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01 -- BIOGRAPHY

CONVERSION OF A BUDDHIST PRIEST.

By Mr. HARVARD, (Concluded from page 368.)

GEORGE NADORIS DE SILVA is another proof of the power of the gospel to change the heathen. Since his baptism he has chiefly resided at Colombo, and regularly attended the Mission House, as one of the native translators of the Holy Scriptures; an office for which he is well qualified by his profound and critical knowledge of the primitive languages of the East. He is always extremely willing to render us any assistance, and I believe takes in interest in our prosperity.

Even before his baptism it has been seen that he was the subject of strong religious feelings, and those feelings have been frequently visible in him since that time, and to the present There is a decided seriousness and thoughtfulness in his whole deportment. There can be no doubt that, under the Divine influence, his mind, piercing through the externals of religion, has a distinct perception of the spiritual nature and sanctifying tendency thereof. And, in a conversation with Mrs. Harvard, upon Divine things, some time before we left the island of Ceylon, he wept much, and was observed to be very greatly affected. He has certainly not inclined the least to heathenism since his baptism; he is, however, in critical circumstances; is much exposed from various quarters, and needs an interest in the prayers of those who prevail at a throne of grace. James v. 16-20.

He has regularly met in class. with us for some time past, and retains his desire to be not only a nominal, but a true and spiritual Christian. On these occasions I have often met and conversed with him myself, and have had every reason to be satisfied with his very apparent sincerity and simplicity. He has, since then, been for a considerable time absent in the interior provinces of the island, where, as I have already observed, during the late disturbances, he has rendered the British Government several important services. May his life be long preserved for the service of the gospel! And may his heart ever esteem it his greatest happiness to become in any way, subservient to the glory of God in the salvation of his heathen countrymen! Amen.

A letter, which he himself wrote, a few days before his departure from Colombo, to our Missionary Committee in London, (See Missionary Intelligence in our October Number, page 398,) gives a plain unvarnished representation of him. To this I beg to make reference; and shall only add the following translation¹ of an essay or sermon, which he wrote shortly after his baptism on the subject of Christianity. It is addressed to his heathen countrymen, and to the heathen in general, and is entitled, "The Demonstration of the Truth of the Christian Religion, and the Creation explained."

1 For this translation we are indebted to the kindness of Mr. Philipsz, the third Maha Modelier, and Principal Interpreter to the Honourable the Supreme Court of Judicature in Ceylon, a much respected native Chief, of sterling Christian principles; from whom, and from his colleague, Mr. Dias, another much respected native Chief, we have received many kind attentions, which I am, happy to have this opportunity of acknowledging.

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02 -- TRANSLATION, &C.

It is reasonable to believe that there must be one God, who created the world, and all the creatures, and all other things which are therein. Should a person, on his entrance into a wilderness, destitute of human beings, behold an artificial edifice there, he would think within himself, "This edifice, which is extremely artificial, and which bears evident marks of harmony and design in its construction, must have been the work of some most skilful person." He would not attribute it to chance. Thus, in like manner, the heavens and the earth, the sun and the moon, the stars, and all that in them is, as they form one harmonious and glorious system, and exhibit the utmost contrivance and skill in their formation, must have been the workmanship of some great and elevated Divine Being. It is unreasonable to attribute them to chance; as it would be also to suppose that they had been made by men, or devils, or inferior deities, as it is in the books of the Buddhist religion. Allowing these beings to have had an existence, of which we have no proof at all, still how could they have formed works so superior to themselves?

Therefore it is becoming a reasonable man to believe what is said on this point in the book of the Christian religion, that all these things were created by a true, eternal, supreme Being, Lord of all the worlds; and believing this, it is obvious that there is one most true God.

It is, on the contrary, quite unreasonable to believe, according to the Buddhist religion, that the existence of all these things is by chance; and besides, in this respect neither is the Buddhist faith any more consistent with itself than it is with right reason.

For if it be true that the existence of all things is by chance, as it affirms, how then can it be that some things have been created, by the deities, which it also maintains; therefore, that is not to be believed which is stated in the book Dharmadda Jataka, and several other books of the Buddhist religion, that palaces, places of bliss, celestial worlds, &c. &c. have been created by the deities, and by Budhu. If it be true, on the one hand, that these things have been created by the deities, and by Budhu, it cannot be true, on the other hand, that the existence of all things is by chance. So that one part of the Buddhist system contradicts another part of the same. It is easy, therefore, for men of understanding to perceive, that this representation is not a true one.

Some, who have no understanding, will say, that if all these things have been created by God, has any one ever seen him? Is it possible to believe in a being that was never seen? In answer to this, we say, and let our sober judgment decide on the propriety of the reasoning, a man does not see his own soul; but is he, on that account, to believe that he has NO SOUL? It is plain and obvious that there is in man a living soul, or spirit, which is distinct from the body, which is invisible, and not to be perceived, and which exists within us wonderfully and mysteriously. And, if it is by our spirits, which thus so mysteriously exist within us, that all the actions of our bodies are caused to be done; consequently, it is perfectly reasonable and proper to believe that there is a mysterious SACRED SPIRIT, the actuating Soul of universal nature, the invisible but Divine source of every good motion, of every good thing -- OUR GOD!

Who is this SACRED MYSTERIOUS SPIRIT, who hath created all things? It is obvious to men of understanding that he is the SUPREME BEING, all powerful, most merciful, high, and gracious. It appears, from the creation of all things, that he is high and all-powerful; and that he is most merciful. unto all, may be seen in that he has appointed his only-begotten Son, Jesus Christ, to suffer many miseries and death, for our redemption, who cheerfully laid down his life to raise us to his kingdom. Let all men adore THIS GOD -- THIS SAVIOUR.

There is but one God, who created all this. It is unreasonable to believe, as is taught in the Buddhist religion, that there are many deities or gods. For if it be not the case that there is one Supreme Divine Being only, who governs all things, and controls all events, how could the world and all things be made to remain in the same harmonious state; all the various parts of the creation contributing as much to the general comfort as to the general glory and beauty of the whole. If there were many deities pre-siding over the world, would there not be a frequent danger of interruption to the general course of events, from their differing opinions and jarring interests? Supposing the god of the sun were to refuse to let the sun shine by day; or the god of the moon cover that luminary with darkness by night, what would be the condition of mankind? Therefore, there are not many gods, but one, who is the Supreme Governor and God of the whole world.

As the Supreme Being is one, so ought his doctrine, and worship, and service to be one and the same, among all his rational creatures. This is reasonable. So that the people who avoid the Christian religion, which is revealed by that GREAT BEING for the salvation of the whole human race, and who believe in different other religions, by the misleadings of the devil, will surely suffer great miseries if they do not obtain the mercy of God. Let us consider, if a man is subject in this world to various punishments, who does not obey the law of the sovereign of his country, notwithstanding he may be at the same time obedient to subordinate authorities, how is it possible to express the guilt, and condemnation, and punishment that will be in both this world and the next, upon those who adhere to religions that are merely of human invention, and neglect and transgress the authorised laws of that Supreme God, who is the only Sovereign of both worlds! The soul of a superior is of the same substance as that of the inferior. The place they obtain in heaven is the same. So that the same religion may be suitable alike to all men, whatever their nation or language, or character may be. Likewise all the principal objects in the world are in their nature simple, single, and uncompounded. We have one sun and one moon; God is one and the soul of man is one. Therefore, it is consistent with reason, that there should be one sacred religion for the salvation of the world, which is the most sacred Christianity.

Besides, the Christian Scriptures, even the law which was given to Moses, by God, and which Moses himself wrote and promulgated in the world, very many ages since, from that time until this day continues in variably and unchangeably the same; without change, without alteration, without corruption, without uncertain mixtures of superstitious tradition. The sacred books of the other religions are not so. On the contrary, the books of some of those religions were written some centuries after the death of the several authors of such religions. Can we wonder, then, at finding in those books so much error and so many fables? many of them so unsuitable to the purity of a Divine Being, and the dignity of a religion such as would become an immortal creature, not to say a rational creature. It is plain that men of understanding will not believe that those books are Holy Scriptures.

Therefore, those who do not profess the Holy Christianity, in which there is no doubt and uncertainty, and do profess the other uncertain and fruitless religions, which will never bring them eternal salvation, are like unto those, who, leaving the highway through which one enters into a city, are wandering about in the suburbs thereof, having no certain resting place; and like those foolish and misguided children who call their nurse their mother, leaving their mother who brought them into the world; and like those who distribute the fruit of a goodly tree among the people passing along in the road, and who give none to him who planted the kernel, and had taken care of the tree till it bare fruit; and even as those who do not regard the orders of their own lawful king, and submit themselves zealously to those of hostile kings. Such persons, therefore, notwithstanding they may be acquainted with all sciences, and may be practically perfect in all things charitable, and extremely liberal, will surely hereafter undergo unspeakable miseries, and shall be doomed to inherit the curse of the foolish, the ungrateful, and the rebellious.

And, moreover, if any person, though he may be rich to the extent of all his desires, and adorned with every greatness of family dignity, yet if he disobey the law of the king of the country, he will be subject to all the punishment due to his disobedient and rebellious conduct, and will never be promoted to any station of honour under his Sovereign, whom he has offended and contemned; so, in like manner, he who professes religion merely from temporal motives will never be promoted to the favour of God, nor be raised to enjoy the felicities of heaven. Therefore he who expects to triumph in the next world, must labour more for the salvation of his soul than for the means of temporal life.

It is possible that some of the natives of my country may imagine, that I have acquired a great fortune by, submitting. to the direction of the Sovereign of the country; yet men who are capable of judging on the subject will not imagine so; they will consider, that the fact of my having already forsaken all my own fortune, which was not inconsiderable, as is well known, is of itself a sufficient proof that I have become a Christian not for motives of temporal gain, but for the salvation of my soul.

But, my dear friends, do not think that I count myself to have lost any happiness or comfort, by becoming a Christian. Even at present I have every thing in sufficiency and abundance; and my faith in God, will, I trust, be constant till the end of my life, whatsoever want it shall please him that I may feel. My Lord, the Saviour, should he cause me to endure any need, will make greater my happiness in both worlds. Of this we have an instance in the Sacred Writings of the Christian religion. We learn therefrom that Satan, having obtained leave from God, to make trial of the faith and holiness of a man whose name was Job, one who was very rich, and feared God daily in his mind, in a great degree; Satan destroyed his children, and all his riches, and brought upon him great bodily pains, and various troubles and distresses; but his sincere faith and religiousness failed him not; and as he suffered with patience and submission, and did hold fast his integrity even unto the end of his trials; the Lord bestowed upon him again double and treble of all his former riches and affluence, with children. Therefore, my friends of intelligence, think not that it is impossible that a sincerely religious man should meet with troubles in this world; but, remember, that the eternal God our Saviour will never forsake such a man, neither in this world nor in the world to come.

With respect to the bliss of a future world, the insufficient religion which I have by the mercy of God forsaken, gives no security whatever, even to the most virtuous. For as it denies the existence of one GREAT SUPREME, to whom can it direct us to look for the bestowment of that bliss which the immortal soul pants after, when it shall have done with the cares and employments of this transitory life? The Buddhist system of faith teaches that the obtaining of a happy or unhappy state shall not be the result of any Divine arbitration or decision upon our character, but that it shall be in the mere course of events. Where is the security for this? This is the same as to say, that a workman labouring without any connection with any

master shall obtain his wages merely as the natural effect of the work done. How small an inducement would this be to any workman to exert himself, unless he knew the master he had to serve, and had full confidence that his toil would be certainly rewarded by him?

In the Christian religion it is not so. There is in it both certainty and security. It instructs and assures us, that there is in existence a SUPREME BEING, the Lord of the worlds, who will, for the sake of JESUS CHRIST, forgive the sins of those who turn to him with a true faith and repentance; and that to those who obey, submit, serve, and continually worship him, to the end of their days, he will surely, through the merits of Christ, give them as their wages happiness in heaven. Here is no uncertainty. It resembles the obtaining the just wages of a workman, who did labour upon the application and agreement of some one, and who therefore receives his pay accordingly. There is, however, this difference, that eternal life is the gift of God through the merits of Jesus Christ, to unworthy workmen, whose labours have deserved no wages.

Therefore, as a person who is somewhat skilled in the knowledge of precious stones, having discovered, among a great multitude of them, one which incomparably exceeds all others in beauty and value, doth, by selling all his property, purchase the same, forsaking the common ones; so did I examine the various religions, that are like the common stones, and being convinced of the worthlessness thereof, while I was searching for a valuable precious stone, I met with the Rev, Messrs. Twistleton, Bisset, Harvard, and Clough, exhibiting the most worthy precious stone of the Christian religion, with whom having contended for some months concerning the same, as soon as I discovered that most worthy precious one, which they hold forth to be a spotless, pure, and valuable one, I threw away all the worthless ones, of mere nominal religions, which are formed on merely temporal principles, and parted with all the possessions of my fortunes, which were connected with heathenism, and received that most worthy precious stone for the price of my faith.

Consequently, my dear friends, when one considers that I, who have acquired thousands of valuable books, and had hundreds of priests, over whom I presided as teacher and Chief Priest; and caused to be raised a great number of priests' cells and temples; and had promoted the Buddhist religion with much pains and labour; that I have given up all those honours and enjoyments, regarding the same as spittle, which one throws away, and that I did this to become a real Christian, then surely every reflecting man will be led to perceive how firm are my convictions that the Christian religion is a most certain and blessed one. Therefore, my dear friends, taking me for an example, in this respect, it will be the duty of those who wish themselves to be saved, to embrace and persevere in the religion of the true God.

I have thus endeavoured to lay before the Christian Public the circumstances of this interesting conversion. It will be unnecessary to trespass further upon their attention by endeavouring to explain to them the causes which delayed the

conclusion of the account until the present period. Some of these will be found in the frequent uncertainties which attend communications between India and this country. The series of illnesses which ultimately led to my return to England, likewise tended to prevent a fair copy of the account being made out so soon as I had wished. This delay, however, is providential, as it enables me, in completing it, to bear testimony to the fidelity of this convert, through Divine grace, down to the time of my departure from Ceylon. -- May he be kept faithful even unto death! Amen, London, Sept. 11, 1819. W. M. HARVARD.

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03 -- DIVINITY

To the Editor of the Methodist Magazine.

REV AND DEAR SIR.

I presume to intrude upon your valuable time at the pressing request of some of my neighbours, who knew and greatly loved Mr. Fletcher, and have frequently lamented their not being in possession of more of his pulpit labours. These kind friends, finding I had a few of his sermons in my hands, have earnestly requested they might be made public; and one of them, a short time ago, pressed the matter so far as to extort a promise that I would, on the first opportunity, put one or more of them into your hands. I have therefore sent a morning and evening sermon, which, it is evident, was not designed by the pious writer for the press, and will of course need much correction. If you judge the printing of them will be no disparagement to your deceased friend, on whose works you have, with such good success, bestowed so much labour, the publishing of them, in the Magazine will greatly oblige many of your Shropshire Friends; and an interest in your prayers, for me and my neighbours, will be esteemed of more value than all the glittering dust the world contains, and add a lasting obligation upon your unworthy friend and mister in our common Lord, MARY TOOTH. Madeley, Jan. 27, 1819.

SERMON ON 1 COR. ii. 14.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. "

The state of a true Christian is a state of peace, joy, love, and holiness; but before a man attains to it, he must go through a course of fear, anxiety, and repentance, whether long or short, for no one was ever cured in soul, by the great Physician, Jesus Christ, till he felt himself sin-sick, and was loaded in his conscience with the burden of his iniquities; especially that of a hard impenitent heart, which he could not himself break and soften. Therefore, St. Paul, writing to the children of God at Rome, told them that they were "no longer under the spirit of bondage to fear;" but

that they "had received the spirit of adoption," whereby they knew that God was "their Father," and heaven their inheritance. Whence it clearly appears, that those who now had the spirit of grace, of love, and adoption, had had the spirit of bondage and fear. Before which they were in their "state of nature," wanting the grace both to love and fear God; of one in this last state St. Paul speaks under the appellation of a "natural man," in the words of the text.

There are then three states through which all the children of Adam must pass before they can be real Christians. That of an unawakened or "natural man," who neither loves nor fears God:-- That of a penitent man, or returning sinner, who being awakened into a real concern for his salvation, fears God and the threatenings of his law, and dreads death with its consequences: and, thirdly, That of a man "under grace," or a true believer, who loves God above all persons and things, and rejoices in the expiation and pardon of his sins, which he has now received in Christ by a living faith.

We see these three states exemplified in the clearest manner in the life of St. Paul. Though he was one of the most learned, sober, and honest men in Jerusalem, and very strict in observing the hours of prayer, and of the service of the God of his fathers, as he had been taught; though he had endeavoured, (as he says himself,) to keep a conscience void of offence towards God and men, and though his persecuting the saints was owing to his ignorance, he himself declaring that he did it in the sincerity of his mistaken zeal, thinking he was doing God service; nevertheless, he was but an unawakened, unregenerate man all the while, and remained such till Jesus awoke him from his sleep of carnal security as he was going to Damascus, and shewed him that he was but a painted sepulchre. Then he entered into a second state, the state of an awakened and returning sinner, who dreads the wrath to come, and endeavours, if possible, to flee from it. Three days and nights he remained in this state, crying for the pardon of his sins, without allowing himself time to eat or drink. But these pangs of his new birth were too severe to last long. The fourth day God introduced him into the third state I mentioned, gave peace to his guilty conscience, scattered all his fears, and gave him the spirit of adoption by revealing Jesus in his heart, as he himself speaks. Then was he a Christian; then was he born again, and began to be kept in the love of God, and in the knowledge of Christ, by the peace that passes all understanding, fighting the good fight of faith in union with those Christians whom he hated and despised before. Take away only the external light and splendour, and the miraculous circumstances of St. Paul's conversion, and you see in him what God must do in us, that we may become living branches of the true vine, Christ Jesus.

Now as we are all most certainly in one of these three states, and it highly concerns us to know in which of them, this morning I shall describe to you that of the unawakened or natural man, that you may be able to judge whether you are yet in it; or whether you have taken one true step towards your everlasting home. And, in the evening, by God's grace, I shall endeavour to point out a little farther that narrow, but sure way, that leads to life. -- You see the vast importance of the subject, and

that it demands all your attention. O may you give it willingly! and may God speak himself to your hearts, while I, in his name, address your outward ears!

The natural (unawakened) man is one that is born a child of wrath, as being descended from fallen Adam, and having brought into the world with him the root and seed of all manner of evil, which is the case of every child of man; for where is the person that can say he never was in the condition of David, who owned, in the bitterness of his heart, that he was "born in sin," and that his "mother conceived him in iniquity?" Is there one under heaven that never was proud, self-willed, passionate, stubborn, and a "lover of pleasure more than a lover of God?" And are not these the only sources of all those streams of iniquity which overflow the whole earth? We are then all born natural men, spiritually asleep, that is to say, partakers of the fallen nature of Adam, (which in the original language signifies man,) partakers of that proud and stubborn nature which made him resemble devils, and of that sensual and earthly nature by which he became like the beasts that perish. This nature of Adam, this old man within us, as St. Paul terms it, we must put off by repentance and conversion, or die in the same state in which we were born, that is, "children of wrath," and unawakened, mere natural men. And there will be no need of passing a new sentence of condemnation upon any such, for they shall have their curse written upon their hearts. "Depart ye cursed," shall Jesus Christ say to them, ye that do not want any new curse, ye that are cursed already with the nature of fallen man, and who never "put on in Christ the new man, created in true holiness." Such being then the wretched condition in which we are all by nature, we ought not to wonder if the state of a natural unconverted man, is represented to us in Scripture as a state of sleep and death, and that to him that is still in it, St. Paul says, "Awake thou that sleepest, arise from the dead, that Christ may give thee light." And indeed the natural man, wherever he is, at church, at home, or abroad, is in a dead sleep, his spiritual senses are not awake, they discern neither spiritual good nor evil. He does not, he cannot, know the things of the Spirit of God; the eyes of his understanding are shut, for he lies in the valley of the shadow of death, and does not perceive it; how learned soever he may be in the eyes of the world, he is in gross stupid ignorance of whatever he is most concerned to know. He has no conception of that "holiness without which no man shall see the Lord; "nor of that happiness which they only can enjoy, whose "life is hid with Christ in God." He is utterly ignorant of the truth and justice of that God who styles himself "a consuming fire," and swears by his own name that "though hand join in hand the wicked shall not escape."

Being thus fast asleep in his ignorance, he is in some sense at rest, for, as he is blind, so is he secure, and cries with the presumptuous man in the Psalm, "Tush, there shall no harm happen to me." The darkness which covers him on every side keeps him in a kind of peace, (so far as peace can consist with the works of the devil, and with an earthly, devilish mind;) he sees not that he stands on the edge of the pit, therefore he does not fear it; he cannot tremble at the danger he does not know, and he has not understanding enough to fear. Why is it, O natural man, sleeping Jonas, that even now in the temple of God thou art in no dread of God?

Because thou art totally ignorant of him, if not saying in thy heart, "There is no God;" or, "God Almighty does not trouble himself with considering what passes under the sun;" yet satisfying thyself as well, to all epicurean intents and purposes, by saying, "God is merciful;" swallowing up and destroying in that confused idea of mercy, all the holiness of God, and his essential hatred of sin; all his wisdom and truth, and even that strict justice which covered once the whole earth with a flood, which rained fire from heaven upon thousands of sinners, which bade the earth open its mouth and swallow up Korah and his rebellious company; nay that strict justice whose sword pierced the very soul of the holy Jesus, when he hung in our place upon the accursed tree.

But what wonder is it, brethren, if, as long as we remain in our natural, unawakened state, we are in no dread of the vengeance denounced against those who are unconverted, and obey not the blessed law of God? We do not understand it: we think that nothing is so easy as to be a true Christian. We suppose, the main point is to be careful of performing external duties, and to be outwardly blameless. We imagine that all is done, if we live honestly, give a few alms, are free from the gross vices of the age, and do not omit attending the church service. We do not see that the law of God extends to every temper, desire, thought, motion of the heart; or, what is still worse, we fancy perhaps that the obligation to obey it is abrogated, that Christ came to destroy the law, and purchase for us the privilege of enjoying the world, and the things that are in it, without fear of punishment; to save his people in not from their sins, and to bring us to heaven in our state of nature; notwithstanding Christ's own words, that "Not one jot or tittle of the law shall pass away till all things are fulfilled; and that only those shall enter into the kingdom of heaven who do the will of our Father who is in heaven."

But, brethren, the unawakened man is secure not only because he has no just notion of the inflexible justice of God, and of the strictness and holiness of his law, but because he is also utterly ignorant of himself, for he does not know, or, (which comes to the same,) he does not consider that he is a fallen spirit, whose business here is to recover the favour of God and a Divine nature. But though he is still in the bonds of iniquity, presumption and pride fill him with such a good opinion of himself, that, if he thinks he needs any repentance at all, he talks of repenting by and by. He does not, indeed, exactly know when, but some time or other before he dies. He takes it for granted that this fa quite in his own power; for looking but seldom into the Word of God, he probably never read this passage, "Work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do according to his pleasure:" thinking, therefore, that he has both freedom and power to turn to God when he pleases, he does not trouble himself at all about obtaining the "Spirit of God," and "being born again of the Spirit," as well as of water. Nay, perhaps, forgetting that the last time he was at church he prayed, (or at least feigned to pray,) that God would give him true repentance and his Holy Spirit, he is not ashamed to call those enthusiasts, who say with Jesus Christ, that "Unless a man be born again of the Spirit he cannot enter into the kingdom of

heaven:" thus shewing the truth of what St. Paul says in the text, "He receiveth not the things of the Spirit of God, for they are foolishness unto him."

From this ignorance of the law, and the justice of God; and from this presumption, there may some times arise in him a kind of joy: he may congratulate himself upon his own wisdom and goodness: and what the world calls joy he may often possess. He may have pleasures of various kinds, either in gratifying the "desires of the flesh, the desires of the eye, or the pride of life;" particularly if he have "large possessions," if he enjoy an affluent fortune. Then he may "clothe himself in purple and fine linen, and fare sumptuously every day;" and so long as he thus runs in a circle of pleasure, the bulk of mankind will envy his condition, and cry him up as a happy man; for this is the sum of the natural man's happiness, to get and spend, to dress and be admired, to visit and sport, to eat and drink, to sleep and rise up to play, as says St. Paul.

But suppose he acts in a lower sphere; suppose he is obliged to follow a plough, to attend a master, or to work hard, to provide for his family, he is not less ignorant of the vast concerns of his soul, and takes as much care as the rich to arm himself against every thing that might invite him to repent, and seek deliverance out of his miserable state of nature. -- And what is that armour he uses to ward off from his heart all the calls of God's grace, all thoughts of shaking off his sins, going to Christ, and entering into the liberty of the sons of God. -- "Why," (says he,) "of him to whom little is given, little shall be required; God will not deal hardly with poor people that work for their bread, want time to read, and are no scholars." Poor, ignorant, blind sinners indeed! To persuade themselves that, because they work for the body that goes to corruption, they may safely neglect the immortal soul; that, because they serve an earthly master, they have the privilege of not serving the God of heaven; nay, perhaps of serving the devil; and that their want of scholarship, as they call it, will be a sufficient excuse before God for not loving Christ; for caring neither for death nor judgment, neither for heaven nor hell. Ah! be not deceived any longer, you who are in that case! God will not be mocked by his creatures; he requires your hearts; and while your hands are employed in the duties of your calling, you can lift up your souls to him, and work out your salvation as well or better than if you were in another state of life.

To return: Let us observe a little more closely the natural man's ways. Examine particularly, and you will perceive that he commits sin, more or less, day by day; -- yet he is not troubled, he is in no fear, he feels no condemnation, he contents himself (even though he should profess to believe that the Bible is the word of God,) with saying, "We are all sinners; -- man is frail; every body has his infirmity. There is none without his foible, and I freely own that this is mine." And perhaps he will not be ashamed to name some crying sin, some habitual sin, such as being apt to get drunk, to utter an oath, to be passionate, proud, revengeful, or unclean, the very sins concerning which God has solemnly declared that "Those who commit such things shalt not enter into the kingdom of heaven." -- Fine foibles indeed! Trifles which are not worth mentioning, or writing down in God's book of remembrance!

We learn, however, from Scripture, that when the day of patience shall give place to that of justice, and when the books shall be opened, he shall be called to an account, not only for his foibles, as he calls them, but for every idle word that shall have passed his lips, and every sinful thought that shall have been formed in his heart. But in this, us in many other cases, the unawakened man flatly gives the Bible the lye, and will tell you with a sneer, he does not believe any such thing. Nor has he understanding enough in Divine things to conclude, that for saying so, he is guilty of high treason against the King of heaven; because he that rejects part of the Christian revelation must be as guilty before God, as he that contemptuously tears part of a decree of the king in his presence: for, as such a one would in vain excuse himself by saying, that he tore but one part and spared the rest, the law would be put in execution, against him; and so shall God's law against the unawakened and impenitent sinner. But tell him so again and again; you will get nothing except his contempt, for instead of owning his pride and unbelief, he will accuse you of superstition and weakness of mind, and as the text affirms that the things of God are foolishness to him, perhaps he will call you a fool for entertaining such notions. Most certain it is, that he will think you a weak, though perhaps well meaning man, and turn you into ridicule whenever he meets with one of the same temper as himself. But though he thus mangles the law of God, whenever it does not suit his notions of religion, yet he takes care some way or other, to be provided with two or three sayings of infidels, out of the Bible, or two or three passages, generally misunderstood, which, by the construction he puts upon them, give him as much liberty to love the world, and remain in his natural state, as he could wish. These he turns sometimes into a shield, to defend himself against the reproofs of his conscience, or the calls of Christ's ministers, and sometimes into a sword to destroy what little work the grace of God may have begun in the hearts of those with whom he converses. "Fear not," says he, "God's mercy is over all his works. -- Be not righteous over much. -- God willeth not the death of a sinner. -- The righteous falleth seven times a day." These, and a few more Scriptures, he generally chooses for the subject of his meditations: in these he is skilled above all.

One or two strokes more, and I shall finish this picture of the unawakened sinner. He cannot bear to hear any one insist on the power of godliness: all is well, as long as you only say, "Live soberly and honestly: do good and go to church." Any thing that does not alarm him, and make him look to the vileness of his heart, will not offend him. But tell him that he must "be born again of the Spirit of God," that he must "be renewed in his mind," that he must "become a partaker of the Divine nature," and have "the love of God shed abroad in his heart, by the Holy Spirit given unto him," and that if he do not obtain the Spirit of Christ, he shall never be his; he stares, he wonders what you mean by those expressions. They are mere riddles to him; and if you show him that they occur continually both in the Bible and in our Liturgy, he cannot conceive what St. Paul and Archbishop Cranmer meant by using such cant words, and he would fain put them in the class of enthusiasts too, were he not afraid of being thought a blasphemer.

But suppose you continue to declare unto him all the counsel of God in plain terms, and cry with the apostles, "Save thyself from this perverse generation," "thou art still a child of wrath," "repent and be converted:" "see him whom thou has pierced, and mourn, lest he appoint thee thy portion with hypocrites and unbelievers;" he cannot tell what you mean by speaking with so much passion; for that is the name he generally gives to the concern that Christian Ministers feel for his perishing soul. He wonders at your being so uncivil as to tell him plainly, that "he has an immortal soul to take care of," a proud, devilish, stubborn hard heart to overcome, and the eternal fire of hell to flee from.

Indeed above all, you must not mention hell or damnation, before him, unless you soften the expression so, that he may think, if it should be his lot to go thither, he will not find it so terrible as some suppose. If you speak of it, though it should be only in the words of Christ and his apostles, he will surely be offended, or, at least, will turn what you say into a jest. -- What You will frighten me into heaven, I suppose. -- How come, you to make so free with hell and damnation.

Alas poor man! who makes so free with it as himself, who thinks to avoid it by a sneer from the seat of the scorner?

But to return: if at any time a serious thought fixes upon him, he stifles it as soon as possible. He sits uneasy under an awakening sermon; and if something that he hears is peculiarly applicable to him, he thinks that the minister, who perhaps, never heard of him, draws his picture out of spite; for he has no idea that if a minister has studied his own heart, he can tell all men theirs too, because we are all alike by nature, all cast into the mould of Adam's corruption.

Nevertheless, if the Word of God that is sharper than a two-edged sword, to divide the words and thoughts of men, makes, at any time, a slight wound In his seared conscience; -- he binds it up immediately, either by resolving to read a few more prayers, and give some alms, or go to the Lord's table the next sacrament-day, which he supposes will be quite sufficient to put him in a fair way to attain heaven. Or, he puts all off by exclaiming, "Who can be a Christian at this rate? This doctrine is too severe; I know I am not very good; but, I thank God, I am not very bad neither; many are worse than I am! What man is there that sins not, why should I then fear more than others? -- Was I not baptised? -- Is not God merciful? -- Did not Christ die for sinners? -- Besides, were I to grow so serious, and so good, all mine acquaintance would deride me, and ask whether I also will turn enthusiast, and enter on the melancholy way of religion." By these and the like thoughts, the poor sinner who began to awake, falls asleep again; shuts his eyes, which the Lord had begun to open, that he might see his danger; and will not probably open them again before death stares him in the face; and hell, as the prophet expresses himself, is moved from beneath to meet and swallow him up; unless indeed God strikes his impenitent heart with some fearful judgment, and makes him also cry out, "Lord, save, or I perish. "

Suppose again the Spirit of God gently strives with him, as is the case sometimes, especially when the sinner is disengaged from business and pleasure:-- if he feel himself unhappy; if the emptiness of his heart make him confess that he wants something. Is it likely he will acknowledge that he wants God? -- Or that he will apply to Jesus Christ the great physician of souls? -- No: it will be time enough, he thinks, on his death-bed, to call earnestly for mercy, and ask "the peace of God that passes all understanding." What does he do then? Why, he runs away from himself and God, (if I may so speak,) endeavours to divert himself from his melancholy, and raise his law spirits, for this is the name which he gives to those dawns of conviction; and obtains an unhappy relief by plunging into business, diversions, or drunkenness; perhaps, also by reading unprofitable books, having recourse to trifling company, or overcharging himself with the cares of this life.

Thus does the natural and unawakened man frustrate all the strivings of God's Spirit to show him his danger; thus he remains the willing servant of sin, content with the bondage of corruption, inwardly and outwardly unholy, and satisfied so to be, not only not conquering sin, but not endeavouring to conquer, especially that sin which so easily besets him.

Such is the state of every unawakened man, whether he be a gross, scandalous transgressor, or a more reputable and decent sinner, having the form though not the power of godliness.

O you who are in that condition, if I have shewed you in some measure the state of your hearts, let me beseech you not to harden them the more on that account; rather give place to conviction. For Christ's sake, let conscience be heard; if it cries, Thou art the man, be not ashamed to confess to God your mistake about your spiritual state. Turn the text into a prayer, and say, "Lord, have mercy upon me, I am a mere natural man still:-- I never understood the things of thy Spirit; they have been foolishness to me, neither could I receive them, for they are spiritually discerned, and I want thy Spirit; but spare me a little, and let me recover thy favour in Christ, before I go hence, and be no more seen: Wake my soul to righteousness, and that 'I many never more plead for sin, or wilfully and knowingly transgress against thee, give me that knowledge of thee wherein standeth my eternal life: I own it to my shame, I am a stranger to it; but, Lord, spare me a little, teach me, and let me obtain in this world the knowledge of thy truth, and in the world to come life everlasting." Nothing, brethren, but the desire I have that you should thus pray from a feeling sense of your wants, has made me use such plainness of speech. Be not displeased, then, at my endeavours to awaken you, and open your eyes. -- You are undone for ever unless your wound be probed in such a manner as will make you see and feel the necessity of applying in time to him that can heal you, even the Lord Jesus Christ. In Him you shall find all that you want in yourselves; he is the second Adam, from whom you must derive a new nature. To him your souls must be united in one Spirit:-- from him you must receive pardon and grace, life and power, holiness and happiness. -- He is ready to bestow all these things upon you, if you are but willing to ask him sincerely. -- And he requires but one proof of your

sincerity, and that is, not to seek your happiness in the world, and in created things any longer; but in him alone. Begin then to deny yourselves those sinful gratifications which separate God from your souls, and chose rather to mourn now in hopes that you shall be comforted, than to enjoy the pleasures of the world for a season. If you have not resolution enough to make that happy choice; to desire with St. Paul, "to know nothing but Jesus and him crucified;" O look to yourselves, see the horror of your state. You are heirs of the curse entailed upon every child of Adam, By nature you are children of wrath; you wander like lost sheep in the wilderness of this world; you are "dead in trespasses and sins." You have sold yourselves to the prince of the air, who leads you to perdition as a sheep is led to the slaughter, and you know neither who leads you, nor whither you are led. In a word, you are as yet without God and without Christ in the world; and Adam's sin, with your own, of which you never truly repented, removes you every moment farther from God, and nearer eternal misery. Now, in such a desperate condition, can you delay to leave all your sins and apply to Jesus? Can you spend one moment, without beseeching him to grant you true repentance and his Holy Spirit? Can you think any terms too hard to be complied with in order to obtain an interest in the blood of the covenant, a happy passage into eternity, and an inheritance among the saints in light? -- Oh do not say that this doctrine is too severe. Do not go away from this place of worship, as some of our Lord's disciples did from him, complaining, "This is a hard saying, who can bear it?" -- Ah will not that saying, "Depart from me, ye cursed," be much harder to hear, and everlasting burnings much harder to bear? And do you think that life is so long, and so sure, as to be depended upon with safety? Or that your strength or health will screen you from the wrath of God in your unawakened state! Oh, you are mistaken; death, by grasping your mortal body, before you are aware, may plunge you in an instant, where there is no place for repentance, mercy, and salvation. Hang no longer in suspense then; if the world, and the devil, the prince of the world, be gods, follow them; but if Jehovah, if Jesus Christ is the Lord, "Deny yourselves, and sin not;" according to his command, "take-up your cross daily, and follow him," till you overtake him, and he blesses you with the pardon of all your sins, and a new heart. Seek him till you find him in your souls: walk with him till you cleave to him, till you can say with the true spouse of Christ, "My beloved is mine, and I am his;" till you abide in him as a branch in the vine, and are enabled "to bear much fruit," even all the fruits of "righteousness, peace, and joy in the Holy Ghost. "

This is the kingdom of grace within us, through which we shall infallibly enter into that of glory through Jesus Christ our Lord.

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04 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED

(Continued from page 381.)

23. In your public ministrations, guard against two extremes. On the one hand, be not tedious: long hymns, long prayers, and long sermons, (unless there be a variety of interesting and profitable matter in them,) become flat and dead, tire out the people's devotion, and cause them to depart cold and languid. But on the other hand, be not too concise. First, In prayer, Let not your prayers be generally as short collects. In public prayer, especially on the Lord's days, when the congregations are large, there should be solemn invocation; humble confession and deprecation; sincere acknowledgment of, and thanksgiving for, mercies received; and earnest supplication for the congregation: Christ's church militant; backsliders; the nation at large, from kings and all in authority to the meanest subjects; lastly, for the world that lieth in wickedness. Here are subjects sufficient to prevent a minister's descending to vain repetitions. The last prayer should be a supplicatory improvement of the sermon. Secondly, In preaching: If you have abilities to explain a text of Scripture, and to enlarge upon it in an edifying manner, do not, (for want of taking pains) send the people away with half a meal.

24. Avoid tautology: Do not say the same things over and over again; this is burdensome and disgusting to the hearers. It is better to cut a discourse short and conclude, if you are at a loss for matter, than burden the people with frequently repeating the same things,

25. Avoid inconsistency. Do not contradict in your sermons, that which you confess in your prayers; nor in one sermon, what you advance in another. And let not the applicatory part of a sermon oppose the doctrinal part of it; but let your prayers, doctrines, and applications, accord and be in harmony one with another.

26. Do not ramble from your text. Keep as close as possible to the subject, on which you undertake to discourse: and speak in a regular and methodical manner. Introduce it pertinently, explain it clearly, improve it profitably, and apply it closely; in exhortation, you may ramble from one point to another; but the choosing a text implies, an intention and promise to dwell on a particular subject.

27. Take heed of allegorizing and spiritualizing passages of Scripture never intended to be so treated. For you will thus probably hamper and bewilder yourselves, dishonour the cause that you seek to advance, displease your hearers, and afford matter for critics to censure, Plain subjects will be generally more suitable For yourselves, and profitable to your hearers. And do not shoot over your hearers' heads, either by uttering words they do not understand, or by affecting to speak in too high a style, or to discourse on subjects above their capacity to comprehend.

28. Avoid all improper expressions. Let no sneer, pun, buffoonery, sarcasm, nor mimicking, escape your lips; these things do not suit with the solemnity of a pulpit, nor with the gravity of a preacher. Utter nothing fulsome, ridiculous, or unseemly. And use no words of which you do not properly know the meaning.

29. If God hath given you oratorical abilities, use them to his glory, since they are natural to you, but do not affect the orator. If your pronunciation be bad, endeavour to improve it in private, till custom renders it habitual; but do not strive to appear eloquent in the pulpit; for in so doing you will attend to yourselves, instead of aiming at the glory of God, and the good of souls. An ostentatious display of gifts, or learning, does not come from the Holy Spirit, but from pride, and ought constantly to be avoided.

30. Meddle not with politics; nor touch any state matters in the pulpit. These things lie not within your province. Leave them to the politicians of this world, to whom they properly belong; and remember, that you are servants of that King who hath said, "My kingdom is not of this world," John xviii. 36. But neither by word nor example, in public or in private, shew any dissatisfaction with the government under which you live; nor encourage such practices in others. For, although those that are placed at the helm of affairs, may sometimes abuse the trust reposed in them; yet it is the indispensable duty of all Christians to yield due obedience to the constituted authorities of that state to which they belong. And this, at proper times, you should enforce upon the people among whom you labour, lest any of them should imbibe seditious principles, and thereby disgrace their religious profession. See 1 Pet. ii. 13, 14, and Tit. iii. 1. And do not omit to pray for the king, the royal family, and them that have the rule over you, and to exhort the people also to do the same, as is enjoined, 1 Tim, ii. 1 -- 3.

31. Do not lightly esteem, or speak disrespectfully of the church of England. Remember the genuine piety of her zealous reformers, the noble constancy of her faithful martyrs, and what a constellation of luminaries have shone within her pale, since the dawning of the Reformation.

32. Always avoid railing. Speak against sin, but do not speak reproachfully of your fellow-Christians, who do not see things just as you do. You have no more reason to rail at them, than a quick and strong sighted man hath to quarrel with a man of dull and weak eyes, because he cannot see things so distinctly, or at so great a distance as himself: a bitter, censorious, railing spirit, is not the Spirit of Christ, who forbids rendering evil for evil, or railing for railing; but contrariwise enjoins blessing, 1 Pet. iii. 9.

33. Avoid disputing, Do not drag controversy into the pulpit, unless there be an absolute necessity for it, viz. to preserve your hearers from imbibing sentiments subversive of genuine religion; such as the Socinian, Arian, Antinomian, or Popish errors. But dispute not about non-essentials: to do so would betray party zeal, and argue narrowness of spirit. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings," 1 Tim. vi. 3 -- 5.

34. Do not give way to envy. If others have more grace, greater gifts, are more successful, or better received than you are, do not envy them, lest thereby you hurt your own soul, and the souls of others; for envy hath a very pernicious tendency. Remember Solomon's words, and those of the apostle, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. xxvii. 4. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth, This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion, and every evil work," James iii. 14 -- 16. "Through envy," says Augustine, "proceeded the fall of the world, and the death of Christ." And at the same time guard against detraction. Do not injure others by defaming their characters, or lessening their reputation. Take heed of this yourselves, neither encourage others to do it. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge," James iv. 11. And do not hastily condemn others, even when there seems to be manifest proof of evil, for in many cases you cannot properly judge, unless you perfectly knew all circumstances. In doubtful matters hope the best, for this is the safest side on which to err. "Charity suffereth long, and is kind -- thinketh no evil -- beareth all things, hopeth all things," 1 Cor. xiii. 4, 5, 7. "There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?" James iv. 12.

35. Avoid austerity and harshness. Do not deal roughly with poor souls in private, lest you discourage them. And when you denounce the wrath of God, and declare his threatenings in public, do not do it with an harsh and severe spirit. "The servant of the Lord must be gentle unto all men," 2 Tim. ii. 24. And must especially take care not to grieve afflicted and dejected souls: which a person may easily do if he do not properly understand such conditions, or has not had experience in spiritual trouble and distress, and in the right method of obtaining deliverance. Those persons that have known these things by experience, are best qualified to assist, instruct, and comfort others. I advise those preachers, that have not drank deep of this bitter cup, to read Bolton's Instructions for comforting afflicted Consciences: Dr. Thomas Goodwin's Child of Light walking in Darkness; Isaac Ambrose's War with Devils; Gilpin on Satan's Temptations; Bunyan's Holy War, Pilgrim's Progress, and Grace abounding to the chief of sinners.

36. Do not go rashly and inconsiderately into the pulpit. If you have a sudden and unexpected call to preach, in such a case of emergency you may look up for Divine assistance; but if you have time for preparation, and yet neglect it in an enthusiastical expectation of supernatural aid, this, I think, is unwarrantable presumption. Hence, some have uttered erroneous expressions; and others, at a loss for matter, have disgusted their hearers with disagreeable tautology. Meditate closely upon your subject before hand; but in the pulpit depend as much upon the Lord for help, as though you had made no previous preparation.

37. Avoid formality in worship. Do not preach and pray out of custom, or merely to satisfy conscience: but expect to enjoy the presence of the Lord in the assemblies of his people, and strive to keep life in your own soul. "God is a Spirit, and they that worship him must worship him in spirit and in truth," John iv. 24. And beware of a man-pleasing spirit. Do not speak contrary to the light which God hath given you, nor speak upon subjects of which you are not clearly satisfied, to please any man whatsoever. Take heed of flattery. Remember, "The fear of man bringeth a snare," Prov. xxix. 25; and, "To have respect of persons is not good: for, for a piece of bread that man will transgress," chap, xxviii. 21, But, on the other hand, do not wilfully and causelessly displease men: there are some that you ought to deal warily and wisely with; if you speak one way, they will not receive your doctrine: but if you express the same meaning in another manner, you may be profitable unto them. St. Paul hath given a good example in his conduct, "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some," 1 Cor. ix. 20-22.

38. Do not dejectedly sink under the discouragements which you may meet with. 1st, From the temptations and suggestions of the devil; for if he cannot lift you up with pride, he will endeavour to perplex and cast you down. 2dly, From carnal men, deriding, slandering, or persecuting you. 3dly, From professors, envying, mistaking, or misrepresenting you. But do not strive too hastily or eagerly to vindicate yourselves from aspersions, when they are cast upon you. Or rather, let me say, do not strive at all to clear yourselves without great necessity, lest your spirit should be heated; but, be like your meek and lowly Master, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," 1 Pet. ii. 23,

39. Beware of spiritual pride. Take heed that you do not, in the least, admire, or think highly of yourselves, on account of your gifts, grace, success, popularity, or any thing besides; lest you should be lifted up with self-conceit, and so be led to despise, or think lightly of others; and in so doing provoke the Lord to anger, for he is jealous God, Exod. xx. 5; and will not give his glory to another, Isai. xlii. 8. Remember that you have nothing, in reality, to be proud of. If you have gifts and grace, it was the Lord that bestowed those gifts and that grace upon you. Are you successful in your labours? It is He that useth you as instruments in his hand to effect his purpose; therefore, the glory of all belongs to him alone: if you are proud of his gifts, he can recall them; if you applaud yourselves because of your popularity or success, he can throw you by, and raise up as many instruments as he pleaseth, whenever he thinks fit; and can make preachers of the vilest and most ignorant of men, that shall far exceed you in abilities, holiness, and success: God is not beholden to any man on any account whatsoever. Remember, "Pride goeth before destruction, and a haughty spirit before a fall." "Whosoever shall exalt

himself, shall be abased; but he that humbleth himself, shall be exalted. For God resisteth the proud, and giveth grace to the humble," 1 Pet. v. 5.

40. Act not in a magisterial manner, or with too much authority over the people. This hath been the fault of some (otherwise) good men, and always ariseth from a want of humility. Jesus said, "Ye know that the princes of the gentiles exercise; dominion over them, and they that are great exercise authority upon them; but it shall not be so among you," Matt. xx. 25, 26. "Neither as being lords," said St. Peter, "over God's heritage; but being ensamples to the flock," 1 Pet. v. 3. Do not, however, on any account whatever, display a cowardly spirit. You may be persecuted for righteousness' sake, as many have been before you, and if that should be your lot, do not yield to a servile fear of man; do not shrink back from the good cause in which you are engaged: but stand firm in your work, be true to your profession and valiant for the truth, resolutely determined to suffer even to death, rather than desert, or bring dishonour upon the cause of God and his truth.

(To be continued.)

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05 -- THE WORD OF GOD ILLUSTRATED

To the Editor of the Methodist Magazine.

ROMANS iii. 10 -- 19.

The doctrine of the fall and consequent depravity of man, is so radical and important, that it may not be slightly passed over in the gospel ministry. At the same time it is a doctrine so universally supported by the consciousness and the observation of every man, that though repugnant to the pride of human nature, I think its evidence would force admission, if it were judiciously stated. It certainly is sometimes not so; and if the hearers are disposed to resolve the cause into, the error of the statement, they have too often opportunity for so doing.

The description contained in the 3d of Romans, from the 10th to the 19th verse inclusive, is frequently adduced as an exact picture of every unregenerate man, and it is taken for granted that the apostle gives it as such. Without meaning to lessen the actual guilt of any man, I must yet confess I think the argument of the apostle is usually misstated. I conceive the point he has in view is to prove that the Jews, as a people, did not possess that moral superiority over the Gentiles which they fondly imagined; and to prove it, he brings passages from their own Scriptures, descriptive, not of the sins of the Gentiles, but of those of their own nation. These quotations are from several Psalms, one passage in Proverbs, and one in Isaiah, all spoken to, and of persons, "under the law," and therefore calculated to strengthen the assertion in the foregoing chapter so contrary to Jewish prejudices, that there is no such respect of persons with God, as to induce him to connive at sin, or to forgive it merely on account of external privileges. In proof of this restricted sense

of the passage I would observe, that in the 14th Psalm, where it is declared, "They are altogether become filthy," &c. "there are none righteous," &c. it follows, "Have the workers of iniquity no knowledge who eat up my people as bread? God is in the generation of the righteous." Here are evidently two sorts of persons whom God beholds, and if it be replied, that the righteous are such only by the converting grace of God, whilst I would most unreservedly allow the truth of this assertion, I would beg leave to observe that different degrees of this grace and of the exercise of human responsibility, will constitute a great variety of character, and rescue a considerable number from coming under the full description of the verses referred to, i. e. from the 10th to the 19th. Still the apostle's end in quoting them will appear to be answered, for if such characters existed in the Jewish church, and that they did, these Scriptures are an undeniable proof, then had the Jews no such reason to prefer themselves, merely as Jews, to the Gentiles, but must admit that the descent from Abraham, the knowledge of the law, and the initiation into the covenant of God by circumcision, were inadequate to procure them acceptance with God, which was a point St. Paul extremely laboured, knowing that ignorance of it was the main cause of their rejection of the gospel.

In a congregation of professing Christians it may truly be asserted, that the best man present, if God should withdraw the grace of his Providence, and the influences of his Spirit, would soon become like those wretches described in these quotations; but to insist that every man, (who cannot properly be termed a converted man,) is really the character there delineated, is so clearly unsupported by matter of fact, that I fear it causes many to reject the doctrine of human depravity, under pretence that this assertion is the substance of it. Whereas, if their forgetfulness of God, their omission of known and practicable duties were calmly set before them, they could not but recognize the truth of the picture; and if the good thoughts and desires, of which they are conscious, were admitted, but explained to them as being talents graciously and freely communicated as means of further improvement, they would learn to tremble rather than boast of what they may have accounted their righteousness, and the pride of merit would sink in the sense of responsibility. To describe men as they really are, is the way to gain their attention, because it is at once intelligible and interesting; and since persons really differ from each other, both by inward and outward circumstances, to confound these important distinctions, is to obliterate the lines of duty, and thereby to deface, if not make void, the word of exhortation. That all men are sinners, that all need a Saviour, is a truth written as with a sun-beam on every part of the habitable globe, as well as in the pages of inspiration; but that any man, (unless accumulated wickedness has reduced him to a state of reprobation) is void of all tendencies to good, is as contrary to plain matter of fact as it is to that revelation of mercy and grace through a Mediator, which we very properly term the gospel. C. L.

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**In an Account of WILLIAM JENKIN.
(Continued from page 387.)**

About this time the people with whom I met in class began to urge me to pray in public, which I always declined from an unaccountable aversion which I felt to public speaking; and often thought, that, if it were put to my choice, I would much rather stand up to be shot than address an audience. Nevertheless, it was often suggested to me, that one day I should be called to preach the gospel, but the idea always startled me, and it seemed as if I could do any thing rather than this. The suffering of martyrdom did not appear to me so alarming as the duty of public speaking; and so rooted was my aversion to every thing of this kind, that the strongest solicitations, and most earnest importunities of those with whom I associated, could not prevail so far as to induce me once to exercise in the class or prayer-meetings.

But, after some time, my mother was visited with a complaint which terminated her life; and, during the time of her illness, she desired me to fetch a local preacher, to converse with her concerning spiritual things. I immediately did this; but it seemed that she received no benefit from his counsel, her mind appearing to be in a state of darkness, while her body grew weaker every day. This gave me the greatest concern, and induced me to pray with much earnestness that God would manifest himself to her before she left this world. But whenever I engaged in this exercise, it was strongly impressed on my mind that I ought to proceed to instruct her myself: that this duty God had called me to perform, and that the neglect of it would be attended with the most serious and alarming consequences. Nothing could be more painful to my feelings than such a task, yet it appeared there was a necessity to undertake it; and in order to act with propriety, and obtain success in this important work, I earnestly prayed for assistance from heaven, and solemnly promised, that if God would bless my endeavours at this time, I would not refuse to speak in public, if providentially called thereto. This was an engagement of the utmost importance, and the obligation I then laid myself under has often led me to think of the vow which Jephtha made when he went forth to the battle; and I doubt whether he felt more reluctance to the fulfilment of it than I did to the performance of my promise. However, I undertook the work, and Divine goodness blessed my efforts. My mother received comfort, and died in peace, expressing unshaken confidence in the blood of Christ, which affords me the greatest satisfaction.

Nobody knew of the promise I had made; but, at the next class meeting, I was desired to pray, which I did for the first time in public. The following week I was urged to lead the class, which I did not dare to refuse, because of the promise I had made. Very soon afterward, I was solicited to act in the capacity of a local preacher, and, in a little time, went out as an itinerant. After travelling one year in England, I offered myself to go on a foreign mission; and at the Conference held in Bristol, 1798, I was set down for St. Christopher's, in the West-Indies. In order to reach the place of my appointment I embarked at Bristol, with other preachers, going out on the same errand; and also one Moravian minister, his wife, and a single sister, who

were going to Barbados to act as missionaries, under the superintendence of the United Brethren. The ship was to touch at Cork, in order to join the West-India fleet, which waited there for a convoy to protect them against the enemy, there being then a French war.

The first time we put to sea, a contrary wind obliged us to return to Bristol, after beating about some days. We made two attempts, afterwards, with no better success; but the next time, we sailed; after being out of the harbour one day, a most violent gale of wind arose, which considerably damaged the ship's sails and rigging, and constrained us to put into Milford Haven, where we abode some time, and repaired the damages the ship had sustained during the late storm.

The weather being now moderate, we weighed anchor again, and sailed for Cork; but after having been about twelve hours at sea, a most tremendous storm arose, which continued all the following night, with increasing violence, and prevented me from taking any rest. Early in the morning I went upon deck, where the scene was most distressing. The ship was lying-to: several of her sails had been furled, but the wind was forcing them open, the gaskets being broken in many places. The sea made constant way over us, and the upper works being broken down, the sheep, hogs, and other livestock were, by degrees, washed overboard, by the violence of the waves, and it was extremely dangerous for any person to stand upon the deck.

Several of the men, having been exhausted with the fatigue of the night, were retired into the round-house to rest themselves. I spake to, one who was keeping watch, and asked, what he thought of our situation: he replied, "The wind is very violent, and the sea runs high." I answered, "Yes, but that is not all: it appears to me that our danger is very great, for we shall soon be upon a lee-shore: the wind blows violently towards the land, and in our present state, it is impossible, (humanly speaking,) to weather the coast. Therefore we must go on shore at all events, and should we be so happy as to find a harbour, our lives may be preserved; but if we miss in finding a port, our case is too plain to need a description." He said, "My views of the matter exactly correspond with yours; yet I did not like to say so much, lest you should be alarmed: however, since you understand the business, I will tell you freely, that my only hope is, that the wind will change. It now blows from the South East; but as we have a very heavy rain, I expect it will soon come round to the North West, in which case we shall be free from danger: otherwise our state will be very perilous."

By this time the captain, coming upon deck after having rested himself a little while below, ordered one man to the fore-top-mast-head, and another to the main-top-mast-head, to see if there was any appearance of land. In a few minutes we had notice that they had seen the land; but, at the same time were given to understand that the fore-top-mast was breaking, and would quickly fall. Having given us this alarming information, the two men descended with the utmost speed, and soon after the fore-top-mast, with the fore-top-gallant-mast, together with the yards and sails, fell partly upon deck and partly overboard, breaking down the lower rigging

before them. It appears that the violent agitation of the ship had caused the mast to give way, which by the rolling of the vessel was thrown overboard, where it lay along-side, being confined by the ropes which still fastened it, and prevented its separation from us. All hands were forthwith employed to clear the wreck, which cost us several hours exertion; while the sea made its way over us, and we still continued driving in towards the land.

I before noticed that there were five passengers on board besides myself; but they having never been upon the sea before, were greatly affected with sea-sickness, and mostly confined to their beds: consequently they remained ignorant of the danger; but I had been accustomed to the sea before, and was therefore able to take an active part in those exertions which present circumstances rendered necessary. I went, however, frequently below, to visit my companions, and they often inquired of me whether we were in danger. My answers were only in general terms, without particularizing the perils to which we were exposed.

A great part of the day was spent in this distress, while the ship continued drifting toward the shore. Towards evening the captain called me to him, and said, "I have something to communicate to you, and wish to have your opinion on the subject. We are now on a lee-shore, and cannot keep the sea another night. If we run for the land immediately, while the day-light continues, we may possibly find some spot clear of rocks, so as to lay the vessel aground, and save our lives; but if we remain in this state until night, we shall be driven on shore in a time of darkness, and then our case will be desperate. But what is your opinion of the matter?" I replied, "My judgment corresponds exactly with yours: it appeals to me that the best way is to run for the land immediately?" He then called the master, and said unto him, "We have just been thinking of making sail for the shore, but what do you say respecting it?" The master answered, "I think it perfectly right: 'tis the only method that can be adopted in order to save our lives." The captain then said, "Loose the fore-sail, and put the vessel before the wind." The fore-sail was loosed accordingly, but was immediately blown to pieces, before we could haul aft the sheet: so that the new canvas went from the yard, as if one had let go an handful of ribbons in a storm of wind. In this distress we made an effort to loose the middle-stay-sail, wherein with much difficulty we succeeded, and providentially it stood the violence of the tempest, and the ship came round under it, so that we stood in for the shore. The captain then said to me, "Have you made your friends below acquainted with our condition?" I answered, "No: I have only spoken in general terms, without saying any thing particularly relative to our danger." He said, "It is proper to let them know our situation: because it cannot be much longer concealed, and a little time will now determine whether we are to live or die." I accordingly went down into the cabin, and advised them to get out of bed. They replied, "We are so sick, that we cannot possibly stand, nor even sit up." I still urged them to it, from the consideration that we were near the land. Miss Grant, (the single sister of whom mention has been made,) said, "How shall we get on shore? Will the boats come to fetch us?" I answered, "It is very uncertain whether we shall ever, be able to reach the shore alive, although we are now so near it. I advise you, above all things, to think of

another world, and prepare for death, yet do not neglect the means of preservation: take a few light articles of apparel with you, which may be carried without much increasing your weight, and be ready for all events. The Moravian minister then said, "This is just what I apprehended before from your reservedness in answering my inquiries concerning our state: but the will of the Lord be done." I then kneeled down and prayed with them, (as I had often done before,) for the space of five minutes. Then, being wholly uncertain whether we should ever meet again in this world, I took an affectionate leave of them all, and hastened upon deck. The scene was, by this time, become terrific in the highest degree; and death seemed painted before us in a variety of shapes and colours. A most tremendous sea followed, which frequently broke over our quarters: a horrible cliff was before us, and sharp pointed rocks in all directions along the coast, seemed to cut off all hopes of life and preservation.

It was about sun-set when we approached the shore. There was a very heavy rain without the least change of wind, or abatement of the tempest; and we could then discover multitudes of people upon the hills, and many running down towards the sea with a design, (as it afterwards appeared,) to plunder the ship. We were then in the breakers, at some distance from the shore, and the vessel struck several times before she wholly lost steerage-way. As soon as she received the first shock, the passengers below seemed to forget their sea-sickness, and prepared to come upon deck; while one wave threw us against a large rock, where the ship rested for the time, heeling towards the land. As there was every reason to expect that the next sea would carry off every thing from the deck, I went up upon the main-shrouds. The master presently followed, and advised me not to go above the main-top; because he thought the mast would goon go overboard, and then those who were in the upper rigging must inevitably be drowned. I took his advice, and we remained together a little below the main-top.

By this time a most tremendous wave approached us. I saw it, and called to my companions, (who were then upon deck,) to lay fast hold on something, otherwise they would be washed overboard. The young lady above mentioned, had provided a few light articles of apparel in a handkerchief, which she held in her hand; but, seeing her danger, she let it go, and seized a rope, by which she lost the parcel, but preserved her life. The same wave lifted the ship over the rock against which she lay, and threw her further towards the land; at the same time it brake in the dead lights, whereby a great quantity of water entered the vessel; and our trunks, after floating some time in the cabin, were carried out of the ship through the breach that the sea made, and were driven on shore, where we saw the people breaking them open, and plundering our property.

The ship lay on her side, heeling towards the land; and, as the tide was flowing, the waves which violently beat against her, lifted her still higher up; which gave us hope, that if we could continue until high water, we might get on shore in safety. But the cold was very severe, and affected me so much, that it seemed impossible to endure it very long, which led me to think of making an effort to reach the shore,

while my strength remained. With this intention I began to strip off my clothes, in order to disencumber myself of the burden of them, hoping, that, on some broken fragments of the vessel, I might succeed in my attempt to reach the shore. But, observing the people quarrelling and fighting most furiously about their plunder, I concluded that they would murder me, if it should be in my power to escape the violence of the sea, and effect a landing. This consideration induced me to change my resolution, and remain with my companions in the ship. I accordingly took my station to windward on the quarter-deck. Miss G. was by me, and we placed our feet against the companion, keeping the end of the main-sheet in our hands.

Every time the waves brake over us, we were deprived of all sense by the violence of the blow, but recovered again as soon as the deluge of water had left us. In the intervals, I began to strike my hands against my body, which soon afforded me great relief from the extremity of the cold. This caused me to exhort my companions to do the same, which they forthwith began to practise; and, it appears, that these efforts were, under Providence, the means of preserving us from dying by the cold.

After some time, the tide of ebb began, and the water receded by degrees from the ship, when the people from the shore rushed on board, and began to cut the rigging, and commit the greatest depredations. The captain seeing their intentions, went into the cabin, and endeavoured to save a part of his property. He put some silver spoons into his coat pocket, in order to preserve them from the plunderers; one of whom came behind him, and tried to cut off the skirt of his coat with a bill-hook; when the captain snatched a pistol, and threatened to shoot him; upon which he ran away, and left the spoons with the coat half cut through. In a little time we were enabled to get on shore, and found ourselves on the Old Head of Kingsale. We were conducted to lodgings, if they deserved that name. On entering the house, it was discovered, that Miss Grant was not there, which gave us no small degree of concern. I asked what method we could adopt to find her. The Moravian minister answered, "My strength is spent: and I can do nothing for her recovery, whatever may be her lot." I then said, "As Providence has saved our lives in such a singular manner, I will make one effort to find her, if possible." I went out accordingly; and obtained information that there was another public house, (so called,) in the village. Therefore, I went and knocked at the door, but finding that no person appeared, I went in, and found a large milch cow in the kitchen: but saw no other living creature. Thinking, however, that there might be people in some other parts of the house, I called aloud, and said, "is there a lady here who has been saved from the wreck yonder?" She heard my voice, and answered, "I am here, Sir." Going towards the chimney from which the sound of her voice proceeded, I found that the mistress of the house had laid her in a hollow place in the wall, near the fire, with a few old clothes wrapped about her. I said, "Why did you leave us, and put yourself into the hands of persons from whom you can expect nothing but savage and brutal treatment?" She answered, "When I came down out of the ship it was almost dark, and a man came, saying, he had orders to conduct me to a place of safety, which induced me to put myself under his protection, and he led me to his house." By this time the landlady was come into the room, expressing a great regard for her guest,

and promising to do every thing to make her comfortable. I returned to our lodgings, giving my companions an account of what had passed; and it was their unanimous opinion that it would be quite improper for Miss G. to remain where she was without some person being with her, in whom she could place confidence. In consequence of which, the Moravian minister and his wife, went to lodge in the house with her.

All this time the people were employed in plundering the ship, and carrying away the spoil which they had taken and collected together on the shore. But just after my return from seeking Miss G. we heard the report of some muskets, which greatly revived our spirits, because this was a certain signal of the arrival of the military, from whom we expected protection: for we were not without some apprehensions that we should be murdered in the night, for the sake of the wealth which was supposed to be about us. And, what tended to increase our suspicions was, that I had brought several articles with me out of the ship, which were taken from me in my lodgings.

In a little time, an officer of the volunteers entered the room where we were, and informed us, that he was come from Kingsale to protect the property in the vessel: that on their arrival the people fell upon them with stones, &c. but that the soldiers, in their own defence, had been constrained to fire on the mob, whereby they killed four upon the spot, and wounded some more, which put the plunderers to flight, and stopped their depredations for the present. He likewise added, that, if we had no objection, he would make that room a guard-house; we replied, it was our earnest wish that he would do it, because by this measure we should be protected from the violence of the people. Accordingly that room was occupied by the military all the night; some of them keeping constant watch at the wreck, and relieving each other by turns.

We were shewed into another apartment to sleep, but such a lodging. room, I never saw before. A description of it would be altogether improper and incredible: however, excessive fatigue caused me to fall asleep, and, in the morning I found that the dampness, &c. of the bed-clothes had caused them to adhere firmly to my skin, which, together with the hardships of the preceding day, had affected all my body in such a manner as to render it doubtful whether I should ever be able to stand again. I resolved, however, to make an effort for that purpose, and with much pain and difficulty got out of bed.

The preceding evening I had given some articles of my wearing-apparel to the landlady, to dry them for me; but when I wanted them again in the morning, they could not be found, so I was obliged: to go with the little that was left me. All my trunks had been broken open the preceding evening, before I left the ship; but there was one heavy chest in the cabin, containing many valuable articles, and which I hoped might be preserved from the rapacity of the people; therefore, I went down as soon as possible to the water-side, to seek after it; but I found the chest lying on the shore, the cover being broken off, and every thing taken out of it.

I then began to make the following reflections. "Yesterday I was a cabin passenger on board that vessel, where every comfort of life was furnished me; but now we are reduced to the greatest poverty and want, in a strange country, exposed to extreme cold and hunger, without a single friend to whom we can make application. "But, I was roused from these gloomy meditations, by looking on the tremendous waves, that beat against the rocks along the shore: and, considering our wonderful preservation, it appeared very plain, that had we endeavoured to get to land, an hour sooner, or an hour later, we must all, (humanly speaking,) have inevitably perished. If we had been an hour sooner, the ship must have gone to pieces against the rocks, before the flood tide was high enough to lift her over them: and had we been an hour later, it would have been so dark, that we should not have been able to steer clear of the rocks, which were further off from the shore, and this circumstance would have been fatal to the ship, and all on board her. These considerations induced me to admire the wisdom and goodness of Him, who directed us to endeavour to land before it was too dark to discover the coast, and who did not permit us to attempt it until after there was water sufficient to bear the vessel over some sharp rocks which otherwise would have proved destructive to her.

Reflecting on these things, my spirits seemed to return, so that my bodily strength appeared to be in some sense renewed; and it is proper to remark, that through all my sufferings on that occasion, my mind was always in a state of tranquillity. However, while we were on the wreck, and expecting that every breaking sea would wash us off from the deck, and hurry us into eternity, I felt some of the happiest moments that ever I passed in my life.

After walking round the ship, I found a bottle of porter, which the plunderers had lost; with this I returned to my companions, and gave them a part of it. I then got a few potatoes, with a little salt, for breakfast; and having received this refreshment, formed the resolution of going to Kingsale, in order to try if any relief could be obtained, I communicated my thoughts to my brethren, who proposed to accompany me. We then went to inform the Moravian minister of our intention, who forthwith began to weep, saying, "We are not able to travel with you, and we shall meet no more in this world. I am too weak for the journey, and my wife has received so much hurt on the wreck, that she cannot walk a mile." I replied, "There is a necessity for my going, because one night more in these lodgings will certainly cost me my life: but I hope to find some friends in Kingsale, who will afford us relief, and whatever succour we may receive, you shall surely partake of it. "

(To be concluded)

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07 -- THE GRACE OF GOD MANIFESTED

**In an Account of the happy Death of Mrs. RUTHERFORD; by her
Daughter, ISABELLA RUTHERFORD,
TO THE EDITOR.**

Since the loss of my dear departed mother, the late Mrs. Rutherford, many friends have expressed a desire to my sisters and me, to see some mention of her in the Methodist Magazine. As it was not her wish that any thing should be said in this way, or even in a funeral sermon, we had no intention of having it done. However, as an account of her triumphant death may be useful to your numerous readers, and we find will be gratifying to a large circle of friends, not only in London, where the last 18 years of her life were spent, but in the various circuits in which my dear father was stationed, by whom she was most deservedly beloved and respected, we are willing to comply with their request.

As my dear mother left no written account of herself, from whence I can extract any thing relative to her during the time she was a member of the Methodist society, viz, near forty years, I have only to notice the closing scene of her valuable life.

Early in the month of July, 1817, she went to Leeds, to visit my sister Dickinson, for the last time, as she herself said, and which, from the declining state of her health, we all feared would be the case; though little aware her end was so near. She bore the journey far better than we expected, which buoyed us up with the hope, that the change of air and scene might be beneficial to her, and that she would return home stronger than when she left it. But, how short-sighted are mortals! Almighty wisdom said, "My thoughts are not your thoughts, neither are your ways my ways." Alas, she had bid a final adieu to London, the scene of much happiness and much affliction; for at the expiration of a fortnight, after her arrival at Leeds, her strength had so failed, and so many unfavourable symptoms appeared, that her friends felt exceedingly alarmed, her medical attendants soon giving it as their opinion, that she would never return to London. This, however, for some weeks, she evinced great anxiety to do, having always expressed an earnest desire to be laid in the same grave with my dear Father, who was interred there; but finding it was otherwise ordained by him who knoweth what is best for us, her resignation said, "Not my will, but thine be done." During the whole of her illness, though not often afflicted with acute pain, yet her extreme weakness rendered her bodily sufferings very great. For many weeks previous to her death she could not lie in bed above three or four hours in the night, on account of the difficulty of breathing, and during the last week of her life she was obliged to sit up night and day. But though her body was weighed down by weakness, all was calm within. Through the whole of her illness, during which I was seldom absent from her, many minutes at a time, her conversation bespoke perfect peace of mind; no cloud arose to obscure for a moment the glorious scene to which she was hastening. It was the casket only that, battered by time and disease, was falling into decay; the immortal gem it contained was undiminished in brightness, ready when disencumbered of its frail habitation, to be removed to courts above, there to shine with resplendent lustre to all eternity. The greatest part of the night she spent in prayer, and when the day began to dawn

I frequently heard her offering up her thanksgivings to the Almighty in morning hymns, of her own composing in former times of affliction.

A few days previous to her death, my sisters, Jane and Theodosia, arrived from London. When informed of it she was so much affected that I feared the meeting would be more than her strength could support; but she revived, and bore it better than could have been expected. Shortly after, her two eldest grand-children were brought home from school, to take leave of her, when she spoke to them with great seriousness, giving them some excellent advice, as she did to all who visited her. Taking one friend affectionately by the hand, the day before her dissolution, she said to him, "This, Sir, is what we must all come to, this cannot be kept off by any human power, we must all come to the margin, and must all launch away; and though my shattered bark has been beaten about by rough winds, yet it will get safe into port. "Soon after, as we all stood weeping round her, fixing her eyes upon us she exclaimed, "I want, I want," my sister Ann inquired, "What is it you want?" She replied, "I want the wings of a dove, that I may fly away and be at rest -- and they will come. "Thinking she might wish to change her position, Theodosia said to her, "What shall we do to give you rest:" She answered, "I want my eternal rest. "In the night," Ann said, "Mother, I think you will soon be in heaven." She threw her weak arms round my sister's neck, and seemed lost in ecstasy at the thought. Being frequently overcome with faintness, Jane held some vinegar for her to smell to; she thanked her, adding, with a sweet smile, "The vinegar, but not the wormwood and the gall." About seven o'clock the next morning, as we stood looking at her, scarcely expecting to hear her voice again, she raised her eyes, and, with a countenance beaming with heavenly joy, she cried out, "O, I am so happy! so happy! blessed, blessed be God. Blessing, and honour, and glory, and praise, be unto the Lamb for ever! for ever. Amen, amen. Then, in a rapturous tone of voice continued,

"Happy soul, thy days are ended.
All thy mourning days below;
Go, by angel-guards attended,
To the sight of Jesus go.
Waiting to receive thy spirit,
Lo the Saviour stands above,
Shews the purchase of his merit,
Reaches out the crown of love."

Then looking up at us, her sight being dim, she inquired, "Who are you all?" Jane replied, "Your children, mother." "My children," she replied, mentioning all our names, and adding, in a solemn tone of voice, "Let not the world ensnare your hearts, let it not creep in." Her last words were, "Death is sweet -- sweet, sweet Jesus, amen, amen!" Soon after she fell into a deep sleep, which lasted four hours, and from which she never opened her eyes, but without a struggle her happy spirit fled to the regions of immortality, about two o'clock on the 16th of October, 1817.

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08 -- OBITUARIES

To THE EDITOR.

On Friday morning, October 1st, about ten o'clock, our brother RICHARD ROBARTS, departed this life, in the full assurance of faith, aged nearly 34 years. The disorder which terminated in death, was a pulmonary consumption. The foundation of this was laid in the year 1810, when he was severely afflicted with the measles. His constitution, which before was sound and robust, received a shock from which it never fully recovered.

At the Conference of 1814 his health was so much impaired, that his friends prevailed on him to retire from his regular labours for one year, and act as a supernumerary. Being recommended to spend the ensuing winter in this island, the salubrity of the air was of use to him; and, together with a journey he took to Brussels, at the request of the Missionary Committee, was the means of restoring him to some degree of health, so that at the ensuing Conference he was thought equal to the labours of a circuit. He continued in his work until October, 1818, when his complaint again returned with symptoms more alarming than had ever before appeared. Notwithstanding the affectionate desire of many of his friends, that he would desist from the arduous duties of the superintendency of the Penzance circuit, he still continued struggling against the disease, until January last, when he began rapidly to decline, and his recovery became daily less and less probable. Knowing that his life was in the hands of God, and that He had appointed the use of means, my dear departed brother availed himself of the skilful advice of Dr. Fox, under whose direction he moved about to Flushing, Truro, and other parts of Cornwall, for the benefit of change of air. Though his complaint was evidently gaining ground, and he was frequently thought to be near death while at Truro, he had a very strong desire to cross the channel, and try once more the effect of a short voyage, and the air of Guernsey. This step was taken in July, with the advice, and by the concurrence of his Physician. For this purpose a small vessel was hired, and as the river came up to the door of his lodgings, he was got on board with very little fatigue. He often said, "If any thing can do me good this will -- I wish much to try it." The voyage was, on the whole, pleasant and comfortable; and for some weeks after his arrival in Guernsey, his strength gradually returned, so that he was able to walk and ride out whenever the weather did, not prevent. But alas! this was of short duration. On Sunday, Sept. the 12th, Mr. Robarts was considerably worse, and gradually declined until his freed spirit took its flight to the Paradise of God.

it is reasonable and scriptural to expect, that a life of genuine piety, spent in preaching the everlasting gospel of the blessed God, should terminate in a peaceful and happy death. But the long and severe affliction of my dear brother was marked with more than ordinary manifestations of the cheering presence of his Lord, and the lively and vigorous hope of everlasting life. In pain and anguish he was calm

and resigned -- a murmuring word never escaped from his lips; and his placid, smiling countenance fully indicated that all was peace within.

Knowing that it will be gratifying to his brethren in the ministry, as well as to his other particular friends, to know the state of his mind during some of the last days of his pilgrimage, I take the liberty of giving a few brief extracts from the memoranda I made from day to day,

Monday, Sept. 13. The cough affected him very much, and the pain in his chest and side was great. At his own request I read to him the following passage from Dr. Young's Night Thoughts:

-- "At thy good hour, Gently, all, gently lay me in my bed, My clay-cold bed," &c.

I then read the 17th chapter of St. John's Gospel, and St. Paul's prayer for the Ephesians. We prayed, and were much blessed. He said, "If I were to speak of the pleasures of religion now, I could not refrain from weeping tears of joy." -- Tuesday, 14, A friend calling to see him, he said, "I am much reduced in body since Sunday, but thank God, in spite of my langour and pain, I can rejoice in him as my Saviour and my all." Then, turning to me, he said, "O brother Toase." . . . Here his heart was so full of holy joy, that he could not express his feelings. -- Wednesday 15, Mr. Burgeys calling to see him, he wrote, "All is well, my dear brother, I hope the mortal conflict will soon be over; but if the Lord sees fit to prolong my suffering, I hope to bear them with Christian resignation. Hitherto the Lord has been very gracious to me, and my peace and joy has been abundant. Surely he will support me in the last hour, and give me the final victory." He then added, "You remember Dr. Young's description of the Christian's death-bed. Sublime as it is, it does not reach the reality of the glory and felicity which the Christian experiences while passing through the agonies and sufferings of dissolving nature." -- Thursday, 16, The pain and suffering considerably abated. He was very weak, but prayed much, and was happy and joyful. During the whole of Friday, 17, he was exceedingly happy, and prayed distinctly for some minutes. He then repeated, "God so loved the world," &c. In the evening he requested me to repeat "Vital spark," and appeared entirely taken up with heavenly things. In the night he said, "I have had a conflict with Satan, and felt my mind in some measure embarrassed; but now the Lord appears; O yes, I shalt be with Jesus for ever. I depend on him alone for salvation.

'I the chief of sinners am,
But Jesus died for me.'

Seeing the family much affected, he said, "O rejoice with me" -- In the morning of Saturday the 18th, his cough was very troublesome, but he was very happy, and exclaimed, "The Lord will take me up -- up -- to heaven." In the afternoon he said, "O my dear sisters -- my dear brother -- pray if it be the will of God, that he may relieve me. I would not desire it if it were contrary to His will; but you know the Lord Jesus prayed, saying, "Father, if it be possible, let this cup pass from me." In the evening, waking out of a short slumber, he said, "I thought I was gone." Again, he inquired of the doctor how long he thought he should be here, as he wished to depart; but he

added, "The will of the Lord be done." -- Sunday 19. He suffered much, and often said, "Come, my Lord, come away." This morning, his highly esteemed friend, Mr. Fish, arrived from England, to whom he said, (pointing first towards heaven, intimating he was going there, and then to himself,) "my poor body -- I hope I shall be released today; but I am quite resigned to the will of God." In the course of the day he was in an ecstasy of joy. Mr. Fish and Mr. Dowdney prayed with him. He was very fervent, and clapped his hands, and said, "Glory, glory, glory be to God, come, Lord Jesus." In the evening, after a severe fit of coughing, he said, "On the whole, I have not suffered so much today as I did yesterday." Observing Mrs. Roberts weep, he looked at her with a cheerful countenance, and said, "The Lord will be your portion, my dear -- never mind -- it is only for a little while, you will be more and more happy in communion with him."

He continued in much the same state of body and mind till Thursday the 30th which day he spent in comparative free-dom from pain. He was also able to articulate his words better than he had done for some time, and frequently spoke of his happiness. By his desire, Mr. Fish read to him the 23d Psalm in Addison's, and the 118th in Mr. Wesley's version. To a friend who called to see him he said,

"Happy, if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb. "

But about, ten o'clock he was taken worse; and at midnight, after giving several signals for victory, he beckoned to the family and friends present, to draw near and kiss him, and in the most affectionate manner, he pressed us to his lips: after which he said with a faltering voice, "Thank the Lord." -- "Now Lord come, Amen." The next day, though in the agonies of death, he was perfectly sensible and recollected, and frequently joined his hands in prayers. During the whole time of his affliction, and particularly when the pains of death were upon him, he manifested the warmest affection to all about him, but especially to his dear wife. Perceiving her to weep over his suffering body, he, with his own trembling hands, "wiped away the tears from her eyes. About ten o clock in the morning he exchanged mortality for eternal bliss. "Precious in the sight of the Lord is the death of his saints."

Yours affectionately,
WILLIAM TOASE,
Guernsey, Oct. 5, 1819.

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09 -- MISSIONARY INTELLIGENCE

WEST INDIES.

JAMAICA. -- Extract of a Letter from Mr. Hudson, dated Grateful Hill, May 24, 1819.

I thank God his hand has been with me. Though in the solitary mountains, I find the consoling and supporting presence of the Lord. I am happy to be where God would have me be, and would rather be an humble Missionary, calling sinners to salvation, with one meal a day, than in any other station. I feel my heart in the work, and I am sure that work is of God, from the wonderful effects produced on the minds of the poor Negroes. We have a beautiful little chapel on Grateful Hill. O how would you and the dear people at home be affected to see the poor Negroes coming over the hills for miles on the Lord's day, making the woods resound with the praises of God. On the Lord's day our chapel is crowded with attentive people; they seem as if they would eat the word. We have had an increase of 70 souls in eight weeks, and still the prospect brightens. I have had the pleasure of seeing many die happy in the love of Christ. Thanks be to God, who maketh us to triumph, and spreadeth by us the savour of his knowledge in every place. When I think that the work in which we are employed has a reference to immortal souls, the glory of God, and an eternal world, all the sufferings of the present time seem to fall beneath my feet. I feel particularly thankful that I have been able to labour without any interruption, excepting from an attack of fever, from which I soon recovered. While I was in Spanish Town, (for about three months,) the place was like an hospital. One of the most skilful physicians died, and another went away almost dead with fever. Our people trembled for me, but during the time of contagion and death, the Lord preserved me. I never had better health, though I went much among the sick.

Extract of a Letter from Mr. ADAMS, dated Spanish Town, Aug. 5, 1819.

I find, by the Report and Notices lately received, that I am appointed for Kingston, but various circumstances seemed to make it necessary to station me in Spanish Town at our last district meeting, and I came here accordingly, though I felt a desire to labour the first year or two, with some experienced brother, rather than to have the whole care of a society at once devolve upon me. This, however, was not expedient. I was obliged to remain silent for about six weeks after I arrived, in consequence of not having a license, I applied to the Magistrates for liberty to preach by indulgence, till the Court of Quarter Sessions, but without effect. I was advised, in a friendly way, not to preach till I had legal authority, When the Sessions came I applied, accompanied by brother Ratcliffe, and my documents were closely inspected by the bench; and being informed that they were "quite satisfactory," I immediately had the oaths administered.

I have been endeavouring to enlarge my sphere of action, by making application to some estates for permission to instruct the Negroes in Christianity, but hitherto have not met with that success I could wish. A person of colour at Passage Fort, (six miles from this,) has opened his house for me, and I have preached there twice, and intend visiting it as often as I can. Not having any horse is against my getting out much, and the finances of the society will not allow it. The friends,

seeing my need, have just begun a private subscription to purchase one for my use, and those that may succeed me.

I am happy and thankful to say, that my health is good; I have not yet experienced any sickness: my wife has been very ill twice, but medical aid being procured she has recovered, and I trust her health is now established. We have had some increase in our society since I have been here, though not very considerable; but the members in general seem thirsting after holiness, and I have reason to believe "God is with us." The brethren on the island are well, except brother Hudson, who has been brought to the verge of the grave, but is now recovering. Since I have been here my mind has not been a little exercised, but I hope in God, and feel that he supports me. I hope to persevere in the work to which God has called me with increasing diligence, and that my time and talents will all be devoted unto Him to whom my more than all is due.

Extract from Mr. UNDERHILL'S Journal.

Feb. 18, 1819. This day we arrived at Morant Bay. On the 21st brother Horne and I qualified for this parish and St. David's, Same day, brother Hudson and I went to Kingston, and waited the district-meeting, which began in love, on the 5th of March, and ended in peace on the 7th; after which brother Home and I had a warm ride to our circuit.

March 8th, Sunday. Preached this morning at Morant Bay, for the first time in Jamaica. I had a good time, and the Lord was present.

18th, Wednesday. Commenced my mission to the country part of the circuit, trusting in the Lord for support and direction, for I felt I was a stranger in a strange land. In the evening I arrived safe at Bath, and was entertained with great hospitality and respect, by Dr. West, Physician to the bath, who, on my leaving him next morning, gave me a letter of introduction to an estate 12 miles farther on; at which place I took dinner, and in the evening rode on to Manchioneel Bay, Here I found a few poor people anxious to be instructed in the things of God; their joy was great at the prospect of having the gospel preached to them, as they have not had it for many years in this place, and their parish church is 25 miles distant. The only means of instruction they have is from two brown men, the one a slave the other free. These are two of the seals of Mr. Bradnack's ministry. The free man, who can read, on a Sunday morning reads the church service, after which they meet their classes; in this manner they have been seeking their way through the fire of persecution for some years. One of the poor black women, not in society, expressed her joy in the following manner, "O me, massa, me so tankful you com tech we, wee so ignorant, so dark, so blind, we no no tink." This I found literally true with regard to some of them; for having occasion to ride about four miles up the mountains, I met with a poor black man, whose mind was much darker than his face; he knew not that there was a God, or that he had a soul, but thought when he died he should perish like the beasts: "Massa, me no no pray, me no know have

soul, me no know how me made, me no know God." I asked him, Are you willing to learn? to which he replied with a laugh, "O me, massa, me, nobody learn me.

April 4th, Saturday. Brother Horne and I waited upon the vestry of St. David's, for the purpose of giving them an opportunity of examining our credentials, and to obtain their consent to open a place for preaching there. They examined Mr. Horne's letter of ordination, &c. and asked a few questions relative to our doctrines, and then referred the business to their rector, who was pleased, and signified his entire approbation, and wished we might have our service at the same time as he had his in the church, as did all the gentlemen present. O the goodness of God! those that were our enemies are now our friends. Lord give us the meekness of wisdom, that we may improve to thy glory the peace we now enjoy.

April 14. I paid a visit to brother Hudson at Spanish Town, and found him not only dwelling in peace, but living in the affections of the people.

19th. I opened our preaching house in St. David's; it was much crowded, and I trust many were determined to know nothing save Jesus Christ, and him crucified.

23d. In the last 14 days I have rode many miles, mostly on horseback, in the heat of the sun; and so far from feeling any injury from it, I do not know that my health was ever better than it is this day.

25, Saturday. Took possession of Kendal Castle-house, at Manchioneel Bay, for a preaching-house. I agreed for the rent and repairs of the same on the 8th instant.

26th, Sunday. I preached in the house to a crowded and attentive congregation.

27th. Being stopped on my way home by Plantain Garden-house, I spent the remainder of the day with Dr. West, at Bath. Here I met with Mr. S -- -- , a magistrate, (a friendly man without ostentation,) and several other gentlemen, all of whom assured me that they were determined to have a preaching-house at Bath, if we (meaning Mr. H. and myself) would supply them. I then told them, that if they would furnish us with a place we would give them all the labour we could. This was truly pleasing to me, for we have 500 slaves, and nine free persons, making together 520 members of society in the neighbourhood of Bath, all of whom have to walk eight miles, and some 16, to Morant Bay, to preaching.

Extract from Mr. HORNE'S Journal.

April 23, 1819. Rode to Springfield, and took breakfast with T. Thompson. This gentleman has been so long and so sincerely the friend of our missionaries, and of true religion, that I could not help feeling regret and sorrow when he told me that he had sold his place, house, &c.

After breakfast, Mr. T. introduced a Hebrew tract. Mr. -- , a Jew, began to read it. After a little time it appeared that in opposite columns were placed Old Testament prophecies of the Redeemer, and New Testament fulfillments. I accompanied him with the English Bible through many of the most striking passages. Mr. L. another Jew, sat by.

Sunday 25. I have often observed the Negroes, when coming to chapel, take off their hats at the gate. To-day I noticed a company of them; they made a stop at the gate, and said a short prayer, and then proceeded to the chapel. This no doubt would be looked on by many as arising from superstitious notions; to me it affords a proof that they have a deep sense of reverence, and respect for the house of prayer, and that they are coming to it in a very suitable temper of mind; a temper, the absence of which is the curse of thousands, who think no more of the matter than if they were going to the market or the shop. -- Spoke plainly and forcibly to a large company, from St. Paul's prayer for the Ephesians. In the evening I put them in mind of the great day of his wrath, and urged the inquiry, "Who shall be able to stand?"

30. Set out for Manchioneel; dined at Peticotte, and rode ten miles to Golden, grove; Mr. McC. was very kind; this is the most princely house and finest property in this part of the island; six hundred Negroes, well provided for in temporal matters; the average produce is about 600 tons of sugar, L30, 000 prime cost, and the rum will produce two-fifths more; there is only 2000 acres under culture for the above produce.

May 2. The chapel at Manchioneel was full, and I began at half past nine o'clock from John xxi. 17; and at three P. M. I spoke to a crowded house from Rev. vi. 17. I found much satisfaction in examining the classes in the interval, and after the last service. Our society is doing well, but our enemies hate us with a bitter hatred.

Sunday 9. Had a good congregation at Morant Bay at ten, preached on the faith of Abel. Spent two hours at the Sunday School, to which Mr. T. accompanied me; at night the congregation were much disturbed by a person who left the chapel cursing me, and returned in about 20 minutes with a cutlass, raging like a fury.

From Mr. RATCLIFFE, dated Kingston, Jamaica, August 30, 1819.

I write at present under no ordinary feelings of sorrow, excited in part by the late mournful events which have transpired in our little mission family. Several of us have been put into the furnace, and the flames have played with awful fury around us, and though some have escaped, others have fallen, to rise in a purer sphere, and shine as "stars for ever and ever." The yellow fever has raged in Kingston and Spanish Town within the last three weeks, and numbers (principally white people) have sunk under its malignant influence. Among them was the Rev. Mr. Humberstone, who came from England about nine months ago, to officiate as curate of this parish: he was an excellent man, and a very eloquent, pious preacher.

During the few months he laboured here, he was the means of raising a stronger sense of religion in the minds of his congregation, than had ever been witnessed before; almost the last words he was heard to say were, "God sent his Son into the world to die for me." "The memory of the just is blessed." On the 14th inst. our dear Sister Horne left, this vale of tears and sickness, and entered into paradise. The power of true religion was remarkably displayed in her; her invincible patience and great fortitude, the happy frame of her mind, and the sweet refreshing testimonies of the compassion and revealed love of Jesus, have made a strong and I hope useful impression on numbers who witnessed her closing scene. Brother Home has been graciously supported during this season of heavy trial, though he is but weak in body, and looks pale and thin.

To the preceding mournful accounts, I have now the painful task to record the death of Mr. Adams. On the 18th, Mr. and Mrs. Johnston went to Spanish Town to watch the last moments of this excellent Missionary, and from Mr. J. I received the following note the next day.

"MY DEAR BROTHER,

"Mr. Adam's warfare ended in complete victory about eight o'clock last night: Mrs. Adams saw him in the forenoon, and was fully resigned to the Divine will. She received the news of his death with much composure. His corpse is to be interred precisely at four o'clock this afternoon.

G. JOHNSTON. "

Brother Adams was seized with the fever on the 12th; medical aid was procured instantly. Friday, Saturday, and Sunday, he was very ill indeed; on Mon-day, the symptoms were more favourable, the fever was much abated: but, alas! it soon returned: on Tuesday he became delirious, but even then, the happiness of his mind was evident; sometimes he was engaged as though delivering with his trembling hands the elements of the Lord's Supper; at other times, attempting to sing some of our hymns. In the first part of his sickness, he was serene, and resigned: to us who knew him, this was according to our expectation. He uniformly walked with God, and the cheering light of his countenance beamed upon his servant, whilst treading the vale of affliction and death. The following high testimony of the character and worth of brother Adams, appeared in the Royal Gazette, of Spanish Town, and in the Kingston Chronicle.

"In Spanish Town, on the evening of the 18th inst. of the prevailing fever, the Rev. Obadiah Adams, of the Methodist persuasion, aged 28 years, leaving a disconsolate widow to lament his premature death. He commenced his religious pursuits at the early age of 19, and only arrived in this island in January last. The truly unaffected piety this gentleman evinced during the short time he has been resident in this community, and the diligent and successful discharge of his Mission, have endeared his memory to an extensive circle, who will long regret the loss of so worthy and excellent a man. The liberty granted him by his honour the Custos in

April last, to preach and teach the gospel has never been more deservedly used by any; and it can justly be said, that were such characters allowed to dispense instruction to the unenlightened throughout the island generally, that no alarm need be entertained, that any improper doctrines would be disseminated among that class of persons. Indeed he was formed in every view for the arduous duty of working that change in the minds of the slave population, so ardently desired by his Majesty's ministers, as well as by the legislature of this colony. "

Wednesday last I went to Spanish Town to preach a funeral sermon on the melancholy occasion; my text was taken from 2 Tim. iv. 6, 7, 8. I had the pleasure of knowing this excellent man when he resided at Groombridge, and cannot tell half what I felt whilst endeavouring to improve this afflictive dispensation. The congregation appeared much affected, and wept aloud for the loss of their respected and beloved pastor,

Brief, alas! his useful clay,
Death hath quenched his lustre soon;
But his worth will ne'er decay,
It beams upon the tomb.
It lives in every generous breast,
These mourn the active, wise, and good:
Who calmed their tears and taught them rest,
By virtue of the Saviour's blood.
"The fiery chariot" bears him through the air,
The palm of victory to wave;
Beyond the reach of storms and sickly care,
And crowned by him who lived and died to save.

Extract of a Letter from Mr. JOHNSTON, dated Kingston, Sept. 2, 1819.

With feelings of great sorrow I hereby inform you of the death of our dear brother Adams, who, I before observed, was apparently in the last stage of a putrid fever, on the 16th of August. In that stage of his affliction he was not able to bear the smallest disturbance, in consequence of his head being dreadfully affected; but his heart was filled with the peace of God in so glorious a manner, as to prevent his bodily pains from interrupting his happiness. He said he had no hopes of life, but felt his mind perfectly resigned to life or death, as God should think fit. My wife and self visited him again early on the 18th, and found him evidently sinking. His head was so much infected with the malignant contagion, that his reasoning powers were much interrupted, but so far as he had power to think and speak, he gave evidence to all the attendants, that he possessed the joyful hopes of eternal life. He often spake in a kind of whisper, and smiled, and pointed upward. At one time he imagined himself in the act of dispensing the sacrament of the Lord's Supper, and mentioned the body and blood of our Lord Jesus Christ with great fervour. He was often engaged in fervent attempts to pray; and one time said, with peculiar emphasis, "Other foundation can no man lay save that which is laid, the Lord Jesus

Christ. Glory be to God, I am built upon it." -- About eight o'clock in the evening of the 18th, his happy spirit took its flight. His corpse was interred in the church-yard of Spanish Town, by Mr. Hamilton, the rector, who did the whole of his part of the service gratis, as a testimony of his high respect for the dead.

Brother Adams is worthily lamented by all who knew him, and the society at Spanish Town is almost inconsolable at their loss. How wonderful, and how infinitely beyond the ken of mortals, are the ways of God; truly his ways are not as our ways, but he doeth all things well; and it will be the happiness of his saints to see and adore to eternity. Sister Adams, who was in the fever, was able to come down stairs and see him the day before he died; she bore the whole with amazing fortitude, and observed that "our Lord said to the daughters of Jerusalem, ' Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. ' Thank God, there is no need to weep for him, but for me and the church. She will return to England the first opportunity.

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10 -- POETRY

IN IMITATION OF HORACE.

LIB. I, ODE 22.

Place me on ice beneath the Pole,
Or where the foaming billows roll:
Fix on the mountain's craggy steep,
Or plunge in dungeons dark and deep:
Banish. to foreign barren lands,
Or Afric's desert burning sands:
To labour at the hour of noon,
In climes beneath a scorching sun;
To hear the hungry lions roar,
Or tigers thirsting after gore:
Contrast the scene, and send me where
I see the wolf and northern bear:
Or listen to the Indian knell,
The war-whoop, loud as shrieks of hell:
Or let me dwell beneath those skies,
Where chilling fogs incessant rise;
Whose sullen gloom, throughout the year,
Prevents the sun or moon to appear:
Where monsters howl in bellowing tone.
Within the frigid Aortic Zone.

In every place I still shall find

A FRIEND at hand to cheer my mind;
To give support in Baca's vale,
And quench my thirst when waters fail;
To lull in soft composing sleep,
Amidst the surges of the deep;
To stop the rage and flames of fire,
Or cause e'en fiends of hell retire:
The same, who once was Daniel's friend,
Will save in danger to the end.
Where'er I live, where'er I move,
This faithful FRIEND I'll always love:
For we are knit in Sacred bands,
The tie indissolubly stands:
Yea, -- naught shall suffer us to part,
For, JESUS shall have all my heart.
Hackney. JAMES CREIGHTON.

The following lines were suggested by the view of a funeral train, assembled in the church-yard of a village near Colchester, in Essex, respecting which the author received the interesting relation, that it had just conveyed to the grave, two sisters, twins, 17 years of age; who were born and died within a few hours of each other. They had never been separated, and through life had mutually cherished a most endearing and affectionate attachment; this was maintained in the hour of death, and expressed in the language alluded to in the lines below.

Hark! on the breeze funereal music dies,
The slow procession winds along the hill,
The pensive village train, with downcast eye's,
Move silent, while the heavens their showers distill.

Beneath the aged yew tree's solemn shade,
Near the deep grave, mute mourners stand and weep,
For there, in death's lone narrow chamber laid,
In long embraces, the loved Sisters sleep.

Two kindred souls, in heart and mind the same,
Formed in one mould awhile they dwelt below,
One hope inspired them, and one tender flame
Of warm affection bade each bosom glow.

Together called to breathe the vital air
Their narrow round, through life's dull path they trod,
Till, summoned by one mandate, both repair
To the dread presence of their Father, God.

Yet for a moment lingering in it's flight,

Some bond unseen one parting soul confined,
It's fair companion waves her wings of light,
And waits to waft it on the viewless wind.

"My sister come," the hovering spirit cried,
"With me the bright, the blissful path ascend,"
"I come, I come," the quivering lips replied,
The soul sprang forth, and joined its heaven-born friend.

Love gained the victory, the shaft of death,
Left strong and stainless, his unruffled plume;
Now soaring far o'er shades and storms beneath,
He bears his tender plants, in paradise to bloom.

Mysterious sympathy! and canst thou bind
Congenial spirits by so strong a chain!
So closely link the immaterial mind,
That death essays to sever it in vain?

Where! in what flame of empyrean light,
Where dost thou temper those sweet bonds of thine,
Which heart with heart so wondrously unite,
And soul with soul resistlessly combine?

Spirit of heaven! thy soothing influence sheds,
A tranquil sweetness o'er these troubled spheres,
On life's low clouds a lucid rainbow spreads,
Brightens the sunshine, and the darkness cheers.

Thy path is trackless, and thy form of light,
Impalpable, ethereal, undefined,
And deep concealed from man's imperfect sight,
The laws that guide thy empire o'er the mind.

Brilliant and sudden as the silent fires,
Which distant hills from o'er fraught clouds receive,
Thy impulse sweet the kindred breast inspires,
Or softlier falls, like gentle dews at eve.

That Power benign, whose dearest name is
Love, Blest Fountain whence the rills of comfort flow:
He sent thee from his hallowed courts above,
To soothe and harmonize the world below.

He formed the spirit, and with curious art,
Contrived its powers to act, and think, and feel;

To thy sweet force subdued the yielding heart,
As to the magnet turns the trembling steel.

'Tis He alone that wayward heart can guide,
It's weakness strengthen, or it's sternness
bend, Teach it to turn temptation's shafts aside,
And heaven-ward in it's whole affections tend.

'Tis He alone the sparkling cup can bless,
'Tis He must sanctify our sweetest joys;
The springs of earth yield no pure draughts of peace,
Till He that balm infuse, whose power the curse destroys.

--A. B.

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THE END