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## 01 -- CONVERSION OF A BUDDHIST PRIEST

(Continued from page 329. )

Having inspected the temple, we proceeded to view the pagoda or sacred tower, connected therewith. There is no entrance to it, being constructed of a solid mass of earth, &c. Its appearance is not much unlike the dome of St. Paul's cathedral in London. It rises to a spire, which is, as I have already observed, finely gilt, an ornament with which these towers are not in the general attended; with this exception, all the others, which I have seen on the coast, are of the same model and appearance with this.

The common legend uniformly reported by all the priests, is, that beneath every one of these piles, in some part, however small, of the real body of Budhu; some pieces of his hair, some clip of his nails, some splinter of his bones, has been deposited at the laying of the foundation; and some even boast of a complete tooth of Budhu, being entombed beneath the pagoda of this temple.

The learned, however, of the priests, deny this honour save to our places in the universe; Rajagooroo informed me, the tradition is, that the four principal teeth of Budhu, two from the upper, and two from the lower jaw, were preserved as sacred relics, and have been deposited as follows:

The first, in Lokayey Sarrpayek, or the world of snakes.

The second, in Tavating-seh, or one of the glorious heavens.

The third, in Grandharadaiseh, a large city in the empire of China. And the fourth, in the principal temple at Kandy.

How it is preserved in the world of snakes, I am unable to say, through ignorance of the subject, or in Tavating-seh) either; but the Kandian tooth is said to be contained in a massy gold box, and is certainly carried, to the present day, in splendid procession, upon the back of a sacred elephant, at certain festivals observed in the Kandian metropolis; some sketch of one of these processions, I will endeavour to give hereafter. It may be interesting to an European reader.

This circumstance relative to the sacred relics, or the belief of it, is sufficient to attach the highest degree of local sanctity to the. honoured priests of a Buddhist temple. Hence it is that the pagoda itself is an object of adoration; and I remember, once, on a visit to a place called Calany, where there is a very celebrated pagoda, near a river, in the bed of which, it is said Budhu left the impression of his foot, I saw a number of the common Cingalese people, walking round the sacred tower, with much zeal, repeating a certain form of words, or litany, as a kind of responsive song; and on inquiry of the people why they did so, they replied, it was in honour of Budhu; and that they might live a thousand years! O thou blessed Jesus! how infinitely superior are the prospects held out to THY real worshippers, in thy holy gospel: an eternity of years! "And so shall we EVER be with the Lord." I Thess. iv, 17.

We were next conducted to the dwelling-house of Rajagooroo, which is situated without the wall of the temple yard, and as I have before related, was built under his own superintendence, and from a plan drawn by himself. The stairs leading to the upper rooms are remarkable, as being peculiarly awkward and inconvenient. In building a house with two floors, the principal part in which the native carpenters display any inaptness in constructing aright, is the stair-case, of which we have a daily proof in the Mission-house at Colombo.

On reaching the upper rooms, we were shewn into them all, with the utmost readiness. A fine open veranda encircled the whole floor, in the manner of the galleries at our ancient inns in England. Rajagooroo's study was furnished with a writing-table in the English fashion; and the Christian Scriptures were among his books. The centre room was devoted to general use as a library, the books of which were handsome and elegant, beyond description. In addition to a number of old Cingalese books, written on leaves, with others in the Pali and Sanscrit languages, there was a large quantity of Burman books, amounting to 175 volumes, some written in letters of gold, with the leaves richly gilt, and the covers superbly varnished and embossed; these were given to Rajagooroo from the royal library in Ava, at the King's command, and were proudly exhibited as the honourable trophies of his wisdom and talent; I have since learned from our convert, that the whole value of this library was estimated 4000 rds. or 270l. sterling, and his Cingalese books at about 130l. more.

After examining and admiring this elegant and valuable collection of eastern learning, which the absence of Rajagooroo, unfortunately prevented our having explained to us so amply as our inquiries would have dictated, we retired to the back veranda, and sat down to rest.

We were presently surrounded by all the household priests and others, and of course began a conversation with them on Divine things; the foremost in this conversation was Sumana, the priest next in rank to Rajagooroo, a man who had accompanied his superior to Ava; and was as firmly riveted in his Buddhist

opinions, as his master had been before his mind was enlightened by the influence of Divine truth. Notwithstanding a long and interesting amicable discussion, I am sorry to add, no perceptible impression was made on this man's mind. We left him, to all appearance, as we found him. He succeeded Rajagooroo, on his renouncing heathenism, and at present retains his situation. Some good effects were doubtless produced on the minds of some of the inferior priests, of which some fruit, though in a small degree, have been since apparent.

As we were departing, we were shewn another department of this sacerdotal estate, which must here be noticed, because afterwards some particulars shall be related, which will give an interest to it. It was the dormitory, or sleeping-house of the priests, attached to the temple; a large hall, or building, on the opposite side of the estate, to that on which the residence of the head priest stands. The whole concern appeared a complete heathen establishment, connected with which are 60 temples, which are supplied by 350 priests.

We took leave of our yellow-robed acquaintances in the most friendly manner, and thanking the head priest for his ready attentions, we departed, having fixed upon a day on which to preach to them. He said, he should be happy to see us, and would have all things in readiness.

On the day appointed, we set out early in the morning, eight o'clock being the hour agreed upon for the service to commence; we had previously mentioned our singular engagement to H. R. Sneyd, Esq. the provincial judge of Galle, a gentleman sincerely and ardently interested in the success of the Gospel; and he not only proposed to accompany us to the temple, but likewise begged us to call and breakfast with him, as we returned home. Besides this gentleman, the party consisted of brothers Erskine and Clough, Mrs. Harvard, and myself. Our assistant brother, A. C. Lallmam, accompanied us as our interpreter. On our arrival at the temple, we were received in great form by the priests, with Sumana at their head, dressed in a handsome robe of yellow velvet. The attentions paid us were by no means lessened by the provincial judge being with us.

We found many of the native Cingalese assembled, and several Christians, who had been attracted by the novelty of hearing the gospel in a Buddhist temple. One of the priests recommended the dwelling-house as the most suitable place for the sermon; but having had so unequivocal an invitation from Rajagooroo, I was determined to pursue my original purpose of preaching within the sacred precincts of the idol's repose; and telling the man, mildly, that I preferred the temple, no further observation was made. The chairs were brought and placed under the veranda of the temple, for the Judge and another friend to sit on. I then took my standing with my back to the door, and preached to the priests and to the people from I Cor. viii. 4, "We know that an idol is nothing in the world, and that there is none other God but one."

The sermon was not one of declamation, or abuse. If that had been the talent of the preacher, his respect for the honoured friend, who, this morning, was one of the audience, aside from every other consideration, would, of course, have prevented such a mode of address. The text is a very fair index to the sermon then delivered, the design and drift of which, was to shew:

First, That there was "nothing" intrinsically excellent in the idol to deserve adoration. This was illustrated by inquiring of the head priest relative to the materials of which it was composed; in answer to which he confessed that it was made of earth. Here was a good ground of appeal after the manner of the prophet Isaiah (chap, xlv. ) in favour of the declaration in the text, "We know that an idol is nothing in the world"

Secondly, That there was nothing either in the character or doctrines of Budhu, which rendered his image a proper object of adoration. As it respects the character of Budhu, their sacred books declare, that he was the son of a king, consequently only a mortal man; and hence, the highest that could justly be said of him is that he was a good man! Now, thanks be to God! there are thousands of good men in the world still; and if we were to begin to pay Divine honours to men because of their goodness, there would be no end to our duties. And if we were all of us to become good men, then all would become gods; and there would be none to worship them. You know Budhu freely declares, that any man, by imitating his example, may become a Budhu likewise. If this religion were to prevail, and all people to become Buddhas, the world would be a world of kings without subjects, of masters without servants, of gods without worshippers. It is plain, therefore, that whatever may be in the character of Budhu worthy of imitation, there can be nothing to render him a proper object of adoration, And with respect to his doctrines; though some of them may be good, yet others are very dangerous and destructive to the souls of men; and especially those which deny a Supreme Creator and God; which you know is inculcated in the Books of the Buddhist religion. Now supposing a good man were to bring you a bason of good milk, and as he was bringing it, through his ignorance, were to put into it something of a deadly, poisonous nature; would you drink the milk because the man was good? Or would you reject it because of the poison? The good doctrines of Budhu are the good. milk; but the bad ones are the poison" Here Sumana, the head priest, interrupted, and said, "But supposing we did not know that the poison was put into the milk, what then?" I replied: Certainly the fault of drinking it would, in that case, not be so great. But still, notwithstanding your ignorance, the milk would not be the less poisonous on that account. Poison is poison; and though hidden and concealed, and unknown, it nevertheless continues to be poisonous. For many ages the people of this country have continued to drink the milk, generation after generation, but have not been aware of the poison. This, their ignorance, is therefore their excuse. But the people now cannot have this excuse. We are come to this land to shew the people the poison; I have shewed it to you this morning. What do you say? Will you drink any more of this poisonous milk? Or will you reject it, and accept of the pure milk of the Christian religion, which has no poison in it?" There could be no answer given to the inquiry; but we

perceived the inferior priests to make many observations upon it among themselves. May the Lord send home the reflection to all their hearts! "Ho every one that thirsteth come ye. Come, buy wine and milk without money and without price." The service was utterly unlike an English discourse. We had several conversations and debates during the sermon, which led to re-marks, which though they have long been forgotten by me, have, we trust, been remembered by the hearers.

Thirdly, That "there is none other God but one." This was established by several reasons which need not be repeated. And it was farther shown, that image-worship, even in honour of the true God, was entirely unsuitable to the Divine nature; who could not possibly be adequately represented under any form which we could conceive, and who being a pure spirit, is, of course, much more honoured and satisfied with the inward spiritual worship of the soul of man. and the outward obedience to the moral rules of his religion, than it can be supposed he would be with any gifts, however costly or valuable, or any salaam<sup>1</sup> how-ever profound and reverential, which could be made to a mere image made in his name.

The people were then suitably addressed on the sin and consequences of idol worship, to those who were better instructed, or who were within the reach of better instruction. And the glorious doctrines of the gospel being briefly stated and applied to the people's consciences, after prayer the novel assembly was dismissed. Between 20 and 30 priests stood in the veranda with me; and I trust I may say it with all proper humility when I refer to our very peculiar circumstances that morning; for I cannot conceal the high satisfaction I felt in being so greatly favoured as to be the first Christian minister and missionary I had ever heard of, who should preach the gospel of Jesus beneath the roof of a Buddhist temple, surrounded by Buddhist priests, and at the liberal invitation of a chief priest. St. Paul boasted that he had preached Christ where he had not before been named, and that was certainly my pleasing honour in the present instance. May it please God that the fruit may long remain! We then returned to Mr. Sneyd's to breakfast. This gentleman is one of those who heartily, and from the purest motives, have given our mission their sanction and patronage. His attentions have been of such a nature that they could not always be mentioned in our public communications. Our Galle brethren, especially, have been greatly befriended and encouraged by him. And, which should be added to the honour of this truly Christian gentleman and magistrate, his kindness has been invariably continued to us up to the present period.

About twelve months after this, a priest from the temple applied for Christian baptism, to brothers Erskine and McKenny, stating that his mind was fully made up in favour of Christianity, and that his first serious impressions on the subject were received tinder the sermon which was preached that morning at the Dadalla temple. He has not yet been baptised, but he is in connexion with our Galle mission as a learner, I believe to the present day. Those brethren, several times afterwards, preached in the priests' apartments near the temple. And though the preaching has

been discontinued, sometime since, from the aversion of the majority of their number to Christianity, yet there can be little doubt that the good seed sown by the brethren on these occasions still lies hid in the hearts of some of their priestly auditors; and that it will, ere long, or at least ultimately, produce fruit which will yield them solid satisfaction and abundant reward.

Our stay at Point de Galle was only for about five weeks. On our return to Colombo we did not see Rajagooroo for some time. One reason of this was an illness under which he laboured; another was, that some other good friends were closely pressing him on the subject of a public baptism. To this he at last consented, but had not given us any intimation of it. Brother Clough and I, going to the Fort Church, as usual, one Sunday, found that arrangements had been made for the performance of the ceremony that morning. I was requested to step into the vestry, and applied to, to stand as joint sponsor to Rajagooroo, with the Rev. George Bisset, the Governor's brother-in-law. To this I consented with all readiness; and the conquered enemy of Christianity was baptized George, after his senior sponsor. The whole congregation were very visibly impressed with the novel circumstance of the baptismal service.

The next day, our convert was invested by his Excellency the Governor, with the insignia and rank of a Modelair, or native nobleman. This is a temporal and secular appointment, which, by the generous arrangement of the Governor, and principal characters, was designed to be merely a present source of support to him, until he should be competent to the office of the Christian ministry; but from a variety of circumstances, added to the great zeal he continues to display in the service of our government, especially since the commencement of the Kandian rebellion, and the great personal hazards to which he is continually exposing himself in the service, it is more than probable, (should his life be spared to return again to the court, ) that his loyal exertions will be rewarded with some more distinguished honours of a temporal nature. This, I fear, may divert his attention from the sacred office: I pray it may not. But even should he continue only a lay Christian, his elevated situation in society will perhaps afford him a more effectual opportunity of helping on the good cause of Christianity, by his extensive influence, than he might even have accomplished by his personal ministry.

Here our dear friends will perhaps begin to feel a little regret, that he was not continued under our care, and employed as an itinerant preacher, among the people of his own cast. We will not say that our minds were wholly free from the same feeling. How much soever we may respect the benevolent motive, and the generous wish to shew some marked attention to this extraordinary conversion, which led to the secular promotion of George Nadoris, we may take the liberty to express, with all respectful deference, that it did not altogether accord with our wishes respecting him, as neither did it with those of some respected friends, who conceived that it might have been advantageous to have placed so ponderous a weight, taken from heathenism, with as little delay as possible in the Christian scale, by sending him immediately down to his temple, "to preach the faith he once destroyed."

While we say thus much, we are not insensible to a government measure, so obviously in favour of conversions from heathenism; nor ungrateful in our apprehension of so signal a distinction and reward, as was thus bestowed upon our learned and celebrated convert. It is no more than is due to our missionary character, to give this statement of our preference to a sacred, over a secular office, for those who are converted from the heathen priesthood, and the more especially in the case of such conversions as we are at all concerned in.

Reflections, however, now, would be unbecoming: doubtless what was done in the case of Rajagooroo was done from the best of motives; and the Lord of the Christian church has all contingent circumstances beneath his Divine control. To have heard him dispense the Word of Life, as a public preacher, would have been gratifying indeed, and even now we must not despair of seeing or hearing of it.

There is, notwithstanding, one view of the subject, which will still afford us a very pleasing satisfaction. It is now pretty well ascertained, that the Buddhist priesthood, generally, are averse to European government. King George and his authority have very few supporters among the disciples of the yellow robe. It is not our province to intermeddle with politics; but to us, and to our extensive connexion in our native land, to whom the British monarchy is so justly dear, from its invariable protection of our religious liberties, it will be a source of no small degree of pleasure and thankfulness to God, that we have been made in any measure subservient to the conversion of a man, who, but for that change, might have proved a formidable and dangerous enemy, a secret deviser of plots, and an active promoter of rebellion; but who, from his conversion, has learned to "fear God," and "honour the king," and who is now cheerfully and enthusiastically venturing even his life in his loyal endeavours to reclaim his infatuated countrymen to a sense of their allegiance to the British Crown.

It is time, however, to bring to a close an account which has been lengthened to a much greater extent than was at first intended. George Nadoris de Silva is another proof of the power of the gospel to change the heathen. (To be continued. )

A profound bow of reverence.

\* \* \* \* \*

## 02 -- DIVINITY

To the Editor of the Methodist Magazine.  
REV. AND DEAR SIR,

The following is the substance of a sermon lately preached in one of our chapels here. The subject is common, and in its discussion there is no attempt at novelty; a few of the best passages are citations; its importance, however, appeared to require



that the preacher should endeavour to be impressive -- his uniform aim. It is this circumstance alone, I suspect, that has led to a request for its publication, A. E. F. Hull, 1819.

"What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" -- Matt. xvi. 26.

It was a noble saying of a great man, who, when his Prince required him to do an action which his conscience could not approve, replied, "Sire, had I two souls, I might be willing to sacrifice one to serve you, but I have only one soul, and that I am determined to save." This courtier had been instructed in the school of Christianity, and his resolution is a fine practical improvement of the text we have now to consider.

This text proposes one of the most solemn questions in the word of God. It was occasioned by an ignorant and ill-timed censure which our Lord received from Peter. The disciples having dreamed of honour and emolument in a secular kingdom, which they supposed their Master would set up, and being disappointed at some intimations which he made to them respecting his approaching sufferings, Peter, who was of a more forward disposition, and felt the mortification more keenly than the other disciples, "took Jesus and began to rebuke him, saying, Be it far from thee. Lord, this shall not be done unto thee." To this rebuke Christ replied in such a manner as at once to correct their views and instruct them in the nature of their duty: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." Christianity is still the same; it is opposed to our sinful inclinations, and requires in us a complete subjection to the will of God. "For whosoever will save his life," the Saviour proceeded, "shall lose it; and whosoever will lose his life, for my sake, shall find it. "But lest they should shrink from these difficulties, he added," for what is a man profited, if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Waving criticism upon the text, I propose to consider the great truth which it inculcates; that no supposed gain whatever, not even that of the whole world, would compensate for the loss of the soul. Our plan must be to contrast the gain supposed, with the loss intimated. My object is not so much conviction as impression.

I. The gain supposed: "If he gain the whole world."

But the supposition is altogether imaginary; for the possession of the whole world can never be acquired. A man may rise out of obscurity, wade through a sea of blood to a sceptre, and with desolating arms attempt to monopolize the world; but the conquests of the Alexanders, the Caesars, and the Napoleons of history, have extended their dominion only over a very small part of it. Individual ambition must, in general, be necessarily extremely limited; the acquisition of fortune, honour,

influence, with the means of such indulgences as may best accord with the passions or taste, forming its utmost bounds. The supposition is assumed, that the man of the world may possess every possible advantage in the inquiry instituted.

Let us, however, suppose this case realised; and in doing this we must not lose sight of one circumstance -- the case is not expressed generally but individually. To overlook this would be to do the subject injustice.

Imagine then an individual, descended from a long line of royal ancestors, to be born in a palace, at a period the most auspicious to his future glory. Let us suppose this infant blessed with a vigorous constitution, and an energetic mind; that he is early placed for education under tutors of the most approved celebrity, and presently displays a good understanding, a fine imagination, a correct taste, and retentive memory. Let us suppose him at length arrived at maturity of mind and years, and amidst the acclamations of the world placed upon the throne of a great empire; kings forming in his train, and nobles doing homage at his footstool; his allies numerous, his arms successful, his coffers enriched with the treasures of an opulent people, and himself living in the hearts of his grateful subjects. Let us add to this, not the seraglio of an eastern despot, but that he is united in marriage, to the woman whom his judgment and heart selected as worthy of his hand; and a lovely family, endeared to their parents, not less by their virtues than their talents, are rising up around them. Let us suppose a prosperous reign, protracted beyond the usual limits assigned to sway. But, all at length ends in -- a royal funeral!

It is an impressive piece of history, related of a great Saracen Chief, who successfully opposed the crusaders in their attempts upon Palestine, during the eleventh century. A moment before he died he summoned into his presence the herald who had borne his banners in all his conquests, and commanding him to fasten to the top of a lance the shroud in which he was shortly to be buried, "Go," said he, "carry this standard, unfurl this banner, and proclaim, This, this is all that remains to Saladin the Great, the conqueror of nations, of all his glory!"

Now could the gain supposed in our text be realized, what were the real estimate that should be put upon the acquisition? Perhaps no man ever more nearly gained the world, in the sense we have assumed, than Solomon. To the possession of an oracular wisdom were added, riches, "as the stones in the streets for abundance." He built sumptuous palaces, and laid out tasteful grounds; he attracted around him the beauties of the East; exhausted the charms of music; and drained the luxuries of the festal board; to employ his own language, he "withheld not his heart from any joy." "All kings bowed down to him," and a peaceful and prosperous reign was lengthened to old age. But what was his estimate of the whole? "Vanity of vanities, saith the preacher, all is vanity and vexation of spirit."

And is such the opinion of men competent to judge? Let me select an additional testimony, from our own times. The learned and pious biographer of Colonel Gardner, amongst other striking facts relates the following: "The Colonel was

**favoured with a felicity of constitution peculiar to few, and previous to his conversion, by a dreadful kind of compliment, was termed by his companions, 'the happy rake. ' Upon one of these occasions, a dog crossing the room at the instant, he could not forbear inwardly groaning out a wish that he could change circumstances with the brute!"**

**From these statements it might appear, that were the text only "What is a man profited if he should gain the whole world?" There could be but one correct answer -- he is not profited at all. "What then is a man profited if he gain the whole world, and lose his own soul?"**

**II. The loss intimated: "His own soul!" "And what shall a man give in exchange for his soul?" The soul is in itself of incomparable worth.**

**Its capacities prove it. It was the last and noblest work of the great Architect of the Universe; and it has been beautifully remarked, that "when the earth was to be fashioned, and the ocean poured into its appointed bed, when the firmament was to be expanded, and suns lighted up, God said, ' let them be, ' and they were: but when man was to be made, the creating Power seemed to make a solemn pause. He retired within himself and looked out for a model by which to form his exquisite piece of workmanship, and found it in his own nature: 'God said, let us make man in our image, and after our likeness.'" Thus it stood at first among his works, the fairest resemblance of himself, and though fallen, is still more like its Maker than any of his creatures in this lower world. Its thoughts are illimitable, its sensibilities such as to communicate to inert, unfeeling matter, the most exquisite sensations; and its powers of improvement ever expanding. The bee has constructed its cell, and the bird its nest, upon the same principle from the earliest records of natural history; but during that period the human intellect has been constantly progressive, and its ultimate point of attainment lies far beyond the reach of imagination. It subjects nature to its scrutiny, ascertains its laws, analyses its parts, determines its powers; and, as if creation were too small for it, grasps at the infinite Creator.**

**Its redemption proves it. For it was "redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ;" and since nothing else could effect its salvation, God "spared not his own Son. Would you therefore appreciate the worth of your souls, go to Bethlehem, and read it in the imbecility and tears of Jehovah Jesus. Turn aside into Gethsemane, and behold it in his sweat of blood; ascend Mount Calvary, and see it displayed in the agonies of your dying Lord! Recollect the dignity of the sufferer -- the Lord of angels -- the Creator of the world - - "The brightness of the Father's glory, and the express image of his person." And let it not be over-looked, that in the estimate of infinite love, your souls were preferred to his life. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life,"**

**Its immortality proves it -- for the voice of every age and nation, the feelings of our nature, which make the soul shrink back upon itself, and startle at destruction;**

every thing we know of the nature of the human spirit; but, above all, the Scriptures of eternal truth, prove that the present is only the commencement of our being. The soul will survive in death, and exist in eternity, and through unending periods soar as high as the throne of God, or sink as low as the centre of hell; be filled with an infinity of love, or overwhelmed with unutterable vengeance! This raises its worth above all calculation. It is in consequence of this that it has been said, with justice, that "the salvation of a soul amounts to a greater sum of happiness, than the temporal deliverance of the largest empire for a thousand ages." By the same argument, the loss of one soul is a greater catastrophe, than the sum total of all the temporal misery endured upon the face of the globe, from the period of the fall, to the general conflagration.

The loss of the soul is its being cast away; and includes the privation of all it was capable of enjoying, and the everlasting endurance of indescribable misery.

And this case is no imaginary one. You cannot gain the world, but you may lose your souls. What! do you suppose yourselves in no danger? And are not some of you thoughtless of your eternal interests? Are not others of you almost wholly engrossed with the pursuits and amusements of the world? It is true you sometimes feel compunction; you occasionally tremble under our ministry; you cannot shroud yourselves from reflection; still you remain unconverted to God; and except a man be born again he cannot enter into the kingdom of heaven. You suppose yourselves in little or no danger -- yet it is implied in our text, and facts prove it too true, that few men can gain much of the world, without running a dreadful risk of losing their souls; and the hazard is the greater, as few will believe it exists, Men and brethren, lay this to heart. As the Lord liveth, there is only a step between some of you and perdition. Nothing intervenes this moment between you and your eternal undoing, but the attenuated thread of life -- the scythe of death hangs over it -- and if it be cut, you are dropped into the abyss of damnation.

I have said, the case is not imaginary; yet it is not easy to describe it. Let us picture to ourselves a sinner approaching his final hour. It is possible he may be in a state of careless insensibility; more probably he is filled with guilty alarm. The death of a medical student at one of our northern Universities, lately communicated to the public, is unhappily, I fear, by no means singular. Stretched upon a sofa when a friend entered the room, he with difficulty fixed his eyes upon him, and with an agitated voice said, "Charles, my friend, eternity! eternity! Ah! whither shall I flee?" His friend endeavoured to tranquillize his mind, by saying, he could have little to fear who possessed so many amiable qualities. With a look expressive of the greatest mental distress, he grasped the hand of Charles, and replied, "Is there not a righteous Judge, who has denounced eternal death upon every sinner who violates his holy law in a single instance, and is there a commandment which I have not broken? Whither can I flee from his anger!" He soon afterwards sunk down into a state of stupor, which in a few hours terminated in death!

It is still more an affecting account, which is given of the dying scene of the noble Altamont: "Hear me," said he; "this body is all weakness and pain, but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer; and that which thus triumphs within the jaws of mortality is doubtless immortal. And as for a DEITY, nothing less than an Almighty could inflict what I feel. -- Let me speak on. My soul, as my body lies in ruins, in scattered fragments of broken thought; remorse for the past throws my thoughts on the future; worse dread of the future, strikes it back upon the past: I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless heaven for the flames; that is not an everlasting flame, that is not an unquenchable fire. Oh! thou blasphemed, yet most indulgent LORD GOD, hell itself is a refuge, if it hides me from thy frowns!" He soon afterwards expired.

How differently does the good man die! It is only a few years since he who addresses you, was called to witness a very opposite scene to that which has just been delineated. A pious Christian, 4 in humble life, was breathing her last. I had scarcely seated myself at her bed-side, and begun to converse upon subjects dictated by the solemnity of the occasion, when the presence of God filled the room in an indescribable manner. The attendants wept aloud: I was insensibly led to place my hat before my face, and exclaim, "How dreadful is this place! it is none other than the gate of heaven;" the dying saint raised her emaciated arms, elevated her tremulous voice, and exclaimed, "Glory, glory, glory!"

It was felt glory. We attempted to pray, but all was praise. I hope never to forget the parting. Pointing upwards, this saint, all but glorified, said, "Be faithful, be faithful." I feel the impression still. Ah! it is in presence of such scenes, sinners, for things appear more striking from contrast, that you properly estimate your loss. "Let me die the death of the righteous!"

But let us lift the curtain. It is pleasing to follow the good man into eternity; escorted by angels to the gates of Paradise, an entrance is administered to him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ: but O! what frightful horrors greet the departed sinner! Death consigns his body to putrefaction, and his soul to hell, where,

"Bound to the bottom of the flaming pool,  
Though loath, and ever loud blasphemings, owns  
'Tis justly doomed to pour eternal groans;  
To talk to fiery tempests, and implore,  
The raging flame to give its fury o'er;  
To writhe, to toss, to pant beneath its load,  
And bear the weight of an offended God."

Every power and faculty is now expanded to be an instrument of torture. The understanding to the dreadful perception of justice that will not bend, of severity

that knows not how to relax, of vengeance that admits not of pity. The memory, roused by that trumpet that wakes the dead, gives new form and substance to the spectres of transgressions long since departed, and which were vainly imagined to be laid in the grave for ever. Fear, too, is launched forth into the boundless endless regions of futurity, and rouses despair; and in the very abysses of burning hell, shudders at the thought of a deeper gulf and hotter flame." "Who can dwell with devouring fire, who can endure everlasting burning?" Add to this, that through all eternity, the extreme actual suffering, will be augmented by the presence of forfeited good: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

For if this loss be sustained, it will be irreparable; lose property, and it may be recovered; character, and it may be retrieved; friends, and they may be replaced; but a soul lost, is lost for ever!

"The redemption of their soul is precious, and ceaseth for ever." "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "Their worm dieth not; their fire is not quenched. "There is no cessation of misery, no hope of happiness: but remaining, if not increasing crime: of course unmitigated, uninterrupted, unending punishment. Dream not of redemption from a state which lies so far beyond the precincts of our Almighty Redeemer.

"Their torment shall transcend,  
The reach of time, despair a distant end,  
With dreadful growth, shoot forward and arise,  
Where thought can't follow, and bold fancy dies."

O! could we follow lost souls into the bosom of despair, witness their misery, and hear their wailings, what heart would not shudder. Methinks I hear one of them moaning to the tempest, can you bear to listen?

"O must I dwell in torturing despair  
As many years as atoms in the air?  
When these are done, as many to ensue,  
As blades of grass on hills and dales that grew?  
When these are past, as many thousands more,  
As grains of sand upon the ocean's shore;  
When these run out, as many millions more  
As moments in the millions past before?  
When all these doleful years are spent in pain,  
And multiplied by millions yet again,  
Till numbers drown the thought, could I suppose  
That then my wretched years would have a close,  
This would afford a hope -- but, O! I shiver,  
To ponder on that dreadful word -- for ever!

**Infinite years in torment must I spend?  
And never, never, NEVER have an end?"**

**"What" then, "is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"**

**But your souls need not be lost; "Christ Jesus came into the world to save sinners." "He is able to save to the very uttermost all that come unto God by him." I do not state these pleasing truths to authorize security; for "thus saith the Lord of Hosts, consider your ways." "Let the wicked forsake his ways, and the unrighteous man his thoughts; let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon." "Believe in the Lord Jesus Christ, and thou shalt be saved." This is the great point; as poor sinners you must repose yourselves upon the merits of a crucified Redeemer. "He that believeth not shall be damned." In a word, begin seriously to care for your souls; you care for your bodies; what anxiety about their health, what solicitude respecting their appearance, many of you daily manifest? And is it wise to be so much concerned about the decaying tabernacle, and neglect the imperishable inhabitant? "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Finally, estimate the world in the light of eternity: look not at the things which are seen, but at those things which are not seen, "If ye do these things ye shall never fall."**

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

**(Continued from page 337. )**

**II. I come now in the second place to give some necessary cautions concerning things to be avoided.**

**I. Avoid carefully every kind and degree of outward and gross sin; think not this advice unnecessary; this has cast down many wounded; yea, many strong men have been slain by this: Prov. vii. 26. Look at Noah, Lot, Samson, David, Solomon, and Peter, and take warning by them. "Now all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall," I Cor. x. 11, 12.**

**2. Avoid intemperance in eating and drinking: when you sit at tables covered with dainties which kind persons provide for your entertainments; when your friends, from an excess of goodwill, press upon you to partake freely of their hospitality; when the delicacies also invite, and Satan stands by, ready to improve the opportunity to his advantage, and your disgrace; then, in the midst of so many temptations, beware that you do not eat nor drink to excess. It is far better to deny**

yourselves, than to exceed the bounds of Christian moderation. Our Lord's caution is remarkable; "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness," Luke xxi. 34. "The Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations," Lev. x. 8, 9. This seems to have been the cause of Nadab and Abihu's offering strange fire before the Lord, for which he slew them. One of the ejected Puritans being offered a glass of wine, when he was going to preach, replied, that "he did not choose to preach by the spirit of sack." "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Romans xiv. 17.

3. On the other hand, avoid too much abstinence and self-denial: if the body be not taken proper care of, and seasonably and suitably refreshed and supported, it will not be able to hold out in, and perform its work; and it will also weigh down the soul with it. Give to the body that degree of nourishment which is necessary to preserve it in health and strength, that you may cheerfully go on with your work. But it is much better to preach with a comparatively empty stomach, than with a full one; and be always very careful not to visit a person that hath an infectious distemper, with an empty, stomach, or immediately after preach-ing, lest you receive the contagion by so doing: I have reason to believe that my father, who died in the very prime of life, took a malignant fever, (which brought him to the grave, ) in this manner. "Be not righteous over much; (or rigorous to excess, ) neither make thyself over wise: why shouldst thou destroy thyself?" Eccles. vii. 16. "The Son of man came eating and drinking," Matt. xi. 19, For "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," I Tim. iv. 4. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities," chap. v. 23.

4. Beware of familiarity with women: if you are single, do not make free with young women, lest you entangle their affections. Avoid also the company of those that are married, lest you provoke the spirit of jealousy in their husbands. Much reproach has been thrown upon religious people through this. -- Let no scandal be brought upon the Gospel by your fault; converse sparingly with them: let not a woman, (unless a relation) except necessity requireth, hang upon your arm: as much as you can consistently with good manners, decline touching their hands, and be sure always to avoid touching their lips. Many have been deceived by the beauty of a woman, for herewith love is kindled as fire. "Sit not at all with another man's wife, nor sit down with her in thine arms; lest thine heart incline unto her, and so through thy desire thou fall into destruction," Eccles. ix. 8, 9. "Jealousy is the rage of man, therefore he will not spare in the day of vengeance," Prov. vi. 34. "Abstain from all appearance of evil," I Thess. v. 22.

5. Make not too free with any: preserve the reverence due to your office as ambassadors of Christ, 2 Cor. v. 20. It is better that your hearers stand in awe of



you, than that you should be despised by them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God," I Cor. iv. 1.

6. An over-stiff, rigid, and severe carriage and behaviour, is also to be avoided: if you are too close and reserved, the people will not have so much affection for you; neither will you be so profitable to them. A person that went in his distress to Bishop Hooper, for spiritual counsel, was so struck with his countenance and behaviour, that he came away without opening his mind. Preachers of the Gospel should walk between these extremes. "Be kindly affectioned one to another with brotherly love," Rom. xii. 10. "Be pitiful, be courteous," I Peter iii. 8.

7. Avoid levity: this is inconsistent with your character, and quite unbecoming preachers of the Gospel: you, above all men, should be habitually serious and grave. You are employed in things of the most serious nature, speaking to and for God in a public manner; let not your behaviour in private, be contrary to your public employment. I never read that Christ laughed; but that he several times wept: imitate that perfect pattern, and strive to be like your serious Master. Refrain from trifling, jesting, and laughing, Eph. v. 4. "In all things shew thyself a pattern of gravity," Titus ii. 7.

8. Do not give way to effeminacy: this is hurtful to both soul and body, it weakens both; and you may slide into it by little and little, if you are not careful and resolute; rather endeavour to acquire and preserve an iron constitution, by inuring yourselves, (in a prudent manner) to hardship, that you may bear heat and cold, wind and rain, go through labour and difficulty, put up with coarse fare, and be reconciled to poor entertainment, if called to it. Do not spoil yourselves by self-indulgence, in a soft effeminate course of lying in bed late, living deliciously, and immuring yourselves by the fire side in warm rooms; but rise early, accustom yourselves to exercise, let your diet be simple, and not sumptuous; Luke xvi. 19. And walk, or ride on horseback, rather than in carriages. Self-indulgence and self-denial are opposites, and you cannot be followers of Christ, unless you deny yourselves, Luke ix. 23. Private Christians are soldiers; preachers are officers; the duty of officers is to lead on the army; but effeminate preachers are very unfit leaders. "Thou therefore endure hardness, as a good soldier of Jesus Christ," 2 Tim. ii. 3, "Every man that striveth for the mastery is temperate in all things," I Cor. ix. 25.

9. Beware of unnecessary visiting: this will rob you of your precious time, which you may spend in a better manner; if you cannot by visiting, edify others, nor be edified yourselves, set it down as lost time; and take care for the future to be more prudent, by avoiding all such visiting and unprofitable conversation: it is much better to converse with God, and the writings of good men, in private, than to spend an afternoon or an evening, in chit chat to no good purpose. "Redeeming the time," Eph. v. 16.

**10. Do not burden your friends, by taking others with you to their tables, when you go out to preach in the country places; neither stay too long at a time yourselves, lest they that entertain you grow weary of you." Giving no offence in any thing, that the ministry be not blamed," 2 Cor. vi, 3.**

**11. Those of you that are engaged in secular employments, be diligent and industrious, that you may be able to live without being dependent on others, and then you will be able also to speak freely, being neither tongue-tied or muzzled. "Do your own business, and work with your own hands, that ye may have lack of nothing," I Thess. iv. 11, 12. "Neither did we eat any man's bread for nought, but wrought with labour and travail, night and day, that we might not be chargeable to any of you," 2 Thess. iii. 8.**

**12. Those of you that are free from worldly business should avoid idleness also, by being diligent in the Lord's work, preaching, praying, reading, meditating, &c. continually. Calvin being desired in his illness to desist from writing, answered, "What, would you have me idle when my Lord comes?" "Give attendance to reading, to exhortation, to doctrine -- meditate upon, these things; give thyself wholly to them," I Tim. iv. 13, 15.**

**13. Take heed also that you do not entangle yourselves too much with worldly concerns; carry on no more business than you can manage without hurting your souls: keep the world out of your heads and hearts, and under your feet as much as you can. "Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life," Luke xxi. 34. "For we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment let us be therewith content," I Tim. vi. 7, 8, 14. "Take heed and beware of covetousness," Luke xii. 15. "Preach not for filthy lucre," I Tim. iii. 3, 8.; nor for a livelihood; make not gain of the gospel; be as little burdensome to the people as your circumstances will admit of. "Let your conversation be without covetousness; and be content with such things as ye have," Heb. xiii. 5. "What is my reward then? verily, that when I preach the Gospel, I may make the Gospel of Christ without charge," I Cor. ix. 18. "I will not be burdensome to you; for I seek not yours but you," 2 Cor. xii. 14. "For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God," I Thess. ii. 9.**

**15. Avoid running into the contrary extreme, viz. that of profuseness: some have embarrassed themselves very much, and dishonoured the Gospel by their extravagance. The late Dr. Dodd was brought to the gallows through this. Do not lavish away your substance; let your income be what it may, slender or plentiful, endeavour always to keep within bounds, that you may keep out of debt, and not be afraid of any man. Be prudently careful, and let not any thing be squandered away, spoiled, nor lost. "The prudent man looketh well to his going," Prov. xiv. 14. "Be thou diligent to know the state of thy flocks, and look well to thy herds, for riches are not for ever," chap, xxvii. 23, 24. "She looketh well to the ways of her**

household," chap. xxxi. 27. "He said unto his disciples, gather up the fragments that remain, that nothing be lost," John vi. 12.

16. Do not ride hard without absolute necessity: it doth not look well to see preachers galloping like rakish gentlemen; and that you may not be forced to it, do not over-stay your time before you set out: be merciful to your horses, and take proper care of them every way. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel," Prov. xii. 10.

17. Avoid clownishness: let serious urbanity be the characteristic of your behaviour. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God," Lev. xix. 32. "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour," Rom. xiii. 7. "Be courteous," I Peter iii. 8.

18. Avoid slovenliness: according to the advice of our serious poet, Mr. George Herbert,

"Affect in things about thee cleanliness,  
That all may gladly board thee as a flower;  
Slovens take up their stock of noisomeness  
Before hand, and anticipate their last hour:  
Let thy mind's sweetness have its operation,  
Upon the body, clothes, and habitation."

But I will suppose this caution to be almost, if not altogether needless.

19. Yet I apprehend that there is too much reason for warning some against conformity to the world: is not this evil gaining ground very fast upon the Methodists? Not only upon private members, but upon some of the preachers also? Take heed and beware of this? You bear a public testimony against the follies and vanities of this present evil world in your doctrine, do not adopt any of them yourselves, in furniture, apparel, or practice, lest you prop up with one hand what you would pull down with the other. Lay aside therefore, those of you which have followed it, that ridiculous custom of powdering the hair, [which took its rise from some ballad-singers at the fair of St. Gernain, who whitened their heads to make themselves ridiculous, and may be suitable to a merry-andrew; but is quite unbecoming a preacher of the Gospel: ] and instead of silk waistcoats and stockings, wear cloth waistcoats and worsted stockings; which I suppose are as useful, and I am sure are more becoming the preachers of the Gospel of Christ. "Be not conformed to this world," Rom. xii. 2.

20. Neither suffer your wives and children to conform to vain customs, whether of amusements, or apparel. "A minister must be one that ruleth well his own house, having his children in subjection with all gravity," I Tim, iii. 4.

21. Do not disappoint any place which you are to supply: when people that have come from a distance to hear the word (as is often the case in the country) are disappointed of a preacher it hath a tendency to destroy the congregation, by disheartening them from taking the like pains again; or perhaps they will go to other religious assemblies on the right hand or on the left. Let not this happen through your fault.

22. Be careful not to be after the fixed time: some people have a great way to go home; some are servants, and have masters and mistresses to please; some women have ungodly husbands that are very hard to be pleased; some have young children to take care of; and if you neglect to keep the time, you may burden them unnecessarily, and do thereby much harm. Begin always precisely at the set time if you can. "Let all things be done decently and in order," I Cor. xiv. 40. (To be continued.)

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

To the Editor of the Methodist Magazine.  
DEAR SIR,

I here present you with some practical remarks upon a subject, the belief of which, by your numerous readers, would "minister to minds diseased." Their admission into the instructive part of your Miscellany, denominated, "The Word of God Illustrated," will oblige, dear Sir, your constant reader, and occasional contributor, Kettering. W. B. BROWNE.

The lowest state of the Christian, better than the highest state of the worldling; or Practical Remarks on Judges viii. 2.

"Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"

"Man wants but little, nor that little long: How soon must he resign his very dust, Which frugal Nature lent him for an hour! Years inexperienced rush on numerous ills; And soon as man, expert from time, has found The key of life, it opens the gate of death." -- YOUNG.

The motto at the head of this paper, that the worst state of the Christian is superior to the best state of the worldling, may be substantiated from three grand and authentic sources of information. First, Scripture Characters. Behold for a moment the children of Israel, under the galling yoke of Egyptian bondage! View, on the other hand, the magnificence of Pharaoh; realize the gloomy darkness that enveloped Egypt's guilty land for the space of three days, when at the same time the children of Israel had light in their dwellings. What was the monarch's palace in total darkness, to the tents of Israel favoured with the light of day? The oppressed

were in circumstances superior to the oppressor; yes, in this sense, "The gleanings of Ephraim are better than the vintage of Abiezer." As a farther illustration of this consolatory point, view Elijah the prophet, and Ahab the king. A dreadful famine befalls the land, the king and his subjects are reduced, and suffer exceedingly. They search the land for water, and can find none; at the same time the pious prophet has a tranquil asylum at the brook not yet dry, or a peaceful abode of a poor widow; where, by a miraculous supply, he is sustained from day to day. How pitiable the state of the king, and how enviable that of the prophet; the barrel of meal was superior to the empire of Ahab, and the pious prophet happier than the guilty monarch. "The gleanings of Ephraim are better than the vintage of Abiezer." The Scriptures furnish a number of characters in which the contrast is as strikingly apparent. Saul and David, king Zedekiah and the prophet Jeremiah; the one on his elevated throne, and the other immured in a solitary and loathsome dungeon. Think also on king Darius, and the excellent Daniel; the one enjoying the luxuries of the court, and the other far more happier in the midst of a den encompassed with hungry lions. In proof of the grand point might be brought forward, Herod and John the Baptist; Nero and Paul; with numerous others, each and all confirming the point in hand; that the lowest state of the good, is superior to the highest elevation of the workers of iniquity. Yes, invariably, the "gleanings of Ephraim are better than the vintage of Abiezer." The second grand source from whence we derive the proof of this doctrine, is the general tenor of Christian experience. I. The joys and comforts of the true Christian are inward, they are heart-felt joys; whereas those of the worldling are outward and external: even Seneca observes, "True joy is hidden within, and worldly joy is only on the surface, like the dew of the morning wetting the leaves of the trees." 2. The comforts arising from religion are more pure than the worldling's joy. Spiritual joy is not compounded with guilt, but resembling a crystal stream, its course is pure; it is a rose without thorns." The blessing of the Lord maketh rich, and addeth no sorrow with it." 3. The comforts of religion are satisfactory; not so the enjoyments of the men of the world; Plato denominates them "pictures of joy;" "The eye is not satisfied with seeing, nor the ear with hearing," but the joys of religion satisfy; "Thy comforts delight my soul." 4. The Christian's joys are stronger than those of the worldling, hence called "strong consolations;" they support the mind in the midst of adversity, enable them to gather grapes of thorns, and to fetch honey out of the "carcase of the lion;" as sorrowful, yet always rejoicing. "Finally, The happiness of the Christian is more abiding and permanent; worldly comforts soon wither and fade; like characters written on the sand, the wave covers them. How can those who crown them-selves with rose-buds, expect permanently either to display beauty, or retain their fragrance. Worldly joys are meteors, they give a bright and sudden flash, and disappear for ever: religious joys are abiding, they are blossoms of eternity, a pledge and earnest of those rivers of pleasures, at God's right hand for evermore. And if such are the "gleanings, what must the vintage be?" A third grand source of information in proof of this point arises from the united testimony of heaven, earth, and hell, From the mouth of three such witnesses, "every word must be established." I will begin with the pleasing testimony of the heavenly world: a low, afflicted, suffering state, does not militate against the sublime enjoyments of this

celestial region. "And one of the elders said unto me, who are these arrayed in white robes, and whence came away? and I said unto him, Sir, thou knowest; and he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Let us now descend to earth, and hear the concurring testimony of those who once were, or are now, mortals like ourselves. David had been sorely tempted by reason of the prosperity of the wicked, and the temptation continued in all its force until he went into the sanctuary of the Lord." Then," he says, "I understood their end. Surely thou didst set them in slippery places; how are they brought into desolation as in a moment, they were utterly consumed with terrors." In another part of the sacred volume we read, "A little that a righteous man hath, is better than the riches of many wicked. I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and lo he, was not; yea, I sought him, but he could not be found." Solomon also confirms and corroborates the assertion of David, "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife." Time would fail to enumerate passages in proof of this point, that "the gleanings of Ephraim are better than the vintage of Abiezer." It now remains to produce the solemn testimony of hell; a single case must suffice, for who ever explored that doleful region, and were permitted to return, to betray the secrets of the world of spirits? The case of Dives and Lazarus is full in point. The whole of the "vintage" appeared to be the lot of the one, and the scanty "gleanings" the portion of the other. The final result most strikingly confirms the position laid down; -- that the lowest state of the pious character, is better, far better, than the most affluent and elevated of the wicked worldling. It is apparent even in this world, and much more so in the world to come. Religion does more for its possessor than the wealth of worlds, the immense treasures of the universe. These shall perish, but that shall endure.

Let the readers of this article weigh these important matters in the scales of impartial equity; let them be viewed, not by the dim taper of sense, but by the radiant celestial lamp of the sanctuary. Then, they will clearly discover, "That sanctified wants are better than unsanctified fulness; sanctified affliction better than unsanctified health." Even a small portion of genuine piety, is more estimable than the mines of Mexico, or the diamonds of Golconda.

I now conclude my paper with a short address to those, who among the ample and exuberant sheaves of gospel privileges, have at least gathered "gleanings" for their own comfort and personal happiness; but rest not satisfied with what you have in hand, but look forward to what you have in hope; the greater your attainments, the brighter your prospects; and the brighter your rise in a state of grace, the greater, will be your capacities of enjoyment in the kingdom of glory. Be diligent and industrious in the spacious fields of instituted ordinances, then you shall increase with all the increase of God; and when the time of your "gleaning" terminates,

having done with gathering the scattered ears, you will be put into possession of the entire sheaves, in which there is fulness of joy, and from which will issue pleasures for evermore; and to all eternity prove the truth of the assertion, "That the gleanings of Ephraim were better than the vintage of Abiezer."

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## **05 -- THE PROVIDENCE OF GOD ASSERTED** (Continued from page 341. )

Some unpleasant circumstances, of a secular nature, causing me considerable embarrassment, I was led to engage in the sea-faring life, which is for the most part disagreeable to a serious person, on account of the company to which he is generally exposed. Yet it maybe said, with much propriety, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep," Psal. cvii. 23, 24. I have been in the greatest danger of drowning while in that employment, have felt the fear of death in the most painful manner, and have been delivered from it in a moment, being tilled with Divine confidence, and fully persuaded that Jesus Christ stood ready to receive my spirit, had it pleased God then to call me out of time. Once, in particular, I was remarkably delivered from the fear of death; the case was as follows -- The vessel had sprung her foremast, and therefore we could not set much sail upon it, but, but going before a very heavy sea, it was absolutely necessary to keep a great quantity of canvass spread upon the main and mizen-masts, in order to make quick way through the water, and thereby prevent the waves from breaking on board us; when, suddenly, a violent gust of wind struck the after-sails with such force, that the ship, refusing to obey the helm, broached-to, whereby her broadside came against the sea. I was fully sensible of the danger, and concluded, that the next wave would entirely over whelm us; and at that moment my fear was so great that I felt, (or conceived I felt, ) the hair on my head to stand erect, and lift my hat in consequence of it. Under these sensations of terror I began to reason thus -- That stupendous wave which follows us will soon deprive me of life; the grand question is, will God receive me, or will the devil seize upon me? To determine this matter aright, suppose I now saw the greatest enemy I have in the world, in this distressing situation, and was he to ask my pardon for all his transgressions, and request me to save him from destruction; should I forgive his offences and preserve him from perishing, or should I reject his supplication, and refuse to afford him any help? I find, upon examination, that I should instantly forget the wrongs he has done me, and fly to his succour. Now if there be so much love in me, and so much readiness to forgive the greatest, offences, and to save my greatest enemies, is there not much more in Almighty God? If I am ready to save my greatest foe, is not Jesus Christ ready to save me? Doubtless he is. -- All this quickly passed in my mind; the fear of death left me; I felt unspeakable consolation from a full persuasion, that "for me to die was gain." Just at this moment, looking at the tremendous wave which threatened me with a watery tomb, I saw, to my great surprise, that it passed smoothly where the vessel lay, without doing her any damage, but it brake both

ahead and astern of the ship, in the most awful manner, and I could compare it to nothing but a falling mountain, which overwhelms whole villages beneath its scattered fragments. It is impossible to express how much this visible interposition of Providence affected me, for the hand of the Lord was evidently displayed in my preservation, which I hope will never be forgotten by me.

"God of my life, whose gracious power,  
Through varied deaths my soul hath led,  
Or turned aside the fatal hour,  
Or lifted up my sinking head;  
Oft hath the sea confessed thy power,  
And given me back at thy command;  
It could not, Lord, my life devour,  
Safe in the hollow of thine hand. "

We exerted ourselves, and got the vessel under steerage-way before the arrival of the next wave; and after some considerable difficulty, through the blessing of heaven, came safe to land.

After this, by an unexpected change of situation, I had frequent opportunities of hearing preaching by the Methodists, and of examining their doctrines. I read Fletcher's Checks with great satisfaction; and by considering his arguments, and making a practical use of them, was fully convinced that some persons, also called Methodists, whom I had known at an early period of life, were led by the destructive doctrines of Antinomianism; and upon this principle it is very easy to account for their licentious conduct. From my first acquaintance with the above-mentioned Checks, I have been a great admirer of the author, and am only sorry that his writings are not more generally read. With these views I joined myself to the Methodist society, and resolved to be more in earnest than ever I had been before, in working out my own salvation; but it soon appeared that my way to heaven lay through much tribulation.

One morning, while I was contemplating the riches of God's love in Christ, my faith seemed so strong that I thought if all the powers of the enemy were to attack me I should be more than a match for them, A little time, however, convinced me that my confidence was similar to that of Peter, when he said to Jesus, "I am ready to go with thee both into prison and to death;" for it was immediately suggested to me, "What If Jesus Christ performed all his miracles by the agency of wicked spirits?" This thought seemed like a deathblow for the present, although, after some time, I found arguments sufficient to refute it. But then it was strongly impressed upon me that I had committed the unpardonable sin, by admitting such an idea into my mind; and, under this persuasion, I remained about three days. It is impossible to describe the agonies of mind which I felt during that period; yet I did not communicate my distress to any one. The violent agitation of spirits, produced by these thoughts, caused a continual fever, and prevented me from thinking of any thing but my own inevitable ruin. At length I resolved to make my distress known to



some person, and actually left home for that purpose, without ever determining who should have the hearing of my case. But while walking on the road I began to reason thus -- Suppose a friend should redeem me from slavery by paying a great price for my liberty; but if after that I should sell myself into bondage again, for some trifling consideration, and this friend should refuse to redeem me a second time, should I not esteem and love him for the former benefit, although he would not bestow a large sum to ransom me, after I had so wantonly thrown away my liberty, and slighted his past kindness? I find that under these circumstances my heart would be inclined to love my benefactor, although he should withhold from me all future kindness, -- Now apply this to the case in hand, -- Jesus Christ died to rescue my soul from death, and it is certain that he did pardon my sins, but I have since committed a sin which is considered to be unpardonable. The question then is -- Do I love Jesus Christ for what he has done, or do I not? Upon serious examination it clearly appears, that I shall always love him for his benefits to me, although he should sentence me to hell for my ingratitude towards him. The case then is clear; I now love Christ, and find that I shall evermore love him, notwithstanding my late sin should cause my everlasting ruin. Immediately the words of Jesus came fresh into my mind, "He that loveth me shall be loved of my Father," John xvi. 21. From which I began to reason thus -- It is certain, by examination, that I love Christ, with such a love as the flames of hell cannot consume, but it will endure in the burning lake as Moses' bush endured the flame, without waste or decay. The words of Christ also plainly prove that the Father loves me, so that the argument may stand thus -- "They who love Christ are beloved of the Father; but I love Christ, therefore I am beloved of the Father." Then is it possible that a soul who loves Christ, and is beloved of the Father, can be guilty of the unpardonable sin, and out of the reach of Divine mercy? This consideration entirely broke the snare, and I felt myself at perfect liberty. My mind, was filled with peace, the fever left me, and I returned home without speaking to any one of my state; but my fatigue was very great, and for some time afterward I felt great weariness all over my body, as one that is beaten feels after the blows.

It may be proper to remark, that my ideas at that time respecting the unpardonable sin were very incorrect, which was one grand cause of the intolerable distress above mentioned. After this I was constantly harassed with doubts concerning the truth of Christianity, so that my mind was kept in a state of perplexity and doubt. I examined the evidences of Christianity with all possible attention, and weighed the arguments on both sides of the question, still taking care to conceal my doubts from every one, lest others should be staggered thereby. But in all these conflicts I found the 53d chapter of Isaiah of unspeakable advantage; for by comparing that prophecy with the accounts given by the Evangelists, I clearly saw that Jesus Christ had been predicted many ages before he came into the world. I was still haunted by the enemy, for deistical thoughts seemed to follow me wherever I went, and intruded themselves upon me continually; neither the presence of company, nor the engagements of business, could prevent the approach of these unwelcome visitors. In order to be always ready for the conflict, I learned the above-mentioned chapter by heart, and began repeating it as soon as I found myself attacked by doubts and unbelief, and always experienced great relief in this exercise. This

chapter proved to me the sword of the Spirit, by the right use of which I still came off victorious. (To be continued, )

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## 06 -- THE GRACE OF GOD MANIFESTED

### MEMOIR OF MRS. DICKINSON.

(Concluded from page 347)

"The excellent of the earth," among the people as well as among the ministers of God, were held in the highest estimation by her. In their company, and fellowship, and prayers, she ever expected the Saviour of her soul to meet and bless her. Similar expectations were also excited in the breasts of her Christian friends, from the holiness of her conversation, and her entire devotedness to God. Nor were their mutual expectations vain: seasons of unusual refreshing from the presence of the Most High, were frequently experienced by them. Some of her Liverpool friends, to whom she paid a visit, which was made an abundant blessing to their souls, will, both in time and in eternity, bear witness to this truth. The late Miss Titherington, remembered with thankfulness, to her death, their occasional but happy interviews. They were kindred spirits, and when engaged in mutual prayer and intercession, were favoured with peculiar manifestations of the favour and presence of the Lord; and the powerful influence was felt by all who were present. There appeared to be a perfect unison of experience and design between these two saints of God; and in them the words of our Lord were abundantly fulfilled -- "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done to them of my Father which is in heaven." Their united petitions reached the skies, and brought down general blessings.

In her pious associates, Mrs. D. was peculiarly favoured. She lived in closest habits of intimacy with several, whose names will long be dear to that part of the church of Christ in which they lived. Among these, the most distinguished, perhaps, was Miss Bosanquet, afterwards Mrs. Fletcher. During her residence at Cross Hall, Miss B. felt a powerful impression on her mind that she should visit Leeds, but she had no acquaintance there. One time, when earnestly engaged in prayer for direction, it seemed as if some one said, "Go to the house of Abraham Dickinson." She obeyed the voice, and found Mrs. D. as usual, busily employed. All business was, however, laid aside; and a few pious friends were quickly collected, together, to participate in the enjoyment of the society of that excellent woman. During this interview they experienced much of the Divine presence, and a gracious out-pouring of the sacred influence of the Holy Spirit. From that period, Miss B. continued to meet them, in band, once a fortnight. A spiritual union commenced between Mrs. D. and herself, which never terminated till death. They regularly corresponded with each other when separated by distance. Twice Mrs. D. visited her friend, after her removal to Madeley; and they, who were thus "lovely in their lives," were not long "divided in

their deaths." Within a few days of each other, their happy spirits mounted to the realms of light, to re-commence their union there.

In the Methodist societies there is such a diversity of offices and employments, that every person, at all qualified for usefulness, may, in one way or other, have an opportunity of edifying the church. It was not likely that a person of Mrs. D. 's piety and faithfulness could be overlooked. Several years before the death of Mr. D. she was requested to take the charge of a class; but this, for a season, she declined, from a sense of her incompetency. Her pastors urged her compliance as a duty, reminding her that her "sufficiency was of God." With fear and trembling she complied, and continued to the end an eminently useful leader. She did not, however, prosecute the duties of this office without molestation or opposition from the enemy of souls. In a dream she imagined that he appeared to her in a most terrific and menacing posture; and said, that if she continued to be so zealous for the truth, -- if she persisted in pressing upon the people the necessity of repentance and of faith, she would be lost. But she replied, she knew she must be lost if she did not. Single, yet undismayed, she therefore continued the unequal fight, relying on the arm of the Omnipotent, who finally brought her off "more than conqueror." Many of her members will recollect with mournful pleasure, the zeal and tenderness with which she strove to reclaim the wandering -- to stimulate the lukewarm -- to support the feeble -- and to administer consolation to the oppressed, -- and the holy joy which she evinced at the prosperity of the faithful.

It was not possible in

"The jealous just concern  
For God's immortal praise;  
The pure desire that all might learn,  
And glorify His grace,"

always felt by Mrs. D. that her own family could be overlooked. For the salvation of her children she intensely longed; and daily breathed her desires in ardent prayer to God. "Lord," she used frequently to say, "I ask not riches or honour for them, but that thou wouldst save their souls, and make them heirs of thy kingdom." May her prayers be fully answered! May they all follow her as she followed Christ; and be her crown of rejoicing in the day of the Lord Jesus!

Both in her public and private character, Mrs. D. was "an ornament to her profession," and "adorned the doctrine of God her Saviour in all things." Sin, in all its varied forms, she hated with a perfect hatred. In the shape of religious chit-chat it was not suffered to defile her tongue; nor, in that of tale-bearing, was it permitted to gain an entrance at her ear. She did not spare to "reprove, rebuke, or exhort," as occasion required, in the spirit of meekness; evincing, at the same time, the greatest tenderness and pity towards the sinner. Indeed, so tender was her sympathy, that she frequently fretted herself "because of evil doers;" especially when they were persons whom, on other accounts, she highly esteemed and loved.

A faithful and experienced fellow-traveller in the way to Zion finding her, at one time, greatly depressed by such feelings, said to her, "Ellen, you must learn to be content with Jesus alone." "This," she observed some years afterwards, "I thought a hard saying; but experience soon taught me that I must learn this lesson ere I could be completely happy, or have constant rest." The instruction derived from this "word in season" tended to preserve her from inordinate love of the creature, and to fortify her mind against those offences which are apt to arise from the ingratitude, the insincerity, or the frailty of brethren and companions in the way to heaven, And, with the same design, she has often mentioned the circumstance, above related, to others, whom she found similarly exercised.

That of which we have too frequently to mourn the want in many professors, and the want of which has long been urged, as an objection against the reality of religion, by the careless and profane, viz. consistency, was a prominent feature in the character of Mrs. D. This probably resulted from a happy union of childlike simplicity and godly sincerity, under the watchful regulations of a sound judgment, and a tender conscience. For her irregularities, her ministers had not to blush in public -- her companions had not to weep in secret -- the church had not to hear the impious triumphs of the wicked. She turned not aside to vain jangling; she swerved not from the holy commandment delivered unto her. In every place -- at home or abroad -- among friends or among strangers -- she was the same steady, humble Christian. She was, indeed, "like a tree planted by the rivers of water, that bringeth forth its fruit in his season;" and whose leaf never withereth. -- But of all the graces which adorned the character of Mrs. D. none shone with more distinguished lustre than her compassion for the poor. Like her Divine Master, she "went about doing good;" and frequently denied herself of many temporal comforts, that she might have the more to impart to their necessities. At one time, she was apprehensive that her duty to her family would not admit the continuance of her liberality to the poor. In her perplexity she applied, by prayer, to the Lord; and the following passage was strongly impressed upon her mind -- "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Her scruples were thus entirely removed; she continued her charitable donations with her accustomed liberality; and pursued her career of mercy with a zeal which worldly prudence would not have justified. When, through the Divine blessing, she might, with propriety, have laid aside business, and was even urged so to do by her beloved partner, she still continued it, for some time, for the sole purpose of acquiring larger supplies for the poor and needy. So numerous were the objects who received relief at her hands, that it was scarcely possible for her to appear in any of the streets and lanes, in the large and populous town in which she dwelt, but "some ear that heard her, blessed her -- some eye that saw her, gave witness to her; the blessing of some, who had been ready to perish, came upon her; and some poor widow's heart sang for joy. "

In short, (for such a character as Mrs. D. 's is an exhaustless theme) those who were best acquainted with Mrs. D. will agree in pronouncing her to have been one of "the excellent of the earth"-- one, in whom there was no occasion of stumbling; one,

for whom Divine grace had wrought every essential operation; yea, "an Israelite indeed, in whom there was no guile."

"Having followed"Mrs. D. "through the weary steps of various life," it only remains that we draw near and view "the closing scene." That scene corresponded with all the grace of former years. The most exemplary piety, which had distinguished her character through a long and laborious pilgrimage, we may consider as the foundation of her triumphant death. It had long been her wish that she might, if it were the Lord's will,

"Her body with her charge lay down, And cease at once to work and live; "

and her desire was granted. Her last illness was short but severe. On Sunday, Nov. 19, 1815, she attended preaching in the chapel twice, apparently in good health. Indeed it was remarked by several friends, who saw her on that day, that they thought she never looked so beautiful before. Her full, fine, florid countenance seemed to be tinged with an unusual, an almost supernatural glow. She was also present in the chapel the following evening. On Tuesday morning, she was attacked with a violent complaint in her bowels, which terminated in an inflammation, and reduced her to such an extremity of weakness, that she was unable to speak much. Yet no murmuring or repining word escaped her lips. "Thy will be done," was her language in life and in death.

A short time before this affliction, the 43d chapter of Isaiah had been made a particular blessing to her. She frequently requested that it might be read to her during her illness, and seemed to derive "strong consolation" from its gracious declarations. In the greatest paroxysms of pain, she heard the voice of the evangelical prophet proclaiming -- "Thus saith the Lord, that created thee," &c. "fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shall not be burnt; neither shall the flame kindle upon thee. "Her faith realized the fulfilment of the promise. She, therefore, exhibited the most perfect resignation; and testified of the goodness of God to all around, exhorting them to be followers of the Lamb. When severely exercised with pain and sickness, "What," said she to some of her children, "what should I do if I had now my religion to seek? But all is well. If it should please the Lord at this time to call me hence, I have nothing to do but to die." "O! my dears," she added, "rest not satisfied with any thing short of real religion. Let not the faults of others occupy your minds, but strive to get made right yourselves."

On Saturday evening, Nov. 25th, she was much worse, sunk rapidly, and spoke but little. The next morning, about two o'clock, she appeared to be dying. About six, Mrs. Tripp, one of her intimate friends, and Mr. Walter Griffith, both of whom had visited her several times, were sent for. The latter observed, "It is easy to die when the sting of death, which is sin, is drawn." She faintly replied, "Yes, yes." And while

he repeated many appropriate passages of Scripture, although unable to articulate, she evidently joined him in her mind. The final struggle lasted until half past nine o'clock, when her happy spirit, released from the earthly house of its tabernacle, winged its flight to the mansions of bliss, -- where

"She now can understand  
How all events are ruled by the  
Almighty hand;  
And pities us who try  
To fathom deep eternity--  
Alas! too deep the pit,  
For Reason's plummet, and the line of wit--  
Too light the plummet, and too short the line,  
To search into the power and will Divine."

It has been justly observed, that "the design of biography is to instruct the living, by such a narrative of personal facts, as will raise a monument to virtue, by embalming the memory of the dead. The character, therefore, which can be estimated as deservedly claiming this species of writing, ought to appear, on a dispassionate review, to have been so conspicuous as to excite attentive admiration; to have been so beneficial as to demand a tribute of gratitude; and so excellent, when due allowances are made for human infirmities, as to be worthy of public imitation." I On each of these grounds, and especially on the last, the memory of Mrs. D. deserves preservation; because the standard of her experience and practice was not too high for general imitation. She was not distinguished by those high native endowments, or extraordinary acquired abilities which distance the multitude; and leave them nothing to do but to gaze, to wonder, and despair. In the fullest sense of the expression she might have adopted the humble and grateful language of the apostle -- "By the grace of God, I am what I am." And the same grace is able to make the writer and reader of this Memoir like her. Should this happily be the case, the end for which it is drawn up will be abundantly answered.

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## 07 -- OBITUARIES

The following Preachers are mentioned in the Minutes of the late Conference, as having departed this life since the Conference in 1818, and are thus characterized --

I. ROBERT CARR BRACKENBURY, who exchanged mortality for eternal life, at his residence, Raithby Hall, near Spilsby, Lincolnshire, August 10, 1818. Having solemnly expressed his wish, that his fame might not be made the subject of human panegyric, we feel a kind of irresistible restriction put upon those warm and respectful emotions which we strongly feel, on reviewing the circumstances of his life and death. We had hoped and presumed, that the powerful conviction of our duty to honour God, the essential cause and glorious end of all that is truly great

and good, might have been considered and admitted as an apology for inserting, in connection with the record of his servant's decease, a very brief memorial, inscribed to the honour of his Divine Master. We are sensible that to God alone we should present the odour of our grateful praise, who, even in these latter times, has endowed some exalted saints with graces which would have been highly esteemed in the character of a Christian, in the purest age of Christianity. After having adorned and successfully preached the gospel among us for upwards of forty years, the close of our dear brother's earthly career was in perfect unison with the undeviating tenor of his life -- the setting of a refulgent sun, in a calm, clear, evening sky, with the certain appearance of rising again in everlasting splendour.

**2. WILLIAM BRAMWELL;** who was a man of eminent piety, of considerable preaching talents, and of great resolution and industry. In humility, self-denial, and a readiness to take up his cross daily -- in ardent love to God, compassion for perishing sinners, and in holy zeal for the prosperity of Zion, he shone with distinguished lustre. He most cordially believed the Methodist doctrines, and set them forth in the most prominent manner. He was an excellent disciplinarian, ever aiming to promote the spiritual improvement of those among whom he laboured, both by precept and example.

If, at any time, there appeared an instability of conduct in his attachment to the Methodist body, it ought to be attributed rather to error of judgment, and the undue influence of individuals who endeavoured to warp his affection, than to a want of cordial attachment. As he advanced in years he grew in grace. His communion with God was constant, and as he approached towards the eternal world, he evidently ripened for the heavenly garner. His conversation was truly spiritual, especially towards the close of his life; and he often expressed an earnest "desire to depart and be with Christ." He was a man of much prayer and strong faith -- a burning and shining light -- and lived in a blessed readiness for that sudden death, which removed him from earth to the unfading glories of heaven. This has comforted his bereaved friends, and enabled them to mingle sentiments of joy for his gain, with feelings of sorrow for their own loss.

**3. SAMUEL BARDSLEY;** who had been, for some time, the oldest preacher in our Connexion. At the Bristol Conference, held in August, 1768, he was received on trial, as a preacher; and was admitted, at the next Annual Conference into full connexion. During half a century he maintained not only an unblemished, but a highly respectable character, both as a Christian and as a Minister of the Gospel. In private, as well as in public life, he made it his constant business to copy the example of his Divine Master. On his heart was deeply engraven the law of kindness, and his evenness and sweetness of temper were proverbial. From Divine love, which not only reigned in, but filled his heart, flowed his unfeigned love of the Brethren, and of the whole family of mankind. He was warmly and steadily attached to our doctrines and discipline. His talents as a preacher were respectable; and his ministerial labours generally successful. He was well acquainted with the grand doctrines of Christianity, and inculcated them from the pulpit, in easy and familiar

language. But the best of all was, that the unction of the Holy One accompanied all his ministrations, and that he was truly a man of God.

On the 19th of August, 1818, after having been unusually weak during the latter part of the Conference, he left Leeds, accompanied by his old, affectionate friend, Mr. Wrigley, who designed to proceed with him to Manchester, the circuit to which he was appointed. In the afternoon they arrived at Delph, in Saddleworth, when, after having taken tea at an inn, our late venerable brother expressed a wish to retire to bed. Accompanied by Mr. Wrigley he proceeded up stairs; but, before he reached the top, apparently fatigued, he sat down; and, apprehensive that his last moments had arrived, he sweetly said, "My dear, I must die," and immediately expired. His remains are deposited in the Bridgewater-street chapel-yard, Manchester.

4. LEWIS ANDREWS. He was a man of eminent piety, and of unblemished conduct. He sustained the office of an itinerant preacher, with great acceptance, upwards of fourteen years; and was very useful in every circuit where he was stationed. His amiable temper, his faithful ministry, and his unwearied diligence in the discharge of every duty, endeared him to the whole of his acquaintance, but especially to the Church of God.

After a fortnight's indisposition, his complaint assumed an alarming appearance, and for the most part rendered him delirious, and almost deprived him of the use of speech -- yet, in the intervals of his delirium, he was peaceful and happy. He was called to his great reward on Wednesday, December 2d, 1818, aged 38 years.

5. JOSEPH KYTE. At an early period in life he was deeply convinced of his guilt and danger; and, on joining the Methodist society, found peace with God through our Lord Jesus Christ. He began to travel in the year 1792; but, on account of ill health, was obliged to desist in 1799. After the termination of his itinerant labours, he was seldom, able to preach; but was, nevertheless, active and useful as a class-leader, and as a teacher in a Sunday School. In July, 1818, his health began rapidly to decline; and by a paralytic affection, he was nearly deprived of speech. The close of his life was peaceful and serene. Being asked the state of his mind, he replied, "Happy, my feet are on the rock -- CHRIST is precious," In this comfortable frame of mind he expired, Feb. 18, 1819, in the 66th year of his age.

6. THOMAS C. RUSHFORTH, who travelled with much acceptance for seven years. During the last two years of his life, when ill health prevented him from taking a circuit, he occasionally laboured as a supernumerary in the Exeter and Tiverton circuits, in the latter of which he drew his last breath. He suffered much; but, although distant from his relatives, he spent his last days in the middle of a large circle of friends, who did all in their power to soothe his sorrows, and to make his condition comfortable. Some of his last days, especially, were spent in speaking of God's love to himself, and in recommending it to those around him. He left all that is earthly, for the rest which remaineth for the people of God, May 21st, 1819.



**7. THOMAS PRESTAGE;** a man of sound judgment, irreproachable morals, and Christian experience. His preaching was highly acceptable, and accompanied by strong proofs of his call to the ministry. In his death the church of God has lost talents of no ordinary worth, and which promised great improvement and extensive usefulness.

**8. HENRY MAHY,** who had been a travelling preacher 28 years. He was a man of a mild and peaceable disposition, and of genuine piety. Deeply sensible of his own insufficiency for the work of the ministry, he confidently relied on that Divine aid which is essential to ministerial usefulness. Many sinners were awakened and converted by his instrumentality; and under his discourses the saints of God were edified and comforted. He endured great hardships, especially in the early part of his labours, and his name will long be affectionately remembered by the congregations to whom he was accustomed to minister. He departed this life July 2d, 1819, aged 60 years.

In Ireland one, viz.

**JOHN STEPHENSON.** In his youth he heard and embraced the gospel, which he found to be the power of God to his salvation. Soon after his conversion, he began to pray in public, and also to give a word of exhortation. After labouring for several years as a local preacher, with general acceptance, and considerable usefulness, in the year 1788 he was appointed to the Killybegs circuit; and for ten years he continued to travel and preach in his native country, with faithfulness and success. In 1798 he offered himself as a Missionary, to carry the word of life to the inhabitants of the Bermuda Isles, where he had to encounter much opposition, and suffer a long imprisonment for no other crime than preaching the gospel. After his liberation from prison he returned to Ireland, in 1802, and was appointed to a circuit; but his good constitution had received such a shock, by his sufferings in Bermuda, that, at the end of the year he had to return from the regular work of the ministry; but he continued to preach, as health permitted, till within a few years of his death. He was a man of sincere piety and warm friendship, and zealous for his God. His end was triumphant.

On Missionary Stations, two, viz.

**I. JOHN COLMER;** an amiable young man. He went out as a Missionary to the West Indies in the year 1816, where he was esteemed and useful. His colleagues who transmitted the account of his death to the Missionary Committee, say, "His piety was genuine. He felt and described the gospel as the power of God unto salvation. He lived in communion with God, and his time and talents were devoted to the work of the ministry. He often said, with great fervour, 'My whole desire is to be a man of God, a Bible Christian.' "As a minister, he studied to shew himself "approved of God," and promised to be an able and useful minister of the New Testament. His death was sudden and unexpected, but it found him ready. His loins were girded and his light burning, and he was found waiting for the coming of his Lord. In his

affliction he manifested much patience and resignation. On being asked the state of his mind, he replied, "All is well." He died in the island of Tortola, on the 15th of Sept 1818, in the 23d year of his age, of a bilious fever, after a sickness of only three days. The following day his corpse was interred amidst the sighs and tears of a large and deeply affected congregation.

2. DAVID JONES, a young man, a native of North Wales, who was accepted by the Conference of 1817, and employed in the West Indies. The Missionary Committee entertained a high opinion of his fitness for Missionary services; and the whole of his conduct proved the confidence of his friends to have been well placed. His piety was deep, his spirit amiable, and his talents promising. He was stationed at Antigua during the time of his Missionary labours, and was much beloved by the people among whom his ministry was exercised. -- He was seized with the yellow fever, and died, after a few days' sickness, on the 30th of December, 1818. In reporting his death; one of his Missionary Brethren states, that he departed in triumph, in the faith and hope of the Lord Jesus.

On Friday the 3d of Sept. 1819, died, Mr. WILLIAM ROBINSON, of Bridlington Key, Yorkshire, in the 91st year of his age. We are not at present accurately informed, but we believe that he had been a member of the Methodist society for upwards of sixty years; and in the multitude of excellent persons who have adorned that body of Christians, it would, perhaps, be difficult to select one in the walks of private life who has done greater honour to the Christian profession by uniform piety and devotedness to God, and unceasing acts of kindness and good will to men. In him the society has lost a bright example of sincerity, humility, and love to God, and the poor, in the general circle of his neighbourhood, a warm friend, to their present and eternal interests. Mr. William Robinson, and his brother, Mr. Thomas Robinson, (who died at an advanced age about four years ago, happy in the enjoyment of that vital religion which he had so long professed, ) were the first introducers of Methodism into that part of the country in which they resided, and continued, for more than half a century, two of its zealous supporters. Believing it to be consistent with and supported by the Scriptures, and calculated to make men happy and useful in this life, as well as to prepare them for a state of eternal felicity in the next, they spared neither expense nor personal exertion in promoting so good a work; and for many years, indeed till the numbers and ability of the society enabled them to provide for their preachers, their houses were the homes of those who laboured in the word and doctrine in their part of the vineyard. As we believe that an account of the characters, views, and habits of the earlier members of our societies, should be transmitted to those who come after, we trust we shall be able, upon some future occasion, to give a more detailed Memoir of these two excellent brothers; but in the mean time it will be pleasing to our readers to advert to the last moments, and some of the last expressions of Mr. Wm. Robinson, who has recently departed.

He had for a few weeks been declining in health, and he seems to have thought that his death was approaching. It had been, we believe, his habitual, as it became now his more particular prayer, that he might "die the death of the righteous," and it

pleased God to indulge him with the full possession of his mental faculties to the last, and to answer his pious desires. During the progress of his disorder, his soul seemed to acquire additional spirituality and fervency, to that which was its general experience. But on the Thursday preceding his departure he altered much, and could scarcely sit up all the day. After having had his bed made, and being put in again, he broke out into such a strain of prayer and praise, for his relations, the church, and ministers, as truly astonished those about him, saying frequently, "Praise the Lord, O my soul," "Why my cold heart art thou not lost in wonder, love, and praise?" "Take the dear purchase of thy blood," &c. "Why this insensibility of thy great compassion,"

"Take my poor heart and let it be,  
For ever closed to all but thee, &c."

I praise thee for my creation, preservation, but above all for my redemption through Christ Jesus; I commit all into thy hands, my soul, and body, and friends, and concerns; O bless the Lord, and all that is within me bless his holy name, "It would extend to an inconvenient length to repeat all his heavenly conversation; he sometimes dozed, and then praised God. On Friday he slept a little in the morning, but appeared much weaker, and could not speak much. He was however, quite sensible, and seemed to have his sight almost to the last. In the afternoon he said, "Bless the Lord, O my soul, and all that is within me praise his holy name,

"O for an heart to praise my God," which, with "Bruise Satan under my feet," were the last words he was heard to speak. Thus died this eminent saint and servant of God, adding another to the immense multitude of those who have exemplified and confirmed the truth of the Psalmist's Divine words, "Mark the perfect man, and, behold the upright; for the end of that man is peace." Indeed those who are yet left in this land of clouds and darkness are called upon by the experience of such a Christian as he was of whom we are now speaking, to be grateful for that additional encouragement which such an end holds out for a holy and consistently religious life, and for adhering in steady faith to the great truths of the gospel, upon which the Christian character is founded. The brilliancy of such an evening of life at once cheers us, and enlarges our views and hopes of a glorious immortality.

ON Tuesday evening, June 29, 1819, died, at Otley, Yorkshire, of a dropsy, ROSAMOND, the wife of JOHN SIMPSON, jun. preacher, aged 51. She was born at Holbeck, near Leeds, of parents who were respectable in their moral character; and her behaviour, even while she was unconverted, was proper and orderly. She began to seek regenerating grace, when she was about 19 years of age; but did not believe on Christ with her heart unto righteousness, till three years after; when she received a clear and satisfactory evidence of the favour of God, at a class-meeting in Holbeck. Her conduct, especially from that time, was such as became the gospel of God our Saviour. She entered the married state on the 16th of October, 1797, and was a blessing to her husband ever after, encouraging him in the work of the Lord, and readily submitting to, and cheerfully complying with what appeared to him to be

the will of God. She was a steady upright follower of Christ, a peaceable neighbour, and a faithful, industrious, frugal, and affectionate wife.

About six years ago, her disorder commenced and increased on her continually; large collections of water being soon formed in her body, which, however, for three years repeatedly passed away, but during the three following years did not, so that after bearing her burden for about 14 months, she submitted with great firmness of mind to the operation of tapping. She was tapped, in the space of 23 months and one day, 20 times, and her body broke thrice. It is supposed that not less than 100 gallons were taken from her by these means. The last month of her life was a time of the most acute suffering, for her pain and sickness were incessant night and day. But she bore all with Christian fortitude and patience, and never murmured, or charged God foolishly.

Previous to her last confinement, she would sometimes weep, and say, that she feared, when the last trial should come she should not be prepared to meet it with resignation. When questioned as to the state of her mind, she used to say, "Comfortable, but doubting." But the Lord had compassion on her, "as a father pitieth his children." And about a fortnight before her death, she was enabled to give up all things below the skies, even her husband, whom she tenderly loved. During the last eight days of her life she often expressed a "desire to depart and be with Christ." And a few hours before her departure she said to her husband, "Wilt thou not give me up?" On his assuring her that he had done that, she said, "Then why am I kept here? let me die and see Jesus." About nine o'clock the same evening she fell asleep in him, and is now favoured with a sight of that Saviour, whom she loved and desired to see. JOHN SIMPSON.

On. Sunday night, July 25, 1819, died, at Evesham, Mrs. ELIZABETH RANSOM, wife of Mr. H. RANSOM. She had been, soon after five o'clock in the morning, delivered of a daughter, and there was every appearance of her doing well throughout the day, till between seven and eight o'clock in the evening; when an unfavourable change took place, which terminated finally at half past twelve o'clock, to the unspeakable loss of her disconsolate husband, and three lovely children. Her death is supposed to have been occasioned by an apoplexy, brought on by water in the chest, an affliction under which she had laboured for some weeks previous to her confinement. During the afternoon, among other precious observations which dropped from her lips, she said,

"My Jesus to know, and feel his blood flow,  
'Tis life everlasting, 'tis heaven below," and  
"O for a thousand tongues to sing  
My great Redeemer's praise," &c.

But had she uttered nothing expressive of her views and feelings then, her general character and experience would have afforded the strongest ground for assurance to her surviving friends, that to her sudden death was sudden glory.

She was a person of more than ordinary endowments, both of nature and grace, but extremely modest and humble. In every circuit where she resided, she was greatly respected; and those who enjoyed her particular acquaintance and friendship, will not soon forget the good sense, piety, and meekness which she always manifested. Such was the esteem in which she was held in Evesham, even by those who only heard of her by report, that her death excited a general feeling of sympathy and regret through the town.

I We are sorry that we were not favoured, for our Obituary, with an account of the death of Mr. Thomas Robinson, whose last end. bore ample testimony to the great realities of religion; and whose expressions of hope and triumph, during his last illness, were similar to those of his excellent brother.

\* \* \* \* \*

## **08 -- MISSIONARY INTELLIGENCE**

THE following"are the Stations of our Missionaries, as fixed at the late Conference held at Bristol; viz,

### **I EUROPE.**

1 Gibraltar, Owen Rees.

2 Brussels, This station shall be visited occasionally, or regularly supplied, at the discretion of the Committee.

### **FRANCE.**

3 Paris, John Hawtrey.

4. Beuville, Periere, and Conde, Charles Cook, Henry de Jersey,

5. Mer, Armand de Kerpezdron. --

6 Cherbourg, Amice Olivier.

N. B. Brother WILLIAM TOASE shall superintend the French Missions, under the direction of the Committee.

### **II. ASIA,**

#### **CEYLON AND CONTINENTAL INDIA.**

I. The Cingalese District.

**7 Colombo and Colpetty, Benjamin Clough, George Erskine; Don Cornelius de Silva. Wijesingha, Cingalese Assistant Missionary.**

**N. B. Brother ERSKINE, the senior Preacher, requests that Brother Clough may be the Superintendent.**

**8 Negombo, Robert Newstead.**

**9 Caltura and Bentotte, William B. Fox; William A. Lalman, Assistant Missionary. One more is requested.**

**10 Galle and Amlamgoddy, John McKenny, Samuel Broadbent. One more is requested.**

**11 Matura and Belligam, John Callaway; John Anthoniez, Assistant Missionary. One more is requested.**

**WILLIAM B. Fox, Chairman of the District.**

**2. The Tamul District.**

**12. Jaffna and Point Pedro, Thomas H. Squance. Two more are requested.**

**13 Trincomalee, Robert Carver. --**

**14 Batticaloe, Thomas Osborne.**

**15 Molativa, One is requested. --**

**16 Poonareen, One is requested.**

**17 Island of Ramisseram, One is requested. --**

**18 Madras, James Lynch, Titus Close,**

**19 Bangalore, One is requested. --**

**20 Negapatam, One is requested.**

**N. B. Alexander Hume and Samuel Allen are to act, for the present, both as Missionaries and as Superintendents of Mission-Schools; and Joseph Roberts, Abraham Stead, and Joseph Bott, are to be appointed to some of the above-mentioned vacant Stations, upon their arrival at Ceylon.**

**JAMES LYNCH, Chairman of the District.**

**21. Bombay, John Horner, Joseph Fletcher.**

**NEW SOUTH WALES.**

**22. Sydney &c. &c. Samuel Leigh, Benjamin Carvosso, Walter Lawry.**

**III AFRICA.**

**WESTERN AFRICA.**

**23. Sierra Leone, John Baker, John Gillison.**

**SOUTH AFRICA.**

**24 Cape Town, Vacant for the present.**

**25. Khamies Berg, Little Namacqua Land, Barnabas Shaw, Edward Edwards, James Archbell; Jacob Links, Assistant Missionary.**

**N. B. Brother Shaw is General Superintendent of the South African Stations.**

**26. Madagascar, Two are to be sent, as soon as the Committee deem it expedient.**

**IV. AMERICA.**

**THE WEST INDIES.**

**I. The Antigua District.**

**27. Antigua, James Whitworth, Joseph Chapman, jun. John Hirst.**

**28 St. Christopher's, William Gilgrass, John Maddock, Thomas Pennock. One more is requested.**

**29 St. Eustatius, Patrick French.**

**30 Nevis, Samuel Brown. One more is to be sent by the Committee.**

**31. St. Bartholomew, Daniel Hillier. --**

**32 Dominica, William White.**

**33. Tortola and the Virgin Islands, John Dace, James Catts, John Marshall.**

**34. St. Martin's and Anguilla, Jonathan Raynar. --**

**35 Bermuda, William Sutcliffe.**

**WILLIAM GILGRASS, Chairman of the District.**

**2. The St, Vincent's District.**

**36 St. Vincent's John Mortier, George Jackson, William Ames. One more is to be sent by the Committee.**

**37. Grenada, Moses Rayner, William D. Goy.**

**38 Trinidad, Samuel P. Woolley. --**

**39 Barbados, William J. Shrewsbury.**

**40 Tobago, John Smedley.**

**41 Demarara, George Bellamy, Matthew M. Thackray.  
SAMUEL P. WOOLLEY, Chairman of the District.**

**3. The Jamaica District,**

**42 Kingston, George Johnstone, James Horne.**

**43 Spanish Town, Obadiah Adams,**

**44 Morant Bay, William Ratcliffe, James E. Underhill, Joseph Hartley.**

**45 Grateful Hill, John Hudson.**

**46 Montego May and Falmouth, John Shipman, William Binning.  
GEORGE JOHNSTONE, Chairman of the District.**

**4, The Bahama District.**

**47 New Providence, John Turtle. --**

**48 Eleuthera, William Wilson.**

**49 Harbour Island, Roger Moore. --**

**50 Abaco, John Davis, 3d.  
WILLIAM WILSON, Chairman of the District.**

**5. Haiti.**

**51. Port au Prince, Vacant for the present.**

**52. Cape Henry, Elliott Jones, William Woodis Harvey.**

**THE BRITISH DOMINIONS IN NORTH AMERICA.**



**I. The Canada District.**

**53 Quebec, John Hick.--**

**54 Montreal, Robert L. Lusher.**

**55 Kingston and Bay of Quinte, James Booth, Richard Pope.**

**56 Fort Wellington Thomas Catterick. One more is requested,**

**57 Melburne, John de Putron, French Missionary, who is to return to his station among the French, as soon as possible.**

**58 St. Armands, Richard Williams. N. B. Brothers Williams and Lusher shall change occasionally.**

**59 Niagara, Henry Pope. --**

**60 Perth, One is requested.**

**RICHARD WILLIAMS, Chairman of the District.**

**2. The Nova-Scotia and New-Brunswick District,**

**61 Halifax, James Dunbar; William Black, Supernumerary.**

**62 Liverpool, Sampson Busby.**

**63 Shelburne, James Knowlan; James Mann, Supernumerary.**

**64 Yarmouth, John Snowball.**

**65 Annapolis, Stephen Bamford, Adam Clarke Avar.**

**66 Horton, William Birt. One more is requested.**

**67 Newport, William Bennett. --**

**68 Cumberland, John Bass Strong.**

**69 Ramshay, Robert H. Crane.**

**70 Lunenberg and Petite Riviere, George Orth, German Missionary**

**71 St. Stephen's, Duncan McColl. --**

**72 St. David's, One is requested.**

**73 St. John's, James Priestley.**

**74 Fredericton, Thomas Payne. One more is requested.**

**75 Mechan, One is requested. --**

**76 Pedicodiac, One is requested.**

**77 Charlotte Town, Prince Edward's Island, Robert Alder.**

**78 Bedeque, Ditto, George Miller. --**

**79 Murray Harbour, Ditto, One is requested.  
WILLIAM BENNETT, Chairman of the District.**

**3. The Newfoundland District.**

**80. St. John's, John Bell. --**

**81 Carbonear, John Pickavant.**

**82 Harbour Grace, One is requested. --**

**83 Blackhead and Western Bay, John Walsh.**

**84 Island Cove and Perlican, James Hickson. --**

**85 Hant's Harbour, One is requested.**

**86 Port de Grave, William Ellis. --**

**87 Bonavista and Catalina, Richard Knight.**

**88 Trinity Harbour, Ninian Barr. --**

**89 Grand Bank and Fortune Bay, John Haigh.**

**90 Burin, John Lewis. --**

**91 Brigus, Thomas Hickson.  
JOHN BELL, Chairman of the District.**

**CEYLON.**

By Mr. Harvard the Committee have received a letter addressed to them by George Nadoris de Sylva, the converted priest, an account of whom has been inserted in the Magazine. The translation from the Cingalese was made by one of the native school-masters, whose English is not perfect, but it preserves much of the peculiarities of the original, and will be interesting to our readers.

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## 09 -- GEORGE NADORIS' LETTER TO THE COMMITTEE

This Letter is written and sent to the most distinguished and excellent MISSION SOCIETY.

Having been appointed high priest, or Maha Nayaka, over the Buddhist priests of my cast in the island of Ceylon, or Lackdiewa, I caused a number of about sixty Buddhist temples, or Whihares, to be built and erected; and also, I caused a number of about 350 priests, called Teronances, and a number of about 100 or upwards of Sammenaires, or inferior priests, to be appointed, for the propagation of the Buddhist religion; and thus did I convert even many Christians to that religion.

And I further, for the purpose of bringing such books which were not then to be found in the island of Ceylon, did take shipping, and go to the kingdom of Ava, and did obtain every necessary book of the Buddhist religion from the king of the said country; and I returned to Ceylon, bringing with me, at the same time, a distinguished warrant of authority for my said office of Mayha Nayaka from the Buddhist college or society of that celebrated country.

Thus I began both myself to teach the people of Lackdiewa, or Ceylon, in the principles of the Buddhist religion, and likewise, by means of several hundreds of books which I brought with me, as aforesaid, to labour for the spreading of the Buddhist religion in these parts of the island of Ceylon which border upon the sea.

But in the meantime the whole of the interior of Lackdiewa, or the island of Ceylon, was given up to the English government; and thus the predictions of the Buddhist prophets, or conjurers, which gave the people to believe their security from Christian authority in consequence of their professing the Buddhist religion, became false. Consequently I did come down myself to Colombo; and there did seek after the Christian religion, and in the following manner:-- In the first instance, I strove and fought several times with the Rev. Mr. Harvard on the Christian religion; and, in the second instance, with the Rev. Messrs. Bisset and Clough: but the said reverend ministers did, by their axe of wisdom, cut off my vain strife, which I resemble to a very tender and sapless tree; and they did point out to me, who was going along the road to hell, the good way which leads to the kingdom of heaven, bidding me to walk therein: and this leading of me was just the same as if they had handed a man who was wandering for six months by a miss of road, and bringing him to the right road; and also, as though they lighted a bright candle in a dark

mine, and thereby they shewed many precious stones, jewels, and fine gold. And thus, when the said ministers lighted their candle of wisdom, or the candle of Christianity, into my heart, which was darkened, through heathenism, as a dark mine, my said darkness was vanished away from me, and gone very far from me, as the distance of the earth to heaven; and in that very moment, all my sins which I have committed against our Creator, came to my remembrance, and I repented much for the same, and prayed thus: "O God, pardon me for all of my past sins, FOR THE SAKE OF OUR SAVIOUR JESUS CHRIST. Cleanse my heart soon, and save me, who am a great and miserable sinner, and hardened heathen; and deliver me from hell, and receive me to the kingdom of heaven. In consequence of this my heart turned towards the Christian religion, as a plantain tree which is bended by the heaviness of its clusters.

And as an evidence of the washing away of my sins, I petitioned my said Christian ministers to baptize me; who, having compassion upon me, did baptize me, and thereby lifted me up from that filthy dunghill of sins, and brought me to the knowledge of the Holy Scriptures, and did get me the light of the holy Christian religion, which is resembled likewise to a house filled with fine gold and all manner of odours and sweet perfumes; and so my faith was confirmed without wavering, as a pillar of marble.

From that time I began always to think and remember myself of the sins which I committed, and to pray to God continually for the same, and also to endeavour to convert other pagans and hardened heathens to Christianity; a proof of which is, that I was the means of converting one Don Hendrick de Silva Wickremesekere, who was as great a sinner and heathen as myself, to Christianity, and he was baptized at the same time with myself; I and besides which I am, by way of an example, and of making myself more strong in the Christian religion, employed in aiding the missionaries in the propagation of the Christian religion; and I also attend myself at the class-meeting on every Thursday night; and there I publicly confess and declare the sins which I have committed, in the assembly, and pray God for the same.

It is to be noted, that the religion of Budhu existed in this island for the space of 2, 300 years; but that no such pagan opposer as myself was ever converted to the Christian religion: consequently, that God who did break away my hardness and enmity, and make me a Christian, may in a short time make all the other heathen opposers also to be Christians. And though there were ministers of the Christian religion who formerly lived in this country, they never converted even an Oepaseke, or a little learned Buddhist; but that after the arrival of the missionaries to Ceylon, even the Buddhist priests and ministers were converted to the Christian religion.

Whereas the Rev. Mr. Harvard, in particular, and all the Wesleyan missionaries in general, who live in this country, convert many heathens and pagan opposers to Christianity, and grant to them all aids and blessings. I humbly hope that, if the Society would consider to send and direct more missionaries to this country, then

that the whole of this island would be filled with the holy Christian religion, and that many people would receive the kingdom of heaven; I therefore humbly pray that the Society will be graciously pleased to direct some more missionaries to Ceylon; and that it may also please the society to move with compassion on the individuals of Ceylon, and grant a resolution that the Rev. Mr. Harvard may always live at Colombo, because the inhabitants are very glad to hear and listen to his sermons, and are very much pleased with him. And also I do very earnestly beg that all will pray to God that he may soon save and cleanse the heart of every other individual of Ceylon, as my own heart was cleansed. -- O GOD, BLESS THE MISSION SOCIETY!

(Signed) GEORGE NADORIS DE SYLVA. Colombo, April 16, 1818.  
I Don Hendrick is also a member of the Colombo society.

\* \* \* \* \*

#### WEST INDIES.

Extract of a Letter from Mr. BINNING, to Mr. JOHN PURDON, Hull; dated Montego Bay, Jamaica, April 11, 1819.

As to the Mission in this island, various are the states, privileges, and prospects, of its different societies. In Kingston, during the last year much good has been done. They purchased a large and commodious building, which is now converted into a chapel, having received the sanction of the gentlemen in their application for a license, and preach in both places at one hour. Yet notwithstanding this additional room, there are no less than seven hundred even in society who could not be accommodated, supposing all were to attend at one time. At Spanish-town, we have a very excellent chapel, a people devoted to God, and who are on the increase. Here too, in all our applications to the higher powers we have been received in a most kind and respectful manner, and the favours desired readily granted us. At Morant Bay, the work has been, and I believe is still going on rapidly. Last year they had many new openings in its vicinity, an increase of between four and five hundred members, and have now succeeded in establishing a Sunday school. This institution has met with the marked approbation of the Custos; a teacher is regularly employed by him, and he has submitted the superintendence of it to Messrs. Home and Underbill, in conjunction with the minister of the Established Church. At Grateful-hill, which was my station, the hand of the Lord was over us for good; though the congregations, compared with those in the above places, were small, yet we had an increase of near 60 members, and many who had previously tasted of the good word of God, have made evident advances in the Divine life, and are still growing in their attachments to every thing virtuous and praise-worthy. At Falmouth, we have met with every encouragement. The Hon. Mr. Stewart, who is the Custos, has shown us very marked approbation; Mr. S. laboured in this parish during the last year. I made application to the quarter-sessions held in Falmouth, February 9th, and was kindly admitted by the honourable gentleman above

mentioned, and his associate judges, to qualify for acting in conjunction with Mr. S. in this part. We have also two places in the country, where our congregations, though not large, are respectable and attentive. The greater part of our hearers in this parish are white people; they approve of our doctrines, and treat us very politely; but I am sorry to say notwithstanding, that little good seems to be done. Though they have enjoyed the Gospel for several months, we have still to take up the prophet's complaint, "Who hath believed our report? and to whom is the arm of the Lord revealed?" However, we shall esteem ourselves highly honoured, if we are but made the instruments of opening the way to better days, in laying a foundation on which to raise a superstructure that will appear to praise and honour, and glory, at some future period.

Jamaica needs the extension of the truth of God; much has been done, for which we acknowledge the indulgent hand of heaven, but much remains to be done. The moral condition of the greater part of the population is most alarming, even the free people of colour, many of them are deeply sunk into different species of heathenish superstition; but the state of the majority of the Negroes is most deplorable. The reformation wrought since the introduction of the Gospel, is certainly visible to all; but there are many places which its enlightening rays have not as yet penetrated, consequently, comparatively speaking, they are still enveloped in all their original ignorance and superstition. Of the departed, many of the living have the great. est horror imaginable, and would perhaps a thousand times sooner offend those with whom they still associate, than do or say any thing that they imagine would displease a deceased friend or relative. Their funeral processions, their proceedings at the grave, their annual visits and presents, and their prayers to the dead, shew the superstitious veneration they have for them. Their funeral processions are attended with all the noise and riot that ignorance and superstition can invent. Eating, drinking, drumming, and dancing, ate their funeral solemnities; in short, every kind of tumult and festivity, which was pleasing to the deceased in his life-time, is practiced at his funeral. Their proceedings at the grave are equally as ridiculous, putting the corpse into the grave, they dance, beat their drums, and make a feast about it, offering a part of what they have to the dead, with some of those liquors the person loved most during his life, at the same time speaking to the deceased as though he were still alive and present with them. These ceremonies many of them repeat for some time, and generally at Christmas, taking to the grave poultry, or hogs fattened for the purpose, and other provisions, with such liquors as the deceased was partial to when living. These, with their practices of Obiah, are calculated at once to affect the human mind, and to excite in every bosom, an ardent zeal to extend to this degraded face of men, that light which is alone sufficient to dissipate these clouds of ignorance and superstition, to correct their judgment, and bring them from this state of mental darkness; and lead them to Him, who has said, "He that cometh to me I will in no wise east out." This is possible even with this degraded and superstitious race of beings, for the "Gospel is the power of God unto salvation to all that believe;" and these, though ignorant of the nature of faith, &c. are ready to receive the message, and to the uttermost of their power, comply with its requisitions, that they may be saved. Of this I have had

ocular demonstration; I have beheld them at the throne of grace, urging the sinner's plea, rejoicing in the evidence of their acceptance, and afterwards manifesting their attachment to the gospel by an humble, obedient, and persevering attention to its sacred precepts.

As it respects myself, thank God, I am well, though by a late sickness I have been somewhat reduced, yet upon the whole, my health has been as good as when at home. As to trials, I have been favoured far above many of my worthy predecessors; their lot has been the lot of extreme sufferings and opposition, whereas I, in all my applications, have succeeded without the least difficulty. Though I have been but little more than one year in the Island, Providence has been so favourable, that I have obtained legal authority to act in my ministerial function in five distinct parishes. With respect to my situation, work, &c. upon the whole things are gratifying; I find myself so far from regretting my leaving home, that I rejoice that ever I was called to preach the gospel in the torrid zone. It is true, that we are panting under the extreme heat of the tropical sun, while you are enjoying the refreshing breezes of a temperate clime; and we are destitute (at least in a good degree) of that suitable society with which you are ever surrounded. But it was at the call of God, that I at first hastened to erect the standard of the cross on this burning soil, and this, connected with the aid he affords, the promises he hath given, and the hope of being at least of some service to my fellow-mortals, reconciles me to the whole, and stimulates to a patient perseverance in the great object of saving souls from death.

Having in hand several Poetical Pieces, of a superior kind, we are very sorry that we cannot make room for any of them in this Number, without omitting some of the preceding articles, which to omit, we believe, would grieve several of our readers. Hereafter we hope to be able to gratify both the lovers of Poetry, and some of the kind friends who have favored us with their communications.

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THE END