these superior advantages. God was soon pleased to discover to her the necessity of a higher degree of his sanctifying grace; previous to her receiving which, she passed through much trouble of mind. Often did she try in effect, "O wretched creature that I am! who shall deliver me from the body of this death?" In her distress, however, the Lord graciously applied to her mind, "Believe on the Lord Jesus Christ, and thou shalt be saved." She ventured to take God at his word, and firmly relied upon his promise for a full salvation; and according to her faith it was done unto her. For several years from this time, she enjoyed a sweet and uninterrupted peace, producing a firm and unshaken confidence in God, which caused her moments to glide happily away: in short she enjoyed an heaven upon earth.

Preaching at that time was more frequently at five o'clock in the morning than is now the case; and her desire to attend, and the anxiety of mind she often felt that she might not oversleep that hour, caused her frequently to awake at one, two, and three o'clock in the morning: but when this was the case, time with her had no melancholy void;

"No moment lingered unemployed,  
Or unimproved below."

This happy state continued for several years, when it pleased God to permit a complication of afflictions to come upon the family. By this circumstance they were under the necessity of removing from Grimsby to Ravendale, a village seven miles distant; This removal took her from her religious connections and privileges, and placed her in a situation in which she had not a religious friend to converse with, save her husband. This was the most painful affliction of all: yet she could not live without the means of grace; and the nearest place, at that time, unto which she could go to hear preaching on the Sabbath-days, was Grimsby, the distance of seven miles. This journey she often performed; and once a fortnight, on a week night, she went to Waltham to meet her class, three miles from Ravendale; and on the opposite week, she frequently went to Binbrook, the distance of four miles. These journeys, for the space of three years, were pretty regularly performed. By this example, although "dead, she yet speaketh" to her surviving friends, and exhorts them to diligence in the use of the means of grace; At the end of three-

years, Divine Providence opened: a door for their removal to Humberstone, a distance of only four miles from Grimsby, and two from Cleethorps, where they had regular preaching established. For these advantages she found a truly grateful mind.

About the end of three years it pleased God to take her husband from her. In this case, however, she had not to sorrow as those who have no hope beyond the grave: but by this stroke she was left a widow with three children. This trial, although a painful one, yet was borne with becoming fortitude, and holy resignation to the will of her heavenly Father, whom she served, and who she knew was too 'wise to err, "and too good to be unkind." After remaining a widow three years, she entered a second time into the marriage state, and was united to Joseph Richardson, her now surviving husband, who has repeatedly told me, that he married her entirely for her religion, firmly believing that this step would be one of the most conducive to help him on in his journey towards heaven. In this he was not mistaken. After residing at Humberstone for some time, they ventured to open their door, first to receive the local preachers, and after that the travelling preachers. This circumstance brought upon them much persecution, and their landlord threatened to turn them out of their little cottage if they did not desist from receiving the preachers. They strenuously pleaded their right, as English subjects, to liberty of conscience; and their importunity so far prevailed with the landlord, that he said he would allow the preachers to come until such time as some one was turned lunatic by their preaching, which he expected would soon be the case; and after that should take place, he assured them he would allow the preachers to come no longer. His indulging them so far gave great umbrage to the parson; who, being moved with envy, proposed to some, of like mind with himself, to go on the Sabbath-day to raise a tumult, and drive the preacher from the place. Thus they proposed; but God disposed, by depriving the clergyman of his reason, an affliction from which he never recovered. This awful stroke put a hook into the jaws of the wicked, and from that time the work of the Lord began to revive, so that at present there is scarcely an individual in the whole village but what regularly attends our ministry.

Our friend Mrs. R. through affliction and bodily infirmities, was long confined to her house, and prevented from attending either preaching or her class, in her affliction I frequently visited her, and always found her praising God under every dispensation. Her conversation was always about the deep things of God: I have frequently heard her say, for more than eight years she had felt no disposition in her mind contrary to pure love to God. "Not," said she, "but I have met with things which would have caused anger; but I looked to my Lord, and instantly he delivered me."

In her feeble state, her husband wished her to have some person to wait upon her during his absence, (as his employment called him frequently from home, ) lest when he returned home, as he often said, he should find her a corpse. But her reply usually was, "Well, and if thou findest me a corpse, rejoice that the spirit is gone to

heaven." The subject of death was to her a pleasing: theme for conversation; and the thoughts of spending a happy eternity with her adorable Saviour usually ravished her mind.

A few days before her death, she had some severe conflicts with, the powers of darkness; but God came to her help, and enabled her exulting soul to sing, "Jesus is mine, and I am his." In this frame of mind she departed this life, January 20, 1817, in the 84th year of her age, and in the 63d year of her being a member of our Society.

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## MEMOIR OF GEORGE CLOUGH, OF BRADFORD, YORKSHIRE

To the Editor of the Methodist Magazine.  
MY DEAR BROTHER,

The subject of this memoir was a young man of genuine piety, chosen in the furnace of affliction, but who glorified God in the fires. He was brother to Mr. Benjamin Clough, now engaged on our mission in the island of Ceylon. Its insertion in our Magazine, when convenient, will gratify, and I hope also profit, many of his friends and religious acquaintance; it will also be a favour conferred upon your unworthy but very affectionate brother, JOHN STAMP,

Our dear brother was born March 3, 1793. During the first twenty years of his life, he lived in, a comparatively total neglect of that salvation which the blessed Jesus died to procure; indulging himself in those sinful gratifications in which young men, uninfluenced by the saving grace of God, are prone to delight. The vain and fashionable amusements of the world captivated and enslaved his mind, especially that bane of morals, the theatre. At one period, his local situation afforded him an opportunity of satisfying his almost unbounded thirst for these unhallowed pleasures; but he could not enjoy them without feeling that remorse which is the inseparable companion of an enlightened and guilty conscience. That Spirit which had striven with him from an early period, and which had been so frequently grieved and insulted, did not take its flight, as it justly might have done, but continued to work more powerfully and effectually, until the close of the year 1813. He had for some time seriously thought of giving up himself to God, and even resolved and re-resolved to do it; yet his resolutions were always broken, until towards the close of the year just mentioned, when his brother, being called out to labour among the heathen, addressed him close on the necessity of securing the salvation of his soul by seeking a personal interest in the blood of the covenant. He then made a solemn promise of reformation of conduct, and, blessed be God, was enabled conscientiously to perform it. He began by attending the ministry of the word, and meetings held for social prayer; and having given himself to the Lord, he also gave himself to his people. He united in church fellow-ship with them, and ever felt grateful for that great privilege. He now became deeply concerned on account of

his sins, and the burden of them became intolerable; for he beheld them in their true deformity and malignity, and was humbled for them before the throne of God: but that God "who comforts the distressed," and who hath no pleasure in prolonging the sighs of the penitent, or the tears of the mourner, graciously relieved the mind of his servant by shedding abroad his love in his heart. In about two months after his setting out in the way to the kingdom, while wrestling with the Lord in private prayer, he obtained a clear sense of his pardoning mercy. Of this he had indubitable evidence, by that infallible Spirit which witnessed it to his heart; and so strong was the impression made upon his mind at that time, that he never afterwards doubted the reality of the change which had passed upon him.

He now began to "shew forth the praises of him who had called him out of darkness into marvellous light," by a consistency of character, a circumspection of conduct, and disposition of mind seldom surpassed, or even equalled. Regular and conscientious in his attendance on the appointed means of grace, it was evident he profited in them, by his improvement in holiness and knowledge. He seemed to despise that state of mental nonage in which young and untutored minds are apt to remain: hence he read much, he thought much, and he did this that he might be capable of giving an answer to any one that should inquire the reason of the hope that was in him. When asked, by Mr. Brooke, a few days before his death, what he thought concerning the evidences of the Christian religion, now that he was about to die, he exclaimed, "We have not followed a cunningly devised fable! I feel the cross of Christ to be the support of my soul." His zeal for the cause of God prompted him to activity. In attending prayer-meetings, visiting the sick, and teaching in the Sunday-school, he was indefatigable. The cause of God lay near his heart; he identified its interests with his own: hence he never forgot to pray for the peace of Jerusalem, being convinced "they shall prosper that love her." He felt a lively interest in behalf of the missionary cause: the heathen, those outcasts of men, who are perishing for lack of knowledge, were the object of his sympathy, the subject of his prayers, and the topic of his conversation.

But, alas! this plant, which, bid fair for bearing much fruit, and which seemed designed to bless mankind with its healing balm, was

"Nipped by the wind's unkindly blast," -- or,  
"Parched by the sun's directer ray."

He had not enjoyed the pleasures of religion long, before he was called upon to exercise its Divine graces in the furnace of affliction. He had felt it to comfort him in health, he now wanted it to support him in sickness.

About the latter end of May, 1814, he became seriously indisposed, so that he was rendered incapable of attending to his business ever afterwards. He felt patiently resigned to the stroke; for he knew the rod, and who had appointed it, and was favoured with all that support which was necessary. He also found affliction to be a soil not unfriendly to growth in grace. At the earnest and repeated solicitations of

his friends, (who spared neither pains nor expense, ) he made use of those means for the recovery of his health which a kind Providence so liberally had afforded him. He did not use those means because he was afraid to die; no: he had a strong affiance in the goodness of that Being who had done so much for him. His friends were continually agitated betwixt conflicting hope and fear; -- their hopes revived with his recoveries, their fears were renewed by his relapses, till at length the latter preponderated, and they were led to conclude that it was the design of God to take him from the evil to come. Yet, amidst these continual changes, he preserved an evenness of mind, and a soul patiently resigned to the will of God, whether for life or death.

About Two months before he died, he said he had been thinking much of death, that it would be a separation of soul and body; the idea of his body returning to corruption, and the difficulty of retaining confidence in God at the last moment, &c. led him to despond. But, while thinking on these things, it occurred to his mind that was not the way by which he was to be delivered. He then poured out his soul before God, and obtained immediate deliverance. He said he did not know before that it had been possible for him to have enjoyed so much consolation from God. He continued, to enjoy the Lord's presence, and especially in the night season; for when affliction; of body prevented him from taking refreshing steep, his mind was devoutly engaged with God, and he was blessed with such delightful communications of his love as caused him almost to "forget all time, and toil, and care."

In this comfortable frame of mind he continued till about a month before his death, when he was most powerfully and severely tempted to think himself a "tare amongst the wheat." At this gloomy season he had a fit of some sort, which he concluded was designed to launch him into the ocean of eternity. His friends were almost led to draw the same conclusion, and called a friend to come and pray with him; and while prayer was made for him, he poured out strong cries, sighs, and tears, that God would cleanse him from all unrighteousness. He had such views of the immaculate purity of the Divine Being, that he did not consider himself sufficiently holy to enter into the full enjoyment of him in heaven: but whilst at prayer, the Lord favoured him with considerable relief, both in body and mind. He continued in this state, trusting and rejoicing in God, though not possessed of that ecstatic joy which his soul thirsted after till the 18th of June. On the morning of that day he felt his mind considerably depressed; but while Mr. Brooke and a friend were praying with him, the Lord gave him the most ravishing enjoyment of himself. He arose up erect on his knees in bed, threw off his night-cap, and, with extended arms, cried out, "I'm in heaven! I'm in heaven!" And on reclasping Mr. Brooke's hand, he said again, "I'm in heaven! 'Now, 'Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." They imagined that his soul was really taking its flight to the mansions of bliss, and called his friends together. In this, however, they were disappointed. It would almost appear as if the soul was for a moment disembodied, and permitted to visit its heavenly home, and then remanded back to its earthly tenement a few days

longer. When he came to himself, he exclaimed, "What a disappointment! I thought I had been gone! I thought! had been in heaven!" His soul continually broke forth in gusts of praise, and he said, "I must now watch; I only fear being impatient."

On the afternoon of the same day he gave his last solemn charge to his brothers and sisters, charging each to meet him in heaven; -- an address this which, it is hoped, will not soon be forgotten by the relatives of the deceased. He further said, "O! what a precious Saviour is he! he is best at the last!" -- and addressing a friend who stood near him, he said, "Preach him, preach him faithfully, and may God help you."

On Thursday, the 19th, his soul continued happy in God, In the morning he prayed fervently that God. would bless, assist, and keep his brother Benjamin; observing, at the same time, that he should have liked to have seen him in the flesh; "but it cannot be," said he: adding, "Perhaps I shall see him when he does not see me." He was so completely overpowered by his feelings, that he could say no more. He continued in the same blessed frame of mind, constantly praising God, till Sunday the 22nd instant, when, through the pressure of affliction, and the injections of Satan, he felt his spirit much depressed, and said, "I have been struggling the whole of this night to lay hold on him, and cannot raise my mind to Jesus." Being told it was a temptation from Satan, together with the influence of his corruptible body, which pressed down his soul, he prayed very fervently that the Lord would help and bless him, and that the enemy might be made finally to quit the field. After pausing. for a considerable time, he broke out, "He must bless me; praise the Lord." It was not long before he experienced a complete deliverance, and believed that the enemy had now abandoned him. He continued to grow weaker and weaker in body, but experienced that consolation of mind

"Which pain and death defies, Most vigorous when the body dies."

Whenever his strength would permit, he gave renewed proofs of his enjoyment of the love of God.

On Thursday, the 26th instant, being almost choked with phlegm, those who were around him imagined that he was about to make his exit, when he cried out, "Lord Jesus, receive my spirit. Praise the Lord! Glory be to God!" repeating the former clause for half a score times together.

He continued patiently resigned to the will of God, -- daily rejoicing in him, and giving renewed proofs of the consciousness he had of the Divine presence, until Thursday, the 3d instant. At a late hour on the night preceding his death, he took a friend by the hand, and said, "Praise the Lord, it will soon be over!" But his strength failed, and he could add no more. He remained, perfectly sensible during the whole of his affliction, even when dreadfully convulsed: but now nature appeared to be quite exhausted; the period of his dissolution arrived; and, on Thursday, July 3, 1817, he breathed his, last, about a quarter before ten o'clock in the forenoon.

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## 07 -- OBITUARIES

"Died, March 11th, 1819, at Flamborough, in the Bridlington circuit, Mrs. ANN RILEY, in the 33d year of her age. Previous to her conversion to God, her life had been moral, and her attendance on-religious duties frequent: so that she was considered by herself and many of her friends, to be among the number of those who need no physician.

In the year 1813, it pleased the Lord, under the ministry of the Methodist preachers, to give her an affecting view of her heart and life. She now saw and felt herself wrong, and began seriously to ask, "What must I do to be saved?"

Soon after conviction for sin had taken hold of her mind, she united herself to the Methodist Society at Gransmoor, where she then resided. But this did not satisfy her. She painfully felt her want of pardoning mercy, and earnestly sought the Lord, In a few months he answered her prayers, and shed his pardoning love abroad in her heart. Our deceased sister's sorrow for sin had been keen and pungent; and her evidence of pardon was also lively and strong. She had no doubt of its reality; but felt in her soul the indubitable testimony of God's Spirit, witnessing her adoption. From this time, sister Riley's character became decided. She shewed by her conduct and behaviour, that the salvation of her soul was her chief work. Her attendance on the means of grace was unremitted. Her simplicity and sincerity were manifest to all her Christian friends. And the whole course of her life shewed that she was a new creature. Shortly after she received the blessing of pardon, sister Riley was convinced of the necessity of entire sanctification. She was greatly stirred up to seek this blessing whilst hearing a discourse on, "How shall we escape if we neglect so great salvation?" From that-time her mind was ardently drawn out for the attainment of this divine enjoyment, and she resolved never to rest until the Lord had made her his witness of the truth of his word in this particular. She prayed, almost literally night and day, until she felt the Lord had cleansed her from all unrighteousness. This blessing she obtained, and never lost it; but walked before her family and the world without giving any person reason to suspect the reality of her profession. Indeed I have seldom seen a person who appeared to possess a greater degree of real piety. Her humility, meekness, and love, were conspicuous to all who knew her.

As our deceased sister was ardently concerned for her own salvation so she was earnest for the salvation of others. Her family had her first care. She endeavoured by various means to lead her children to a knowledge of divine things; and rejoiced as one who had found great spoil, if she saw any of them seriously affected. She also took an active part in the cause of Missions. At Flamborough, the place of her abode for the two last years of her life, a few females had agreed to be weekly and monthly subscribers to the Mission Fund. Sister Morris, the wife of one of our

leaders, had been very active in this cause at its commencement. But the Lord was pleased to take her from this world before a year had elapsed after the society was formed, Her work and her spirit were taken up with great energy by our sister Riley. She called upon all the females of her acquaintance whose circumstances were above want, to come up to the help of the Lord. And seldom, if ever, did any person visit the family but she implored assistance in behalf of the heathen. In this respect she has left a pattern worthy of imitation The conversion of her parents, and other members of her father's house, also lay near her heart. At one time, when her death was accidentally named to her, she said, "I should be willing to lie, if that event, in the hand of God, were the means of the conversion of my father's house." And surely every one who may read this account, will feel it on their heart to offer up a prayer to God, that this desire may be accomplished.

There is reason to believe that her approaching dissolution was anticipated by herself, as well as feared by others. A paper was found after her death, in which she had made arrangements for her funeral; and when her daughter (who enjoys the fear of God) was leaving home to return to school, after the Christmas vacation, they agreed to meet each other at the throne of grace three times a day: this practice they continued, until the mother was taken to a throne of glory. As the time of sister Riley's confinement drew near, symptoms were observed indicative of some danger, when the hour of nature's sorrow should arrive. The expected time came on Monday, March 8th. After a hard labour she was delivered of two fine boys On the following day, it was feared that inflammation was making its way on the bowels and lungs. Every effort which medical skill and assiduity could afford, were promptly administered. But the disease was commissioned by the Lord to end the mortal strife. Therefore in defiance of all the means used to arrest its progress, it still gained ground. On the day before her death, our sister sent for her leader, and requested him to pray for her. He did so. She then told him, that before he came her evidence for heaven was not so bright as she had desired, but added, "Thank God, it is bright now." As her disorder gained strength, her mind became more exhilarated. She frequently exclaimed, "Let me go; let me go." Being asked to what place, she replied, "To heaven; do let me go." And thus she finished her course, leaving a husband and seven children to lament her loss.

**THOMAS PRESTON.**

Died, on the 15th of May, 1819, at his father's house, Snowsfield, Southwark, **THOMAS HEADLEY PRESTAGSE**, having just completed the 23d year of his age; a young man of promising talent, and distinguished piety. He was appointed an itinerant preacher to the Launceston circuit, Cornwall, in Oct. 1817, where he laboured with acceptance, and profit to the churches, until the last Conference; when he was stationed in the Exeter circuit; in which he continued to proclaim the glad tidings of great joy, till compelled in the month of November to retire from his beloved work, and to yield to the virulence of a lingering disorder, (supposed to be a fungus in the bladder) which baffled medical skill, and ultimately led him to a state of suffering beyond the power of language to, describe, 'ere it brought him down to "the house appointed for all living."



He was confined to his room six months; during which period most of the preachers in the London East Circuit visited him. He continued to bear his heavy affliction with Christian fortitude, and patience; though the springs of life appeared to have been nearly drank up some months before his death. His enervated and oppressed frame, almost precluded him from dwelling upon any subject but his agonies; -- except, when a few intervals from pain occurred; but these were seldom, and so limited, that he continued a stranger to joy, yet, still held fast his confidence in God; and the evening previous to his departure, though scarcely able to articulate, declared he had a prospect of a better inheritance. Those who did not see him, cannot judge even of the appearance of his sufferings: he might indeed have experimentally ex-claimed in the language of Job, "Even to-day is my complaint bitter, my stroke is heavier than my groaning. My eye also is dim because of sorrow, and all my members are as a shadow."

How high above our feeble comprehension are these dispensations of God! But a few months ago this valuable young man entered upon his important mission, -- blooming with health, -- endowed with such physical and moral powers, as rendered him apparently fully adequate to his labours: and now, "he lies mouldering in the silent grave!" -- Yet? "Shall any teach God knowledge, seeing he judgeth those that are high. One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. Thy ways, O Lord, are in the great deep. Clouds and darkness are round about Thee. Judgment and righteousness are the habitation of thy throne."

It was the particular wish of our departed brother, that his grave might be made in the burial-ground of Southwark chapel; that, as he observed, in the morning of the resurrection he might rise near the spot where he had received his first serious impressions, and so much spiritual good. There, he was accordingly laid, on Friday evening the 28th of May. The funeral was attended by several preachers and respected friends. A concourse of spectators followed the corpse into the chapel; to whom Mr. Riles delivered an appropriate exhortation, and Mr. Bunting conducted the burial service. Oh! that this warning voice might be regarded by all those who hear its sound. He has left, a journal, which he commenced in March, 1814; this, and his letters, afford matter of peculiar interest, and will be introduced in a memoir that is shortly to be written for the Methodist Magazines H. R. GRIFFITHS,

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## 08 -- MISSIONARY INTELLIGENCE

### CEYLON.

The last arrivals have brought us various letters from the brethren in the island, with the Minutes of their Conference, held January 14, 1819, at Point de Galle. The

contents of these communications are such as to call for lively thanksgivings to God, who continues his blessing upon the rising Mission in that benighted country; and is there, as well as in India, opening doors for new exertions and usefulness. The number in society, in Ceylon and Madras, is now 249, making an increase upon the last return, of 149 members. The number of children now taught in the schools, is 4484. The Conference was marked by the unity of affection which prevailed among the brethren, who departed to their respective stations more fully determined to consecrate themselves to the glorious work and service of their Saviour. Five additional assistant missionaries were taken on their list. -- Cornelius de Sylva) a converted Cingalese, who had been employed for a considerable time as catechist and school-master; and John Anthoniez, a young man of Portuguese descent, who had also been similarly employed. We deeply regret, however, to state the necessity of the return of Mr. Harvard, (now daily expected in England, ) whose health has fallen a sacrifice to his pious and indefatigable exertions; and the painful circumstance of the death of Mrs. Fox, as mentioned in a subjoined letter. Mr. Fox had also been seriously ill, but was recovered by the mercy of God, "lest the brethren should have sorrow upon sorrow."

The brethren have had calls to establish Missionaries at Molativa, on the eastern coast of the province of Jaffna; Poonereene, in the province of Jaffna, to the south of the town of Jaffna; and to Ramisseram, the celebrated resort of pilgrims from India. To these stations they would pay attention as soon as the Missionaries, now on their passage, arrived. They had also received invitations from some important stations on the Continent of India; which, however, must depend on our exertions at home for supply.

The whole of the excellent plans of the brethren appear to be in regular and efficient operation; and promise, with the continued blessing of God, important successes. We are happy to notice in these Minutes, that an opening had presented, itself in the Canadian province of Saffagan, for the establishment of schools; and that the first attempt to establish Christianity in that part of the dominions of the late king of Candy, was about to be made.

Extract of a letter from MR. Fox to the COMMITTEE, dated Point de Galle, Jan. 7, 1819.

I have several times begun to write to you; but by a succession of afflictive occurrences, which I could only surmount by sustaining them, I have hitherto been unable to finish. It has pleased the all-wise Disposer of events to strew my path with afflictive circumstances; -- he saw it best -- I submit and adore. On the third of December last, it pleased him to visit me with the most severe stroke of fatherly chastisement I can ever suffer, -- by removing to everlasting rest my beloved wife. This was an almost insupportable stroke; it was hard to say, with a broken "heart, thy will be done. Her disorder was a consumption, and her decline gradual; -- but the end sudden to me. I had only just recovered from a severe illness, in which I was given up by an eminent physician.

The Lord brought me from the grave; and, O how inscrutable are his ways! he removed my dear wife thither. How gladly, had heaven permitted, would I have ransomed her life with mine, but it could not be. 'Twas hers to enter heaven, 'tis mine to mourn below. I have lost, till death shall join us again, a most powerful stay, a most valuable counsellor, comforter, and friend. I have lost all, but the favour of God, and a honoured place in his vineyard. I do not murmur, but I grieve. Though in the blessed abodes she rest, I mourn her absence. When I look back a few months, and compare it with the present, then surrounded with my happy little family, now stripped of all, my Katherine, my little girl going to Europe, and my little boy not a year old, must be absent from me a few months, -- I cannot refrain weeping; but I look upwards, and in my deepest sorrow say, Thy will be done! I shall finish my labours and the journey of life, animated by her love to the cause of Christ; and I cannot offer a more worthy tribute to her memory, than by more zealously labouring in that blessed cause which she loved unto death. How long I may stay behind her, or how soon I may follow her, I know not:-- while I live, no power, of body or mind, shall be inactive, or directed to any other object than the glory of God in the salvation of mankind. I do not know that I have a feeling of discontent; I believe I am in the place and work that God approves. The residue of my days will, I trust, be spent in the jungle, labouring to bring the ignorant idolatrous tribes of the Ceylon wilds to the knowledge of the true God and Saviour of mankind. I feel my self, more than ever, the property of God, of his church. To him I again offer myself and my little ones, -- may I faithfully endure to the end; and then, dying in the harness, join my partner in the skies.

In the latter end of February, or the beginning of March, I intend to go up into the Kandian territories, about 90 miles. I have a school on the banks of Caltura river, about 12 miles from the Kandian limits, and from that point I shall probably make an attempt on the ground on which the Kandyan idols stand, Ignorance: and trust that even the wilderness shall become a fruitful field. If is represented as not very healthy; -- that will have no influence; I shall use all prudence; but no bodily fears will influence me. The report of our present number of children under instruction exceeds 4000, and our Cingalese congregations, which we have raised with great labour, are very pleasing.

The following letters are of earlier date, but they are necessary to fill up the series of intelligence from the different stations in Ceylon.

Extract of a Letter from Mr. MCKENNY, dated Point de Galle, June 30, 1818.

Every day's experience has the tendency to deepen in my mind the conviction, that our work is the most important in the world. The last quarter has been abundant in labour, and also in blessings: it has added six to my former number of schools, and four hundred and twenty-three children. The schools are as follows: 1st, Amblamgodde, which contains 84 boys. 2d, Tilwatte, in this village there are two schools; 1st for boys of the fisher cast, and 2d for those of the Mahabadda; the two

**schools contain 132 boys. 4th, Wawelle, which contains 74; 5th, Dodandowe, 30; Boepe, 56; and Boesse, 50 boys. As I am about to prepare my school report, a more detailed account will appear there of these schools. I feel very grateful to be able to say that the work in general on this circuit is in a prosperous state. With few exceptions, the schools continue to, improve. In my last quarterly letter, I mentioned the commencement of a meeting in our little chapel in the Fort, for the instruction of the school masters; and it is with heartfelt satisfaction, that I have now to inform you, that this meeting, which was at first composed of but a few, has so increased as to fill the chapel. I thought it well to allow the school-masters to bring with them some of the most attentive and forward of their boys. By this means they are greatly encouraged, as they consider their liberty to attend with their masters, an honour and privilege. It also appeared to me that it would be well to make this meeting more public, and to give a general invitation to all the Cingalese people of the Fort; at the same time, keeping in view the original object of the meeting; knowing that in general, the instructions given to the masters would be suitable to all. As I could not expect the schoolmasters from Hickkode and Amblamgodde, to attend weekly at Galle, I have commenced a similar meeting at Hickkodde, for the school-masters at that side; this is held every second Monday. These meetings are likely to be attended with happy effects.**

**During the last session of the Supreme Court at this place, I attended a few hours, to hear an important trial, which however did not come on that day. While I was in court, many native witnesses were sworn: they had all Christian names, with the exception of one; but, to my astonishment, every man was sworn according to the Buddhist religion! It would not, my brethren, be difficult to prove, that, with very few exceptions, the whole reported body of nominal Christians, among the Cingalese, are pure heathens; and not only Buddhists, but also worshippers of devils! About two weeks ago, after preaching in our school at Arublarngodde, I heard the sound of several tom-toms, at but a little distance; and, on inquiring into the cause, I was informed that it was a devil-dance. I went to the spot, and found them in the heat of their performance. I called for the man of the house, asked his name, he replied, Johan, &c. then I said, you have been baptized? Yes. You call yourself a Christian? Yes. I told him of the sin-fulness of his conduct, and thought to persuade him to give up the ceremony, but in vain; he said some of his family were sick, and that he had been at great expense! This is the constant practice of those who are called Christians, among the Cingalese inhabitants of Ceylon! and those who think otherwise are strangers to the real state of things.**

**From Mr. CALLAWAY, dated Matura, June 30, 1818.**

**About three months ago, brother Lalman's health seemed very precarious; but through mercy it has evidently taken a favourable turn; and for the last eight weeks he has been as strong and active as ever. He regularly conducted our meetings, &c. while I was away, and I am happy to learn they were well attended. He also itinerated a good deal. Some of the letters he sent me, will, I think, be very interesting to our friends at home. Two Mission-schools have been opened, within**

three miles of this place, both of which are in a promising state, and some are preparing in other places. I am happy to say our schoolmasters preserve unblemished characters, and have the general confidence of the people. Their adherence to their work, and the consequent improvement of the children; has exceeded my expectation,

I have been exerting myself in supplying the wants of the schools, and attempting to facilitate the progress of the children: and I confidently hope the coming quarter will in every respect far exceed any preceding one. The poverty of the people in general will not allow the children to spend more time at school than they can conveniently spare from labour, and it is highly desirable that this golden opportunity should put them in immediate possession of what is sure to be of continual service to them. As the generality of those under our care will probably remain in the humbler walks of life, I have required none to learn English: but such as have expressed an inclination, and displayed a capacity to learn, are instructed.

It is our delight to fall into conversation with the natives, and give them spiritual instruction in a free and familiar manner. Their attention and capacity is known by their replies. Last evening we were at a heathen village about a mile from hence. We talked for some time with an intelligent man, by profession a writer. Old and young quickly assembled, and stood around. The conversation was supported in an interesting manner, and several of the men made occasional remarks. I think of sending home an outline of what passed. The stillness of the evening -- old and young attentively listening -- some standing -- some leaning against the trees -- others sitting on the ground -- an aged matron looking through the paling -- and the rich variety of surrounding objects -- led me to fancy that a painter could, scarcely conceive a more interesting Missionary scene. We have an opening for a school in that neighbourhood; and were our labourers equal to the harvest, I believe this heathen wilderness would be changed to the garden of the Lord.

There is a pious sergeant here of the 73d. He was brought to God at Galle, under our brethren, some time ago. He tells me, with gratitude to God, how wonderfully he has been preserved in the interior, from the invisible stroke which has removed many into eternity. He enjoyed Divine consolation and reliance on God, though far removed from Christian friends, and deprived of the public means of grace.

Brother Lalman's acquaintance with medicine, and his long experience, has enabled him to rescue several of the poor people from an early grave. The absurd prescriptions of the heathen doctors, their enforcement of charms and ceremonies, are well known. Those who have been brought to see the futility of these things, have rejected them; and as regular medical men seldom interest themselves in the complaints of the natives, partly in consequence of having much to do besides, and partly because it is reckoned no part of their professional duty, several individuals in the neighbourhood must have perished, if timely aid had not been afforded them. Among a dozen dangerous cases, a few I think deserve particular notice. We were going to see a school one morning, and found a poor beggar lying on a bridge,

reduced to a skeleton, exposed to the piercing rays of the sun, and with half his left foot literally rotting off, and devouring by worms. His condition did not seem to excite the least notice in the numerous passengers. He could scarcely speak. We had him brought to a room near our house; and by proper attention, and the Divine blessing, the poor man is considerably recovered. His general strength is so far restored, and his foot so much healed, as to allow him to walk a little. He has gladly listened to instruction, and his heart is in a good degree affected by Divine things. The moment he sees us, his countenance beams with gratitude.

A poor Cingalese female, about two months ago, was sadly afflicted with a dropsy in her chest. Her husband had caused a variety of charms and ceremonies to be performed by her, but all to no purpose; and as he fancied her case to be desperate, he sent her to the house of her mother. There her distress was doubled, by the extreme poverty of the family, who were destitute of the necessaries of life. Brother L. being sent for, he went directly, and took from the poor woman 24 bottles of water! Through mercy she is now well, and able to work, and attend to her business at the bazaar, as usual. I have not seen her; but I understand her gratitude is extreme.

From Messrs. SQUANCE and OSBORNE, dated, Jaffna, June 30, 1818,

"HAVING obtained help of God, we continue to this day;" our souls prosper and are in health: the work of God is reviving; and upon the whole we have reason to say that the past has been one of the happiest quarters we have spent, since our arrival in this country. For, although we have been exercised with many afflictions, yet these may be reckoned among our blessings; for with David we can say "It is good for us that we have been afflicted." "No affliction for the present seemeth to be joyous but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Our afflictions, through the Divine blessing, have been productive of this good; they have tended to draw our affections more fully from the present world, to increase our spirituality, and to stir us up to seek with greater diligence to be found of God without spot and blameless. "Most gladly, therefore, will we glory in our infirmities (afflictions) that the power of Christ may rest upon us."

At the commencement of the past quarter we were visited by our dear Bro. Erskine, whose state of health obliged him for a time to leave his station. Soon after his arrival, he began to recover, and in a little time was able to resume his labour. While here he often told us his soul was greatly refreshed by witnessing the happy state of our little Society.

Soon after Bro. Erskine's arrival here, it was deemed advisable that Bro. Carver should take a little journey to the coast. It was evident that a little relaxation was necessary for the recovery of his health, which had long been in a declining state. God was pleased to bless the means used, and in a short time he returned, strong to labour. Before Bro. Erskine could have time to leave this, we received the painful

intelligence that brother Osborne was laid up with the Trincomalee fever. As nearly all who had been taken with it, had been carried off, we had alarming apprehensions that this would be the case with our dear brother. It was considered by some experienced persons, that the only hope of his life was in his leaving Trincomalee. Brothers Erskine and Squance therefore wrote, praying; him to come hither as soon as possible. He took our advice, and arrived in Jaffna, the night before brother Erskice's departure. We were deeply affected when we saw him; and brother Erskine left, entertaining but little hope that he should see him again in the flesh. But in a few days he began so revive, and through the goodness of God he is now able to preach, though he still continues weak.

Brother Carver is gone to Trincomalee, for the present, to supply his place; and it is likely he will be obliged to remain for some time. Sister Osborne was last week delivered of two daughters. She, and one of the children are doing remarkably well; the other child it pleased God to take to himself. Sister Osborne, during her illness, was very happy in God; and though at the commencement she had some apprehensions that she should not live, yet she was enabled to "rejoice in hope of the glory of God. "O blessed religion, that carries the soul superior to every earthly trial! Thus dear brethren, we have given you an account of some of our individual and domestic afflictions.

During the past quarter we have had no increase to our Society, but God has deepened his work in the hearts of many. The progress which several of them have made in holiness is equal to any thing we have ever seen, for the time, even in England; and we seldom hear them relate their experience without being humbled in the dust an account of our great unfaithfulness. The young men's class is in a blessed state; and of late they have been greatly stirred up. They have often prayer-meetings among themselves; and there is only one of whom we stand in doubt; all the rest are very much in earnest. During the last month three of them have found peace with God: they are now going on their way rejoicing, and adorning the doctrine of God their Saviour in all things. Last night their tickets were renewed; and they were much delighted to find that they were now considered as regular members of our Society.

Our congregations are all on the increase; both the Malabar and Portuguese congregations fill the chapel: and even in our English preaching we have often more than a hundred hearers. Numbers of these have received good by our preaching, though they do not meet in class.

We have established a prayer-meeting on Sunday mornings, at six o'clock. It is very well attended; and here the young men have an opportunity of praying in public, which will, we hope, be the means of bringing them forward to greater usefulness.

Our schools begin to assume a more encouraging appearance than ever. We informed you in our last of our intention to open one at Vannarpanney, which we did on the 26th of April, with 64 boys; it. has since increased to 92, 24 of whom are

the children of Moormen; many of them can already read the Scriptures, and all are making rapid improvement. But a few have already returned to the heathen schools, because that heathenism is not taught in ours. This is a trial we shall no doubt be often exercised with on this side of the island. Our Jaffna school was become so large that we found it necessary to divide it; so we have now in Jaffna two schools, the one consisting of European descendants, and the other of natives. But our Sunday School is by far the most encouraging of all; for in this we find many whose minds are opening to receive religious impressions. Upon the whole, we have reason to bless God for what our eyes have seen.

From Mr. CLOUGH, dated Colombo Mission-House, October 16, 1818.

During the last eight months we have met with many and serious hindrances in our proceedings. The Lord has been pleased to visit us with afflictions, insomuch so, that during that time one or the other of us has been entirely laid aside. These have been trials, and trials that we have greatly felt; yet, bless the Lord, who has thus far helped us, kept us from repining at any of his gracious dispensations, and has so blessedly accompanied his providential visitations with Divine grace, that I rejoice to think they have all been much sanctified to our good, and have tended to revive the work of grace in our souls. Thus we are enabled to praise God for our afflictions.

When I left Madras, I felt much rejoiced at the prospect of go soon joining my dear colleague, brother Harvard, in the arduous concerns of this station, and, as I thought, with body and soul benefited, and better prepared to enter on my work, than I had been for a long time. But on my arrival at Colombo, I found brother H. confined to his bed by an attack of inflammation of the lungs, and utterly unable to attend to any thing. As I had not heard a word of his affliction, previous to my arrival, you may easily conceive, my dear brethren, what a trial this was to my feelings. I could not help recalling to my mind those words of our blessed Lord: "What I do thou knowest not now, but thou shalt know hereafter."

I felt, however, truly thankful to God, that I came so providentially, and just in time to lend a hand to the work, which otherwise, in some of its departments, must have stood still: and though a partial relapse of my affliction, which I had met with in Jaffna, had greatly weakened me again, yet I do bless God for the strength which he has hitherto given me, and which has enabled me to take my quantum of labour on the station, and which we are constrained almost to consider miraculous. O that my soul may be kept humble, and thankful to the God of all grace and goodness.

But notwithstanding we have had these afflictive dispensations to encounter on this station, I am happy to assure you, dear brethren, and you will be no less happy to hear, that every department of our work has been carried on, almost as usual. We have derived great help from the great kindness and continued exertions of our dear brother Callaway; and I met on my arrival here, our dear brother Newstead,



who had left his station to our help, when brother Harvard was supposed to be in dying circumstances. The Lord reward these dear brethren.

I am, however sorry, that I cannot enter into an exact detail of things during the last three months, having only just arrived; and brother Harvard's attempting to write is out of all question; and I must also assure you, there is nothing affects the complaint I feel still to hang about me, more than writing; so that these circumstances will necessarily curtail our correspondence from this station. I have indeed heard of a variety of pleasing and interesting circumstances which have occurred in my absence, and which convinces me the Lord is still with us, and blessing our labours. The work appears going on well, and prospering in all its branches; not indeed so extensively as we wish, and pray for, and expect; but so really, as leaves not a doubt on our minds that it is of God.

We are much satisfied and pleased with the prospects of good in our English congregation and society in the Fort. During the last quarter I understand the congregations have always been comparatively large, and a sensible unction from above has accompanied the word, I have felt my own soul greatly refreshed since my return in preaching to them 5 and the other night, at the renewal of the tickets, had the pleasure to join two or three new members, who appear in earnest for the full salvation of the gospel. Last night, when I preached to them, our preaching-house was so crowded that numbers could not get in, and the heat was so great that several were taken ill; and indeed I could hardly proceed with my sermon, yet the tears and prayers of the people assured us that God was with us.

Nearly half of our Fort society are in the field, and it is a satisfaction to learn that they continue steadfast, and are advancing in Divine things. It has afforded us no small degree of pleasure to hear of the little ola churches which they have erected in the jungle, in different parts of the interior, to which they retired when duty allowed! O that our efforts to enter the interior ourselves, may not be entirely frustrated, but that God may graciously open our way to go and preach the gospel of Christ to the benighted and idolatrous Kandians!

Our English congregations in the Pettah still continue small; but this is more than compensated by our Portuguese and Cingalese congregations, which continue not only undiminished, but are evidently on the increase. I am confident there is a real work of grace on the minds of some of our Portuguese hearers.

But notwithstanding we have these prospects of usefulness among the Europeans and country-born inhabitants of this station, we are the most pleased and encouraged with the openings we have among the poor native Cingalese. Our schools are all doing well; praise the Lord! Our school-masters are drinking into a spirit of piety; and as they begin to feel the happiness of religion themselves, they do all in their power to bring the children to an acquaintance with it. Some of them have lately requested us to form the serious part of their scholars into classes, like those of Colpetty and Newbazar; but as it is impossible for us to be present with

them unless very seldom, we feel it necessary to act a little cautiously; yet the work will go on, nay it is going on. In my absence brother Harvard opened a new school at a village called Kallibowilla, near Papiliana, most delightfully situated, and quite in the jungle, on the new road, lately cut into the interior. It promises well; the inhabitants have earnestly requested us to give them a sermon every Sunday, in the school-house. Thus we now supply four places in the country with preaching every Sunday.

In this part of our Sunday labours we have now an additional assistant in Don Adrian, one of the priests spoken of in our last January letter, who has been appointed a reader of sermons, and who we hope will prove in time a useful native preacher. The sermons which he reads, are copied principally from those which we and Cornelius supply him with. We do the best we can, until we can do better.

At Wellewatte, about six miles from Colombo, Cornelius preaches every Friday evening in Cingalese. This is an additional sermon which the people earnestly requested. In that village there is a man who was formerly a notorious gambler and cock-fighter; he came one night to hear Cornelius preach; the word went with power to his soul: he began to be alarmed at his situation, insomuch so that on his going home, the first thing he did was to cut off the heads of his fighting cocks; resolving, lest they should again lead him into temptation, to put an end to that kind of wickedness at one stroke. A small class has been formed in this village, of some native people, who have begun to inquire what they must do to be saved, and appear under much concern. Cornelius meets it regularly.

I would gladly give you a full and exact account of the printing department for the last three months, but I am prevented by not having been on the station. Brother Callaway has it at present under his care, and has furnished me with a few particulars of what has been done since his arrival; the rest I have learned from brother Harvard. The whole concern appears increasingly important, and requires much more attention than a single Missionary could be supposed to give it. The arrival of Mr. Gogerley to take the concern under his care and superintendence, is most providential; and I have not the least doubt, that by prudent management, it will prove a blessing, not only to the present generation, but millions yet unborn. I never think of the fact that we are now, by means of the presses, sending Divine light into all directions, but my heart glows with gratitude to God, who has so singularly favoured us in this respect.

We have just finished the sixth report of the Bible Society, and the anniversary sermon. Since our last letter we have nearly printed off 1000 copies of the book of Genesis in Cingalese. We have begun a second edition of 3500 copies of the New Testament in Cingalese. This is for the Bible Society, The Gospel by St. Matthew is nearly finished. As this is printing in the new type, it will give the Cingalese the whole of the New Testament in a pretty portable octavo volume. We are happy also to inform you, that we have in hand an edition of 3500 copies of the Common Prayer Book in Cingalese. This has been translated by Mr. Armour, and we are printing it at

the expense of the Bishop of Calcutta, and the Hon. and venerable the Archdeacon of Colombo. We are just going to print another edition of 2000 copies of the little Form of Prayer which we had selected from the Liturgy, for the use of our native congregations; and I intend to add the burial service and the marriage ceremony, and also a short collection of Cingalese hymns, principally translations from our own hymn-book.

I wish my time would allow me to translate for the use of our school-masters a series of short sermons on the most important subjects, for them to read in the schools on Sundays, when a preacher cannot attend. I had indeed begun this work when I was taken ill, and forced to go to Madras,

It gives me pleasure also to inform you, that I have been enabled to resume my seat in the translating room. We are now going through the book of Psalms, At our last meeting we finished the 38th Psalm. By degrees we hope to have the Word of Life in Cingalese, which will preach when we are gone.

I have not lost sight of the Cingalese Dictionary. I am giving all the time to it I can possibly spare from other engagements; and consider it in fact as part of my missionary work. It will be a most essential help, not only to all classes of people in the island, but to Missionaries who may succeed us in the great work. The farther I get, the more arduous I find the undertaking; yet have no fear about me respecting it, should the Lord spare my life.

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## 09 -- POETRY

To the Editor of the Methodist Magazine.

DEAR SIR,

Having derived very considerable pleasure from reading the subjoined beautiful Poem, I have transcribed it from the Appendix to the fourteenth Report of the British and Foreign Bible Society; and feeling desirous that it should yet have greater publicity, I transmit it for insertion in your excellent and widely extended Miscellany.

Yours, most sincerely, Kettering.  
W. B. BROWNE.

ICELAND,

To The British and Foreign Bible Society,

IMITATED IN ENGLISH.

SOCIETY OF CHRIST 1 whose fame  
The world shall raise o'er thy compeers;  
Thou most deserving of such name,  
Or in the past or present years.  
Thy beam has shone, more lovely bright,  
Than solar blaze, or lunar ray.  
Has shone, when all around was night.  
And bade the darkness pass away.

When they, our unbelieving foes,  
Would crush the hopes they could not feel,  
You, sons of England, then arose,  
With hearts of love, and hands of zeal;  
You, bound by charity's blest tie,  
And fearless in defence of truth;  
Spent in our aid unsparingly  
Riches, and power, and age, and youth.

And what! though near the Arctic pole,  
And like a heap of drifted snow;  
The chilling north winds round me roll,  
The land of ice -- called rightly so.  
Though circled by the frigid zone,  
An island, in a frozen sea;  
Yet I this charity have known,  
This Christian zeal has glowed for me.

For see the messengers of peace--  
From Albion new Apostles come:  
They, like the old, shall never cease  
To quit their kindred and their home.  
Like them, with canvass wide unfurled,  
Careless of life, they tempt the gale,  
And seek the limits of the world,  
Ye friends to God and Iceland, hail!

One visits me -- thou great First Cause,  
Enthroned in majesty above;  
Tis here I recognize thy laws,  
And feel how mindful is thy love:  
And shall I, when thou deignest to bless,  
Forgetful sleep the years away:  
And sunk in torpid listlessness,  
Nor strike the lyre, nor raise the lay?

The 'unfeeling heart, the sordid hand,

Would mourn, per chance, the vast expense,  
With which on earth's remotest land,  
You spread the gifts of Providence.  
The treasures of the word sublime  
Go forth, where'er your banners wave!  
"In ev'ry language, ev'ry clime,  
The mind to form, the soul to save.

What then can merit more of praise,  
The mortal and immortal crown;  
What better shall your honours raise,  
And call the tide of blessings down:  
Than pouring through this world of strife  
The healing balm of sacred lore;  
And ministering the Word of Life,  
Which, tasted once, man wants no more?

Yet, what your ardent breasts could lead,  
These gifts to spread, these toils to share?  
Could hopes of gain impel the deed?  
Could thoughts of avarice be there?  
No:-- 'twas the love of Him on high,  
The safety of the poor on earth;  
Hence rose your sun of charity,  
Hence has your star of glory birth.

Society of Christ! moat dear  
To heaven, to virtue, and to me!  
For ever lives thy memory here,  
While Iceland "is, thy fame shall be,  
The triumphs of the great and brave,  
The trophies of the conquered field!  
These cannot bloom beyond the grave,  
To thee their honours all shall yield.

Thy fame, far more than earth can give,  
Shall soar with daring wing sublime;  
And wide, and still more wide, survive  
The crush of worlds, the wreck of time.  
Thus Thule and her sons employ,  
Their harps to pour the grateful song;  
And long thy gifts may we enjoy,  
And pour the grateful tribute long.

Aged and clad in snow-white pall,  
I twine thy wreath, and twine for thee;

Though mingled howls in Thule's hall,  
The north-wind with our minstrelsy.  
These strains, though rigid as the clime,  
Rude as the rocks -- oh! scorn not thou!  
These strains, in Thule's elder time,  
Kings have received -- receive them now.

Yet, not the harp, and not the lay,  
Can give the praise and blessing due;  
May he whom heav'n and earth obey,  
Ye Christian Fathers, prosper you!  
May he -- if prayers can ought avail,  
No joys in life or death deny;  
Crown you with fame that shall not fail,  
With happiness that cannot die!

\* \* \* \* \*

THE END