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## 01 -- BIOGRAPHY

**SOME ACCOUNT OF MR. JOSEPH WEBB,**  
late of Portsmouth;

Who was a worthy member of the Wesleyan Methodist Society more than Threescore Years; and whose valuable labours as a Local Preacher, Class-Leader, Steward, and Trustee, are earnestly recommended to the notice of those Methodists, of the rising generation, who may be called to fill these important offices.

By JONATHAN EDMONDSON.

The sacred Scriptures have furnished us with many valuable accounts of holy and useful men, which we should read with deep attention and earnest prayer, that we may imbibe their spirit, and follow their example. Those accounts were not published as eulogies on the dead, but, as instructions and encouragements for the living. The pious dead are removed from this world of sin and sorrow, to a world of purity and joy, where human praise is neither known nor desired; but the gracious dealings of God with them, and their exemplary conduct, while passing through this vale of tears, may be made a peculiar blessing to true believers from generation to generation.

In imitation of the inspired writers, the Christian church has from time to time carefully written, and published, memoirs of good men; who in different ages and nations had adorned the doctrines of God their Saviour; and these have been made a blessing to thousands, and tens of thousands, on their way to a better country. Indeed, it is generally acknowledged, that pious biography is better calculated, than any other kind of reading, to instruct and edify the church of God; especially those articles which are written with faithfulness, perspicuity, and brevity. The author of the following account has endeavoured to follow this plan, and humbly hopes that this memoir, of one of the best of men, will be read with pleasure, and profit, by the pious of every denomination.

MR. JOSEPH WEBB was born at Waltham Dean, in the parish of Bishop's Waltham, in the month of July, 1735. It is probable, but by no means certain, that he was a

descendant of the Rev. Robert Webb, a good scholar and an eminent preacher, who, immediately after the Restoration, was thrust out of the rectory of Droxford, by the former incumbent, in a rough and violent manner; but who found a comfortable asylum in the house of Richard Cromwell, Esq. and a kind friend in S. Dunch, Esq. who not only took care of him while he lived, but left him, at his death, an annuity of 10L. per annum.

The parents of Mr. Joseph Webb were poor, but honest, industrious, and respectable. They died when he was young: his father, when he was about five years old; and his mother, when he was about fourteen. Suffering this loss at so early an age, he was obliged, by his own exertions, to gain a livelihood; and, consequently, entered a variety of services, till he arrived at the age of twenty-one. In every situation he bore a good character, and, at every removal, his temporal circumstances were improved; which shews that he was industrious and frugal in the days of his youth.

About that time he first began to feel, religious impressions; and was fully awakened, some time after, to a sense of his sinful and dangerous state, under a sermon preached at Fareham, by Mr. John Furze, one of the first race of Methodist preachers.

Anxious now, that his brothers and sisters should partake of the same blessedness, he prevailed on one of them, by earnest entreaties, to accompany him the next evening, to hear the same preacher, when he also was awakened to a sense of his danger; and, subsequently, four others of the family were induced, through the instrumentality of Mr. Webb, to seek the salvation of their souls. Such was his zeal, that he endeavoured to persuade all, over whom he had any influence, to attend the ministry of the word, and to devote themselves to the service of God. Eight months after Mr. Webb was convinced of sin, he obtained mercy, and was brought into the liberty of the children of God, under a sermon preached by Mr. Paul Greenwood, a man of singular piety and zeal. The text was, 1 John i. 9, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So deep were the awakenings of men, under the word, in those days, that they could not rest without a knowledge of salvation by the remission of their sins; and, while this continues to be the case, the glory of the Lord will not depart from the people called Methodists; but, should a multitude of persons join them, who never were awakened, and who, in that state, have no particular desire to enjoy a clear sense of pardon and peace, awful consequences will follow.

It is worthy of remark, that as soon as he began to experience the benefit of religion, he was solicitous to further its interests, and eagerly inquired, "How are these men supported?" And although his ability, at that time, was small, he cheerfully contributed to the extent of his power, deeming it an important duty to provide food and raiment for the ministers of his Lord.

Mr. Webb regularly attended the preaching at Fareham, and such was his love of the means of grace, that he frequently walked fifteen or sixteen miles to hear a sermon in other places, and to join in the sweet solemnities of Divine worship. On one of those occasions, being desirous that a man who happened to be walking on the same road, should partake of the happiness which he enjoyed, he invited him to accompany him to Portsmouth, where Mr. Wesley was expected to preach. The man being unwilling to lose his time, refused; on which Mr. Webb immediately offered to refund him the amount of his earnings. This offer was accepted; he heard the word, and became truly pious.

About five years after his conversion to God, Mr. Webb took out a license as a local preacher, the duties of which office he occasionally discharged, as circumstances required, during thirty-five years. As a preacher, he was made useful to many; and he endured persecution in that blessed work, with Christian patience and meekness. At one time, when he was preaching at Ham-bleton, he and the congregation were assaulted by a mob; but he felt nothing but love for the poor misguided creatures, and was heard to say that he could have willingly thrown himself; under their feet, if, by that means, he could have benefitted their souls. But it appears that the country was not his particular sphere of usefulness. He seems to have been designed, by Divine Providence, to support the cause of Methodism in Portsmouth; to which place he removed in the year 1767. It is true, Methodism had been previously introduced there; for Mr. Wesley and some of his preachers had visited the place, and formed a class, but, after some years, it dwindled away. Mr. Webb was particularly desirous to re-introduce it, and to this end, he and another friend hired a room in Warblington-street, the rent of which they paid for three years. This proving too small to contain the numbers that were disposed to attend, and the Green Rails in Oyster-street being on sale, and considered as an eligible situation for a chapel, a subscription was proposed with a view to purchase the premises, on the faith of which Mr. Webb bought, and converted them into a comfortable and respectable place of worship. The subscriptions, however, were never collected. The chapel, consequently, was left on his hands, and was his private property. From some erroneous opinions which were entertained, at that time, by the society in Portsea, and the preachers then stationed on the circuit, they refused to supply 444 the chapel with preaching, on which Mr. Webb provided and supported a preacher at his own expense.

But as the Lord prospered his work abundantly, in the new chapel, and as many persons were brought to God, some of whom to this day are useful and active members of the society, it became the interest of the other part of the circuit to reunite itself to Portsmouth. Mr. Webb, at first, consented to let the chapel to the connexion, and, subsequently, settled it upon trustees, on the Conference plan. The work gradually prospered till this chapel became too small to contain the hearers, when, in the year 1811, the present large and commodious chapel in Green-Row, was erected in its stead.

Mr. Webb having once put his hand to the plough, never looked back. It is not to be expected, that, in filling the several offices of class-leader, steward, and trustee, he never met with painful occurrences. These he frequently experienced; but they never moved him from his steadfastness in the Lord. When others left the society, on some supposed injury received, and urged him to leave, he replied, "No: let them leave who are in fault Religion is the same." At an early period of his life he made choice of the Methodists as his people; was a steady member of their society sixty-two years; and, full of days and of good works, died in close union with his old friends.

He was a man of plain and simple habits. Some persons, while in circumstances of comparative poverty, have been ornaments to religion; but on a change of fortune, have become elated, haughty, imperious, captious, and vain. This was not the case with Mr. Webb, On few men have the bounties of Providence been showered down in greater abundance; yet, he was never elated, but maintained his primitive simplicity to the last. He made a due estimate of temporal blessings; but never lost sight of those which are eternal.

The natural disposition of Mr. Webb was benevolent and charitable; and this amiable temper was improved, and, in a degree, perfected by the grace of God. Much, however, need not be said on this subject. His general practice, in works of charity, has, for many years, been well known to the inhabitants of Portsmouth, Portsea, and vicinity. Suffice it to remark, that he seldom turned a deaf ear to the supplicant, and when remonstrated with, for having relieved undeserving objects, he would say, "It is better to give to ninety-nine of these, than to suffer one necessitous case to go unassisted." Of his charities, the author of this account has often been witness, and he has heard of many more which would almost fill a volume. One instance, among many, he feels it his duty to record. About Christmas time, for many years, he and his amiable sons, killed two fat bullocks, had them cut up, and gave the meat to the poor. On those occasions the applications were so numerous, that every one could not be supplied; but the apostolic old man, to remedy this, gave loaves of bread to all who were disappointed of meat.

The agreeable and kind manner in which this was done, was peculiarly pleasing. While a little feast was provided for the "poor and the maimed, the halt and the blind," the eyes of the donor sparkled with joy, and they evidenced more satisfaction in giving than many did in receiving.

The cause of God always had a special claim on the regard of Mr. Webb, and which he uniformly supported, both by his influence and example; and it was frequently the case when the cause of Methodism was in its infant state, in the Portsmouth circuit, that he has made up deficiencies to the amount of several pounds, when the temporal affairs of the circuit have been balanced at the end of the quarter; on which occasions he has, in many instances, hospitably entertained, at his own house, the preachers, stewards, and leaders, who were collected from the different parts of the circuit, which at that time included the greatest part of Hampshire. The several publick charities also received his most liberal support.

His regular and constant attendance on the means of grace, was worthy of imitation; and it was only on very particular occasions that he was absent from his class, over which he watched with faithfulness, and parental solicitude. In this office he particularly excelled. When new members were introduced, he took especial care that they should not build their hopes of salvation on a wrong foundation; and in the various trials and exercises which they had to encounter, he was always ready to apply some appropriate passage, from the sacred volume, to their various cases, and enforced it with those observations which seldom failed of affording the required comfort and consolation. He continued to meet his class within a week of his death; when, being sensible that he should not meet them again, he requested them, as his last advice, to live wholly to God.

Mr. Webb was married three times. By his first marriage he had six children, who are all dead; by the last he had four children, three of whom are now living. As a husband he was truly affectionate, always kind, and ever faithful; and as a parent fond and indulgent, tender and affectionate, yet prudent and circumspect. Hence he was honoured and beloved by his wives, and revered and obeyed by most of his children. I can bear witness, that no man was ever more highly honoured than he was, by the children who survive him, and by their respective families. They viewed him as a venerable patriarch, listened to his voice with deep attention, and were ready, on all occasions, to render him their best services. During the period of a very protracted life, he enjoyed the blessing of almost uninterrupted health, till within about six months of his death; when he experienced, at first, an inconvenience ill swallowing his food. His family, however, were in hopes that this would soon go off, and that his stomach would again recover its wonted tone; but in this they were painfully disappointed. The disorder increased, and it was with difficulty that he received still less nourishment, till, at last he became so much debilitated, that the little nourishment he took would not remain, and his constitution, which was naturally strong, was forced to yield to this harbinger of death; but that God, whom he faithfully served for so many years, did not forsake him in that awful hour. He thought, from the first attack of his complaint, that it would terminate in death; but always talked of his approaching dissolution with pious pleasure. It was well for him that he had not, like too many, religion to seek on a death-bed. Throughout his affliction, which he bore with great patience and resignation, he was enabled to say, "If it be the blessed will of the Almighty, I am ready, at this moment, to commit my soul into his gracious hands." On one occasion, talking to a member of his family, on the state of his mind, he said, "I know that when the earthly house of my tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens." At another time he said, "My Behoved is mine, and I am his." A few days before his death, he repeated these words, "As thy day is, so shall thy strength be." On one of his family observing that he hoped he realized a fulfilment of that promise, he replied, "Bless God, I do." It was much cause of thankfulness to his children and friends that he did not suffer much. This assuaged their grief on seeing him lie in so weak and helpless a state. He several times observed, in his affliction, that he slept well, was

tolerably free from pain, and that, on the whole, he could not wish for a more comfortable death. At length he became so weak that he could not converse much without considerable difficulty; but, then, the heavenly smile on his countenance indicated, and the few observations which he made confirmed, the solid happiness which he enjoyed. On seeing his family affected at the prospect of losing so affectionate a parent, he said, "Give me up, give me up." On Thursday, May 21, 1818, he altered much for the worse, and it was evident to his afflicted family, that his end was drawing near. He continued, however, gradually to decline, till Sunday the 24th. In the course of that day, he several times felt his own pulse, and smiled. The last words he was heard to say, were, "All is well." Then, at 20 minutes past eight o'clock, in the evening, with all his children around him, and in the full possession of his mental powers, he sweetly breathed his last; and committed his soul to Jesus, his adorable Redeemer and Saviour! Mr. Webb was a man of few words; but, generally, spoke to good purpose. His brief remarks on men and things, while they discovered a clear head, and extensive experience, were remarkably instructive. His conversation, was generally cheerful, and, on some occasions, facetious and witty; but a person could scarcely ever converse with him without being both pleased and profited. His short pithy sentences conveyed more information, in a few minutes, than the gabble of a talkative person could do in half a day.

In his highest state of worldly prosperity, he never sought the ornaments of fashion; but, from conscientious motives, was remarkably plain in his dress. One would have judged, from his outward appearance, that he was a plain, neat, little farmer. Nor would any have supposed, on meeting him, had he not known him before, that he had met the benevolent Mr. Webb, who was giving away scores of pounds in a year to promote charitable institutions, and to relieve the poor. Thus it is, that true Christianity, when it takes deep root in the heart, elevates the soul above the vain appearances of a perishing world.

Industry was always agreeable to Mr. Webb. In his old age, he used to work either in the gardens, or in other places, from morning to night; not for money, but to make himself useful. From the days of his youth he had been actively employed in laborious exercises; and he never wished, while health and strength continued, to depart from the early and excellent habits which he had formed. In this respect he was a fine example to all around him; and we may safely say to every one, especially to every youth, "Go thou and do likewise."

Our valuable friend was not partial to much company; and, yet, his house was always open to the ministers of religion; and he treated them on all occasions with the most generous. hospitality. The reverend and venerable John Wesley, the reverend Dr. Coke, and other eminent men were frequent visitors at his house. Now and then he entertained other friends; but I never saw him in any visiting party, except at the houses of his beloved children. This conduct deserves commendation; for frequent visits, among religious people, are expensive, and injurious to their best interests.

Though Mr. Webb was not a great reader, yet, he was partial to useful books on the subject of religion. The first time I saw him, he was confined to his bed, by the bite of a dog; and, there, he was going through the works of the pious Fletcher. The writings of the Rev. John Wesley, were greatly admired by him; and, I believe, he had read them through again and again. He saw, what every sensible man must see, that it is best for people, engaged in the active duties of life, to confine themselves to the Bible, and to a few well-chosen books, on the essential doctrines and duties of Christianity.

His attachment to the doctrines and discipline of Methodism, for more than half a century, was firm and unshaken. He received our doctrines under a conviction that they are founded on the Holy Scriptures; and he considered our discipline as a wise and prudent economy; and, from these views he never varied an hair's breadth, all the days of his life. Whoever came into the society, or, whoever went out of it, he still remained a member, and stood at the post of duty. Some who are proud and vain are soon hurt, as they express it, and others are naturally unstable; but Mr. Webb, being truly humble, was not easily hurt; and in good things was as firm as a rock.

The late Mr, John Mason, one of our venerable old preachers, was the friend and companion of Mr. Webb. They set out for the kingdom about the same time; formed a close intimacy; and their friendship continued till death. When Mr, Mason was at Portsmouth, the house of Mr. Webb was his home; and he spent much time there in his old age; and especially after he became a supernumerary preacher.

Mr. Webb had the pleasure of seeing all his children in the way to Zion before his death. For the salvation of one, whom he had by his first wife, and who had been a grief to him, he was particularly solicitous. During her last illness, he spent much, time with her every day; engaged his friends, the preachers, to visit her; and, finally had good hope in her death. On that occasion, I never witnessed a scene more affecting. His whole heart was in the work of her conversion; and, though he well knew that the Lord only can pardon sin, and renew the heart; yet, he diligently used the means, and then, left the event to him.

Our venerable departed friend may be considered, under God, as the father of the Methodist society in and about Portsmouth; but he is gone to his reward, in a better world! May we follow his, bright example; may we enjoy his blessedness; and may God have all the glory! I cannot conclude this account, without a short address to my readers, in the appropriate language of the apostle Paul: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58. Amen. Birmingham, Sept. 12, 1819, J. E.

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## 02 -- DIVINITY

### A Sermon of the Rev. Mr. Fletcher, on Ephesians v. 14, "Awake thou that sleepest"

I described, in my last discourse, the state of an unconverted man, called in Scripture a natural man: or, in other words, the state of one who neither loves nor fears God; who hanging over everlasting destruction only by the thread of life, lives unconcerned, being buried in worldly cares or pleasures, and bound down in his spiritual grave by stupidity, presumption, and sin; who fondly thinks that he shall go to heaven without becoming a new creature, and in that hope securely sleeps on, upon the very brink of eternal ruin; fancying, perhaps, that the false peace which he enjoys, is "the peace of God which passes all understanding." And I proved, that, if his false peace be not broken, if he be not awakened out of that deep spiritual sleep he is in; if he be not convinced that he is in a state of condemnation, and cannot escape the second death unless Christ causes him to pass from darkness to light; he has not the least ground to hope that the curse, which follows every natural man, shall not overtake and sink him into hell in the day of judgment. Now the next thing we must do is to consider how he may be awakened into a real desire to "work his salvation out with fear and trembling." It is not in his power, brethren, or in that of any man living, to do that work of himself: here must the omnipotence of God begin to interpose, the Spirit of Jesus must make the wound as well as bind it up, for he is alone the "author and finisher of our salvation." It is true he has various ways of calling a sinner, and of crying to him, while he hides himself behind the trees of his performances, and the pitiful fig-leaves of his own righteousness," "Adam (natural man) where art thou?" But he alone can speak to the heart, and make the outward call effectual. Nothing but the convincing Spirit of God can force a stupid sinner to exclaim, in the anguish of his soul, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Nevertheless, it is highly necessary for us to know by what means the Spirit of God usually thus awakes drowsy sinners, that if we have been such, we may humble ourselves for having hardened our hearts against those means to this day, and pay them a due regard for the future. I shall, therefore, first, consider what they are, and then conclude by exhorting you not to resist or abuse them any more.

Though the ways in which God awakens sinners are very numerous, yet they can be distinguished in general into extra-ordinary and ordinary ones.

A man may be awakened in an extraordinary way by an unexpected and terrifying sight, as was St. Paul on his journey to Damascus; by a gracious thought darted into his heart on a sudden, thus was St. Peter stopped in the full career of his sin by a look from Christ, which confounded him, and caused him to retire and weep bitterly; by some extraordinary Providence, as the jailor at Philippi, who feeling the prison tremble, came himself, trembling, and, falling down before Paul and Silas, cried out, "What must I do to be saved?" Or, as some, who, hearing of the dreadful earthquake which destroyed Lisbon,\* and buried alive in a heap of ruins, so many thousands, who, ten minutes before, thought themselves as safe as we do now,

were immediately brought to consider, and say, "Were God to lay his hand upon me in the same manner now, should I be ready for death and judgment?" And the Spirit of God, improving their fear, impressed on their hearts a lively sense of the necessity of their preparing to meet their God, and giving all diligence to make their calling and election sure. Some have been awakened in an uncommon manner, by receiving an unexpected token of God's goodness and patience, by restoring them from a desperate fit of illness, or by wonderfully preserving them in some imminent danger. For though such mercies are generally overlooked and forgotten, yet one, perhaps, in a thousand, remembers them for good, and spends to the glory of God the life which his long-suffering remarkably preserved. A few more have been awakened by feeling, when retired from the noise of the world, I know not what uneasiness and trouble of mind, whereby, perceiving that nothing had yet filled the boundless capacity of their minds, or satisfied their desires, and that the world could never make them happy, they were brought to conclude that they wanted Christ; and that nothing but the enjoyment of the favour and love of God could give them that peace and comfort which the world neither knows nor enjoys. Some again have been struck with a deep sense of their danger, and a true desire to "flee from the wrath to come," by reading something striking concerning the state of their souls in a book of devotion, or by opening the Bible on some threatening of the law, as, "Cursed is he that doth not persevere in all the things that are written in the book of the law to do them;" or some condition of the gospel, as "Except a man be born again he cannot see the kingdom of God;" which being applied to their hearts by the power of God, did not suffer them to rest till they rested in Christ.

These, and many more, are the extraordinary ways in which sinners may be, and sometimes are, awakened out of their spiritual sleep, and made to consider their latter end; but we may very well look on them as miracles of grace, which we have little room to expect God will work on our behalf; especially as his ordinary method is to work in a more common way; by affliction, by Christian conversation, and by the preaching of his word.

Blessed be the mercy of God, many are those who can say with David, "It was good for me to be afflicted." The loss of a husband, wife, parent, child, has engaged some to make their peace with God, that they might live and die in his favour, and meet their departed friends at his right hand. Some unexpected and grievous calamity has opened the eyes of others to see their SIN-fulness and guilt, and give glory to God by confessing it. Thus Manasses, that monster of wickedness, who had filled Jerusalem with blood, when he was stripped of his royal robe, and earned away into captivity, cried out under a load of chains and sin, "Spare me, spare me, O Lord," till God answered in mercy, and made him as great a monument of repentance as he had been before of sin and iniquity. -- In the like manner proud Nebuchadnezzar, when he was reduced to the condition of a beast, and wandered in the fields forsaken of all, was brought at last to true contrition and humiliation before the God of heaven and earth, and began to worship him in spirit and in truth, issuing a decree that every knee should bow before him in all his dominions. Such is the

power of afflictions to bring a fallen man to the knowledge of himself, and make him perceive his want of the favour and love of God.

The New Testament also affords us several instances of the truth of this observation: there the prodigal son, when reduced to so wretched a state as to have no clothing but rags, and no food but the husks intended for the swine, bethinks himself of returning to his father, with a penitent confession of his sin and folly, and an humble request for pardon and acceptance, not indeed to be treated as a son, but as a hired servant. Poor Lazarus, when the dogs licked his sores, and when he sees that no relief is to be expected at the hands of man, secures a place in Abraham's bosom, and thinks of feeding on God by faith, since he cannot feed on the crumbs that fall from the rich man's table. The man, thus also, sick of the palsy, gets himself carried to Jesus, and hears those words, "Go in peace, thy sins are forgiven thee," which he would not have heard had he not been afflicted with sickness. And the woman, who had spent all her substance upon physicians, presses at last after our Saviour, touches him, and is healed both in soul and body, rejoicing that her faith had made her whole. Thus some of you, I hope, finding that you had nothing but troubles, sorrows, disappointments; sickness, hard labour, and poverty for your portion here, may at last have thought of securing the better part with Mary, that better part never to be taken from you. For why should an afflicted soul choose to have tribulation here, and the everlasting miseries of hell hereafter? Why should the poor refuse to be rich in grace? Why should he, who gets by the sweat of his brow the clothes he has upon his back, reject the robe of Christ's righteousness? Why should he, that eats the bread of labour and affliction, refuse to eat the food of angels, the bread that comes down from heaven? And yet, O amazing reflection! O killing thought! perhaps some of you that are poor, are even poorer in grace than in silver and gold. Perhaps, notwithstanding the mercy of God that has placed you in a state, where every thing invites you to make God your friend, and to take Christ for your portion, you are as attached to this world as if you had great possessions in it, and have not yet seriously endeavoured to fix your hearts where true joys and lasting riches are to be found. But if this be the case, blessed be the mercy of God, you are still poor and afflicted; there is then still some hopes that you will consider, and that your heavenly Father will not give over striking you with the rod of his judgment till you awake and give him all you have to give, and all he asks of you, your heart.

But if afflictions are such unspeakable blessings, let us stop a little, brethren, to pity the rich, the healthy, the young, with whom all things go according to their desires in the world, and who, because they want nothing for the body, do not feel the want of Christ for their souls. Sad, sad beyond expression, is your state, whatever you may think of it. With Dives you have your pleasure in this life -- O may God grant that, with him, you may not have your torments in the next! O may he awaken you out of your sinful prosperity; may he lay some of his fatherly chastisements also upon you, ere it be too late, and save your immortal souls by afflicting your mortal bodies! May he smite, \_\_\_\_\_. But the concern I have for you carries me too far. Why should I form such a wish, since there are yet two other

ways, by which God can bring you to a sense of that misery you do not feel, and stir you up to seek that true happiness which you leave unregarded, to pursue a vain shadow.

The first is Christian conversation. A child of God may, if you will suffer him to speak, show you the bottom of your hearts and the folly of your hopes, so that you will be forced to cry out as the woman of Samaria, "Behold, I have found one that has told me all things that ever I did;" for one that has found Christ can, if you will hear him, tell you what the Lord has done for his soul, and what he most do for your's. Thus, in the gospel, Andrew told Peter, "I have found the Christ, the Son of God, come and see;" and Peter, upon his word, went and followed Jesus until he could say for himself, "Lord, thou knowest all things, thou knowest that I love thee." May thus the Lord send you one who has entered at the strait gate, to say to you with the demonstration of his Spirit, "This is the way, walk in it;" and may you, like Peter, take the advice and follow on till you are admitted into the heavenly Jerusalem.

But, brethren, suppose the natural man is not awakened by conversing with Christians alive to God, which he will seldom do, because such Christians are very rarely to be met. with in these. faithless times, and because his contempt, for them will hardly permit him to give ear or credit to their words. Yet there is another great means of conviction, by which the Lord may still call him to repentance and life, namely, the preaching of the gospel; and this, indeed, is the most common way of all, a way that God has chiefly blessed in all ages, and still blesses in our days. A man comes to church as he has done a thousand times, because it is his custom so to do on Sundays, and he thinks he can squander away the remainder of the Lord's Sabbath with a good conscience, if he can but say, I was at church morning and evening; or, perhaps, he comes to indulge his curiosity, and hear what every minister has to say; not with any desire that God would manifest himself unto him, that he would teach him to know himself, a poor benighted, perishing, yet never-dying soul; not with any concern about getting an interest in the favour of that God who is a consuming fire to the unregenerate; of that God, before whom his naked soul shall soon be dragged by the cold hand of death. No, he never thought of this; it never came into his head that he should wait upon God in his holy temple, as the vilest of sinners, a sinner under sentence of eternal death, is to wait upon the Majesty of heaven and earth, to ask, beg, implore a reprieve, if by any means he may be spared a week longer, to seek for repentance and pardon, for glory and immortality. No, he did not think of any one of these things, but he comes with an intent to behave as usual, to see and to be seen, to shew all the signs of the most listless, careless indifference, though he seems to use a prayer to God for his blessing on what he is entering upon; he comes either to fall asleep during the awful service, or to recline in the most convenient posture for it; and sometimes, as though he supposed God to be asleep too, he comes to talk to another, or look round, as utterly void of employment; or, at best, he comes to say his prayers, as he calls it, that is, to kneel or to stand, because others do so, and repeat with his lips, without any true concern of heart, the most moving pleas for mercy. But,

though he rushes into the presence of God with these shameful anti-christian dispositions, yet he is upon the Lord's ground, though he is insensible of it; and the dread of that Lord, whom the heavenly hosts cannot behold without veiling their faces, and prostrating themselves with the deepest acts of adoration; the dread of that God, whose eyes are like a flame of fire, who with one look tries the hearts and searches the reins; the dread of that Lord whom he has so long insulted in his very temple, may rest upon him in a moment, and he may at last apprehend it to be "a fearful thing to fall into the hands of the living God." In spite of his presumption and carelessness, God may bless the word of his servant, and send it home to his hardened conscience, so that he shall tacitly own that he is a slothful and wicked servant, who has hitherto done despite to the Spirit of grace; and, perhaps, for the first time, seeing the necessity of "working out his salvation with fear and trembling," he may say from the bottom of his heart, "Spare us good Lord, and be not angry with us for ever." In this manner has God blessed the preaching of the gospel in all ages.

Thus, while St. Peter preached at Jerusalem, three thousand of those who a few weeks before cried, "Crucify him, crucify him," were cut to the heart, and cried, in the anguish of their souls, "Men and brethren, what shall we do to be saved?" Thus, while Paul preached at Athens, Dionysius believed his report; and while he delivered the word at Lystra, the Lord opened Lydia's heart to understand and believe. Happy then, brethren, happy will you be, if at any time the Lord alarms your drowsy consciences, and gives you the least measure of spiritual feeling, though it should be but some dread of his majesty, or shame of your ingratitude, or fear of his vengeance. Do not resist the touch of his mighty hand, lest he cut you off in his sore displeasure, "if his wrath be kindled yea but a little;" Ah! do not harden your hearts, as Felix, who, when he heard St. Paul discourse on righteousness, temperance, and the judgment to come, was brought to tremble before God, and yet got nothing by his trembling, but a greater condemnation; for, soon stifling the remorse of his conscience, he said to the apostle, "Go thy way for this time, when I have a convenient season I will call for thee." O brethren, let none of you imitate his madness. Methinks he now lifts up his voice above the shrieks of those who are condemned with him to eternal weeping; methinks he cries to every one of us, "Now is the convenient season for you, now is the hour of salvation, improve it as it flies, lest it should be gone, and gone for ever!" Alas, this was his deplorable case, he quenched the Spirit of God, and God gave him up to a reprobate mind, for his Spirit does not always strive with man. The "convenient season" he spoke of never came again; he soon forgot Paul and his words, and not long after put an end to his life, madly hurrying to that judgment, the very thoughts of which made him once tremble. And which of us dares say that this shall not be the last hour in which God will strive with him? Which of us has made a covenant with death, and engaged him not to strike his heart before this day is over, or with hell that it shall not swallow him up? Is God a man that he should lie? Is he like one of the sons of men, that he should break the most solemn declarations of his word? "Turn ye," he says by his prophets, "turn ye, every one from his wicked way, and I will abundantly pardon; turn ye unto me, for why should ye die, O house of Israel?" Thus stooping to invite

rebellious man to himself, and intreating him to return lest he should die. But, if man answers, "Am I an heathen, that I should want to be turned to God; am I a drunkard or a murderer that he should send me such a command?" I say, if man do not turn to God wholly, soul, body, and spirit, seeking all his happiness in his favour, and walking with him all the day long; surely that book comes from the father of lies, or he shall perish in his iniquity; for who can misunderstand these plain declarations of God's Word, Psalm vii. 12, "God is angry with the wicked all the day long; if he turn not he will whet his sword, nay he has bent his bow and made it ready, he has prepared for him the instruments of death." And who are those wicked? You find it in the 10th Psalm, "The wicked, through the pride of his countenance, will not seek after God;" and a little before, "The wicked shall be turned into hell, with all the people that forget God." Now who will awake from his sleep, from the dream of his fancied goodness? Who will give glory to the living God, and own that he is still among the wicked, because he never truly sought the Lord? Hear how David sought his God, "My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God. My heart breaketh for the very fervent desire that I have for thy law. As the hart panteth after the water-brooks so panteth my soul after thee, O God. My soul thirsteth for God, yea, for the living God. O when shall I come and appear before God!"

Now I ask you before the Searcher of Hearts, if this be seeking God, did you ever seek God in sincerity? Do you think you seek him when you come into his house with the shameful dispositions I mentioned? Alas! so far from seeking him, you bid him depart from you; you mock him in his very temple, for though you know that Christ does not dwell in you nor you in him, though you know that your heart is far from him at the very time that you make as if you worshipped him with all your soul; yet so far from being troubled at your hypocrisy, through the pride of your heart you cry, "Peace, peace," and persuade yourself that you do not need to seek God in another manner. O awake from that delusion, throw off the mask in the Lord's presence, and own yourself ripe for destruction. This is the first step towards that true repentance which shall never be repented of. O if you could be prevailed upon to take it in this hour, how soon would it lead you to inward vital religion; how surely would it introduce you to the presence of a reconciled God, and give you in the enjoyment of Christ, a foretaste of the joys of heaven. But, alas! hitherto you have resisted all the calls of God. Yes, brethren, nothing, I fear, has made a lasting impression upon the minds of some of you; neither the Lord's mercies nor his judgments; neither the deliverances from imminent dangers he has granted you, nor the death of many dear friends, which he permitted to fall into the grave in your presence beckoning to you to prepare to follow them. But though neither the threatenings nor the promises of his holy word have hitherto been able to awake you into a true concern for your immortal souls, -- into a lively sense of God's fear, and a real desire of giving yourselves up to him: -- yet if you are willing to awake now, if now you own yourselves undone; if you have nothing to plead but "God be merciful to me a sinner:" if you resolve to plead this continually till he seals the forgiveness of your sins to your heart; if you are willing to be saved upon any terms; in a word, if you truly repent, God is willing to cast the mantle of his love

over what is past, to sink all your sins into the sea of his mercy, and love you freely after all your wanderings; nay, and to rejoice over you as a good shepherd over a poor returning sheep, which he thought lost for ever, and to enable you to delight in him a thousand times more than you ever did in all the pleasures of sin. Choose then, between life and death, eternity and time, God and the world; choose, but be sincere and wise in your choice; O choose life, God, and eternity. The angels of God, nay God himself, fix their eyes upon you in this moment; they consider whether you will be barbarous enough to your own soul to prefer the world and the trifles it offers, as you have hitherto done, to heaven and the endless joys that wait for you there. Nay, Jesus Christ, who is always where two or three are gathered together in his name, stands before you, with his vesture dipt in blood, and waits to see if his agony and bloody sweat, his wounds and sufferings, his tears and strong cries, his cross and passion, shall have any effect upon you. To see whether you will not at last resolve to part even with the most pleasing sins, rather than not to come to him, choose him, and enjoy him for your portion for ever. Ah! let him not wait in vain; rather let us lift up our hearts together to him, and say, "Lord turn us, and so shall we be turned!" Are you willing? Shew it, by renouncing sin, and beginning to make conscience of keeping your baptismal vow. Will you become true Christians, the members of the Lord Jesus, the temples of the Holy Ghost? Let the world go; you cannot serve two masters. What have you to do with the pomps and vanities of this wicked world, with the pride of dress, balls and plays, cards and useless visits; leave these things to those who choose to sleep on; they belong not to an awakened sinner, to one who sees himself with one foot in time and the other in eternity, just going to receive sentence of eternal death or endless life.

What have you to do with the devil and all his works, with lying, evil speaking, and slandering, with pride and passion, with envy and strife, with revenge and covetousness, with cursing and swearing, with sabbath-breaking and profaneness; all these are the works of the devil. O keep these his commandments no more; leave them to those who choose to have their portion in the eternal fire prepared for him and his angels, and be you of the few who follow the Lord Jesus in the regeneration, that they may enter with him into the city of God.

Again. What have you to do with all the sinful lusts of the flesh; with surfeiting, drunkenness, and indulgence in lascivious-ness and impurity. Leave them, I shall not say, to devils, for the devils wallow not in these beastly pleasures; leave them to the brutes, to which alone they belong. And, since you are endued each with an everlasting spirit, worship God in Spirit and in truth. But this you cannot do without the grace of Jesus. Ask it, then, continually, When you get up and when you lie down; when you sit in your house or walk by the way, O let this be the ceaseless cry of your soul, "Lord Jesus forgive me my sins, and give me thy good Spirit, that I may not sin against thee! O make me to love thee with all my heart, and let me now live the life of the righteous, that my latter end may be like his." And be not discouraged by the ridicule that the children of the world will pour upon you on every side, when you begin this life of prayer; remembering that the things of God are foolishness to the natural man, and that all the saints who are now in glory,

experienced in their way to it the truth of St. Paul's assertion, "Every one that will live godly in Christ Jesus shall suffer persecution." But go on praying without fainting, and seeking the Lord till he sends his light and truth into your soul, and makes it an habitation for God through the Spirit; and then shall you begin to rejoice that ever you were awakened to work out your salvation with fear and trembling; and the angels of God shall rejoice for your conversion through the endless ages of eternity, which may God grant, for his mercies sake, Amen!

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

(Concluded from page 423. )

**III. I proceed to the third general head, namely, motives to animate and quicken.**

**1. It is the most honourable employment that you can be promoted unto here on earth, for preachers of the gospel are Christ's ambassadors, 2 Cor. v. 20; and as ambassadors sent by earthly princes are revered according to the greatness of those personages whom they represent, so should the preachers of the gospel be counted worthy of great honour, 1 Tim. v. 17; for as much as their Master is the Prince of the kings of the earth, Rev. i. 5, even King of kings, and Lord of lords.**

**2. It is the most useful employment that you can be engaged in. Physicians may remove the maladies of some of their patients: ambassadors may make peace between contending powers, and so put an end to the calamities of war, and may be thus far exceeding useful; but gospel preachers are spiritual physicians, and God hath given to them the ministry of reconciliation, 2 Cor. v. 18, 19; and by them, as instruments, he is pleased to save precious and immortal souls from hell, Acts xxvi. 17, 18, 1 Tim. iv. 16; and, therefore, they are transcendently useful.**

**3. It is the sweetest employment: I have thought if I should be asked why I took so much pains in travelling to preach the gospel, I could answer, "Because I find much sweetness in it." What can be so sweet as to preach and pray under the influences of the Holy Spirit of God?**

**4. It is the most improving employment. Nothing will advance a man so much in grace, as to be frequently and faithfully employed in the work of the ministry. One that is called to it, will find leanness and barrenness of soul, if he doth not proceed in it, although he may use the other means of grace.**

**5. It is an employment that is highly applauded by the Lord. Consider his encomium on it, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth sal-vation, that saith unto Zion, thy God reigneth," Isa. lii. 7.**



**6. The holiest and most eminent among men have been of this employment: patriarchs, kings, Psalm xl. 9, Eccles. i. 1. Prophets, apostles, martyrs, and confessors have been preachers. Are you not therefore exceeding joyful, in the consideration of being made by the Lord himself, a member of that venerable company?**

**7. Herein you conform more nearly than private Christians do, to the example of the Lord Jesus, who, as he was the holiest person that ever appeared in the human nature, so also he was the most excellent preacher.**

**8. Is it not your delight to obey the Lord in other things, and will you not cheerfully obey him in this also? Serving him willingly in the gospel of his Son? Is it not your desire to glorify him with your bodies and your spirits which are his? 1 Cor. vi. 20; and how can you glorify him more on earth than by faithfully preaching the gospel?**

**9. Is it not your heart's desire that the kingdom of Christ should be enlarged, and his cause advanced upon the earth? And do you not earnestly pray for the increase and prosperity of his church? Endeavour, therefore, by preaching the gospel, to promote Christ's cause, and Zion's happiness, as much as possible.**

**10. Do you not dearly love the saints? Are they not the excellent of the earth in whom is your delight? Psalm xvi. 3. Are ye not all servants of the same master, children of the same family, heirs of the same promises, travelling the same road, partakers of the same grace, and influenced by the same Spirit? Are ye not all one in Christ Jesus? Gal. iii. 28. Strive then to counsel, help, strengthen, and comfort them, to the utmost of your power, and that by preaching the gospel in a zealous manner among them.**

**11. There are but few, (speaking comparatively, ) that are called by the Lord to be his ambassadors; and they that are, ought to be thankful for and joyful in, that high office which he hath promoted them unto; an honour which he hath not bestowed upon many thousands of their fellow saints.**

**12. It is a great satisfaction to know that the Lord useth you as instruments in his hand to awaken, comfort, strengthen, and edify your fellow-creatures. Spiritual children are the joy and delight of those by whose ministry they were converted, and happy is the man that hath his quiver full of them. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy," 1 Thess. ii. 19, 20.**

**13. There is also reciprocal affection in the hearts of them that are converted, to those preachers under whose ministry they have received so great a benefit. "I bear you record," said St. Paul, "that if it had been possible, ye would have plucked out your own eyes, and have given them to me," Gal. iv. 15. And as by being useful to the souls of your hearers, you thereby win their hearts, you will also have an**

interest in their prayers; which is such a blessing as we cannot, (perhaps) sufficiently estimate. See Eph. vi. 19, Col. iv. 3, 2 Thess. iii. 1, 2, Heb. xiii. 18.

14. The souls of men being so exceedingly precious, it is worth the labour of a man's whole life to be the means, under God, of the salvation of one soul. How much reason, then, have they to rejoice in their labours, that have been instrumental in saving many?

15. When you meet the seals of your ministry in glory, it will heighten your rapturous joy; for there sowers and reapers will eternally rejoice together, and praise the Lord for his goodness vouchsafed to them here upon the earth.

16. It will be an excellent preservative from sin, to consider the holiness of your office, and to say, as Nehemiah did on another occasion, "Should such a man as I flee?" chap. vi. 11. Should such a man as I, that am a preacher of the gospel, yield unto temptation, conform to the world, live after the flesh, give place to the devil, sink under trials, faint in the day of adversity, suffer corruption to gain the ascendancy, neglect to watch, leave the practice of self-denial, cast off fear and restrain prayer before God, or not shew forth a good example to all around, and that continually?

17. Sinners stand in awe of holy and faithful preachers. The more upright and zealous you are, the greater effect will your presence have to check sin, and to restrain vice, in those places where your characters are known. We have in the famous Mr. Robert Bolton a great proof of this.

18. Time is on the wing, swiftly passing away. With some of us, the day of life is far spent, the night of death is at hand. Yea, we shall all soon remove into eternity. Therefore, If you intend to do any thing in the Lord's cause, set about it immediately, and do it earnestly, because of the shortness of time, and uncertainty of life. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," Eccles. ix. 10. "I must work the works of him that sent me, while it is day: the night cometh when no man can work," John ix. 4.

19. Neglect no opportunity when you have a call to preach; for if you do, you may lose a precious season in which much good might have been done. Your labour may not be lost when you think it is. As you know not what passeth in the minds of them that hear you; so you cannot tell what benefit some receive; neither may you know till you meet them in an eternal world. And some of the seed, which you sow, may not spring up till after you are gone to rest from your labours. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, this or that, or whether they both shall be alike good," Eccles. xi. 6. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," 2 Tim, iv. 2.

**20. If you faithfully discharge the duties of your calling, when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. "They that be wise," (and "he that winneth souls is wise," Prov. xi. 30, ) "shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever," Dan. xii. 3,**

**21. You have received your commissions from the Lord, and he hath given you abilities to execute them; consider, therefore, the dreadful consequences of being unfaithful. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," 1 Cor. ix 16. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. xxv. 30.**

**22. If you, as preachers of the gospel, should on that account suffer persecution, be not dismayed thereat, but rather rejoice, and esteem it a high honour conferred upon you. And as you may possibly be persecuted for the sake of the gospel, it would not be amiss for you to expect it, and also to prepare for it, that it may not come upon you unawares, nor find you unprepared: meditate, therefore, frequently on this subject, and bear in mind the example of Christ, with those also of the prophets, apostles, martyrs, the Puritans, and many of the first Methodists, who bore the burden and heat of the day; and beg of the Lord to support you with his power, and to perfect his strength in your weakness, that if you are called to suffer for his sake, you may not shrink back at the sight of the cross; but may endure hardness as good soldiers of Jesus Christ.**

**23. Look around you and behold the havock that death is making amongst your fellow-creatures. See them falling very fast on every side, and the greatest part of them by far, dropping into eternity, in a state utterly unprepared, our Lord himself being the reporter, Matt. vii. 13, 14. Go also very frequently in your meditations to Golgotha, the place of skulls; and let these sights and considerations be as goads in your sides to quicken you in your work.**

**24. Doth not satan, the sworn enemy both of your beloved Lord and Master, and also of you, do all that he can to destroy the souls of men; and if he cannot destroy those that fear the Lord, yet he will distress them as much as possible. Now labour to the utmost of your power, to counteract the designs of the devil. Remember, you are God's champions, and it is a glorious undertaking to enter the lists against satan, in the defence of your Master's cause; and for the support and comfort of those that are buffeted by him or his messengers, plagued with blasphemous injections, struck with fiery darts, filled with unclean ideas, tempted to atheism, sinking in despair, driven to desperation, and almost persuaded to put an end to their own lives: unfold these depths of satan, take the prey from the mighty, and deliver the captives, that God's glory may be exalted, afflicted souls comforted, and satan disappointed; so shall you have a present reward, "rejoicing with them that rejoice;" and the Lord will honour you with an eternal triumph, far more glorious than any of the triumphs of the ancient Romans.**

25. When you stand before assembled numbers, to preach to them, survey them before you begin, (as Xerxes, king of Persia, an heathen, did his army, from the top of a mountain, and wept whilst he reflected on their mortality, ) and think thus, "Here are a company of people that must all certainly die, some of them perhaps soon, very soon, much sooner than they are aware of, and it may be suddenly, and in an unprepared state; this may be the last sermon that some of them will ever hear, this may be the last publick assembly that they may ever stand in, until they stand before the judgment-seat of Christ; yea, this may be the last discourse that I shall ever deliver!" And endeavour by the help of God to preach accordingly.

26. "O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity. but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul," Ezek. xxxiii. 7 -- 9. "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it," Col. iv. 17.

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

To the Editor of the Methodist Magazine. Dear Sir,

As you occasionally, I perceive, admit into your excellent Miscellany, observations, illustrations, and critical remarks on various parts of the Sacred Scriptures; I submit to your judgment the insertion of the following: many of which are adopted by the learned Mr. Boothroyd in his new translation of the Bible, now going through the press.

It is far from my intention to treat the present authorized English Version of the Bible with contempt, or even disrespect, as it has been, even with all its omissions, and erroneous renderings, the means of the convincing, converting, encouraging, animating and edifying of tens of thousands of our fellow-creatures; but merely to show how much clearer, more forcible, not to say, beautiful, many passages might be made to appear, were we to avail ourselves of the assistance afforded us by all those numerous authorities of which several of our oriental and biblical scholars have made so judicious a use.

Thanet,  
May 22, 1819.  
ZENAS.

1. Gen. iii, 11. "What! of the tree, of which I commanded thee not to eat, of that hast thou eaten?" So it is rendered by Dr. KENNICOTT, in his Dissertation on the Tree of Life.

2. Gen. iv. 3, 4, "Cain brought of the fruit of the ground, an offering, (Hebrew, minchaah, that is, a meat offering, or one of things without life, ) unto the Lord. And Abel brought (the same, but) he also (brought) of the firstlings of his flock, and their fat. And the Lord had respect to Abel and to his offerings," &c.

This rendering is corroborated in the Epistle to the Hebrews, xi. 4. "By faith Abel offered unto God, (not a more excellent, but) pielona, a fuller oblation than Cain, by which he obtained witness that HE was righteous; for God bare witness to his GIFTS, and by that faith, he being dead, yet speaketh. That is, Cain presented to God an offering acknowledging him the giver of temporal blessings: whereas Abel, while he too presented a similar offering, added one of superior excellence and importance, -- a sacrifice of a slaughtered animal, thus manifesting his faith in the slaughtered Lamb of God, (Rev. v. 6, ) to be offered up in the fulness of time for a sin-offering for every truly penitent sinner. Kennicott's Dissertations on the oblations of Cain and Abel.

3. Gen. iv. 8. "And Cain said to Abel, his brother, let us go forth into the field; and it came to pass when they were in the field," &c. The authorities for inserting these necessary words are many and weighty. See KENNICOTT, GEDDES, BOOTHROYD, and others.

4. Gen. iv. 15 "And the Lord said unto him, not so; whosoever slayeth Cain, vengeance shall," &c. Here too there are many authorities for reading keen lo for kaal, that is not so, for wherefore. See the above critics.

5. Gen. ix. 24. "And Noah awoke from his wine, and knew what his base son had done unto him." In the Hebrew it is little, or youngest; but Ham was the second son, and not the youngest. Dr. WORTHINTON would, therefore, render it metaphorically his base or degraded son.

6. Gen. ii. 32. "And the days of Terah were one hundred and forty-five years, and Terah died in Haran." This is the reading of the SAMARITAN text, which is in general preferred to that of the Hebrew by the above-named critics. According to the latter text, Terah become the father of Abram at seventy years of age, and died in Haran at the age of 205! Now in the next chapter, ver. 12, Abram, in his seventy-fifth year, is said to have departed from Haran for Canaan; and in the Acts, vii. 4, Stephen states Terah to have died BEFORE Abram had left Charran, (Haran. ) Thus the age of Terah, before the birth of Abram, added to the age of Abram at his departure, makes exactly 145 years. Hence it appears that a material error exists in the Hebrew text, but that it has crept in since the time of the proto-martyr, Stephen, whose statement proves the correct reading of the Samaritan text.

7. An important remark may be made from our translators of the present authorized version of the Bible, not having in Gen. xix. 24, and in many other passages of the Old Testament, duly reflected on the idioms of the Hebrew language, but rendered them too literally. What then has been the consequence, not merely to unlearned readers, but, alas! to those who ought to know better? In this passage, "Then the Lord rained upon Sodom and upon Gamorrah, brimstone and fire from the Lord, out of heaven," that is, from himself out of heaven. How many persons in the present day, believe that the Lord, who just before had urged Lot out of Sodom, was the second person in the God head under a human form, and called down brimstone and fire from the Lord, that is, God the Father, out of heaven. This may be a pleasing argument to such persons, but will it stand the test of temperate criticism? A few instances of a perfectly similar idiom, may tend to make them discover the weakness of the argument. "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord?" that is, in obeying his voice. A similar instance we have in Hosea i. 7, "But I will have mercy upon the house of Judah, and will save them by the Lord their God," &c. that is, by myself their God. This signal deliverance appears to have been fulfilled, as recorded in 2 Kings xix. 32 -- 35. How many serious Christians have believed, and been taught to believe, that this promise in Hosea was made by God the Father, indicating the eternal salvation of his spiritual Israel, through the medium of God the Son? But if we attend to the context, we shall find that this passage relates to the temporal rejection of the house of Israel, and to the preservation of that of Judah; God graciously promising that he would save them by his own power and wisdom, and in his own way; and that was, as he declared, "neither by bow, nor by sword, by battle, by horses, nor by horsemen." There is another literal rendering of the Hebrew idiom, of which several instances have here been given; in Zech. iii. 2, "And the Lord said unto satan, the Lord rebuke thee, O satan," &c. But in this passage, evidently, if we attend to the context in ch. ii. 3, 4, the reading should be, "And the angel of the Lord said," &c. on the authority of the SYRIAC VERSION. -- See Bishop Newcomers Minor Prophets.

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**05 -- THE PROVIDENCE OF GOD ASSERTED,  
IN AN ACCOUNT OF WILLIAM JENKIN.**

(Concluded from page 431. )

Taking leave of our Moravian friends, we proceeded towards Kingsale, and very soon met a company of volunteers on the road: they were going towards the wreck, to relieve those who had been on duty the preceding night. The commanding officer stopped and examined us; and when he heard of our losses and sufferings, appeared much affected, and said, "I hope you will find some valuable friends in Kingsale: and that you will not leave this country, without receiving genuine proofs of hospitality, agreeable to the character of the Irish, and which they display on all occasions."

I observed a gentleman on horseback, who paid great attention to our conversation. He was not in a military dress, but seemed to hold a different rank in society. When we parted from the commanding officer, the same gentleman accosted us, saying, "When you arrive at Kingsale, be pleased to go to my house, and say, that I sent you, and you will find every necessary accommodation. He gave us his name, we thanked him, and went on; but he stopped again, and said to the young man that followed him, "Go back with these gentlemen, and show them to my house, and then meet me at such a place." The young man did as he was commanded, and brought us to a very elegant and respectable inn, where the mistress of the house received us in the most courteous and hospitable manner, desiring us to call for every thing that might be agreeable to us. But we continued silent. She stopped some time, and then said, "Gentlemen, every thing in my house is at your service: you have, therefore, only to name what you wish to make use of, and it shall be immediately procured." We still continued silent, and she remained silent likewise, for some minutes. At length, she said, "I suppose that, having lost your property, you feel dispirited and dejected for want of money to purchase what would make you comfortable." I replied, "That is the very reason of our silence; I do not feel myself at liberty to call for meat or drink, when it is not in my power to make you any return." She answered, "Let not that consideration have any weight with you; I am in no expectation of any return. It will give me a pleasure to be any way accessory to your comfort; therefore I entreat you to make free with whatever is in my house." She then proposed providing for us different things, when I answered, "Such things as you have named, would be very acceptable;" whereupon she caused them to be procured immediately. As soon as we had, taken proper refreshment, she provided a suit of wearing-apparel for each of us to put on, which was greatly wanted in our present distressed condition. She afterwards informed us, that as we must be fatigued after the hardships we had endured, she had prepared beds, on which we might rest ourselves, whenever we thought proper; desiring us to call for every thing we wished to have, and assuring us, it should immediately be at our service. These words were confirmed by deeds; seeing it was very evident she was more attentive to us, than to those persons who paid for their accommodations.

In a little time we retired to rest, and my companions soon fell fast asleep, after the long and painful exercise we had experienced. But various reflections kept me awake for some hours. I had made some observations, which fully convinced me that our kind hostess was a Catholic, and it occurred to me that perhaps she received us into her house, under the idea that we were of the same persuasion, and if so, it would look like a deception on our side, if we suffered her to remain in a mistake concerning this matter. I therefore resolved to take the first opportunity to let her know the truth respecting our character. Rising pretty early next morning, I found her engaged about the affairs of the family. As soon as she saw me, she began to inquire, whether I had rested well the preceding night, and expressed a surprise that I was risen: so soon in the morning, after so much weariness and fatigue. I answered, "There is something which I wish to communicate to you, and I thought this time the most convenient for the purpose. I have observed that you are

of the Catholic persuasion, and perhaps you think we are of the same sentiments with yourself, and under this idea you may be doing us all this kindness: but this is not the case. I was brought up in the Church of England, and am now in the connexion of the people called Methodists. We were going out as Missionaries to the West Indies, but have been prevented from proceeding on our voyage by the loss of the vessel wherein we were embarked. I give you this information, to prevent every kind of deception, and to let you know, that we are Protestants, and not Catholics." She paused a little, as if to consider what had been spoken, and then replied, "If I were in your place, I hope I should do as you do at this time; for all deception and dissimulation are perfectly disagreeable to me: honesty and sincerity are ever amiable in my estimation. I am, therefore, greatly pleased to hear your candid declaration; but let me intreat you to make yourself as happy as possible in my house. I do not receive you from the belief that you are Catholics, but from a persuasion that you are Christians in distress; therefore, whatever I have in my house, is at your service; and the only recompense I expect from you, is to see that you are comfortable under my roof."

After testifying my gratitude for her kindness, I desired to be informed if there were any Methodists in the place; she answered, "I believe there are a few of that description; but, according to report, they are very poor, and cannot afford to give you any assistance: therefore, It is better for you to remain with me; for Providence has greatly blessed me with every thing: and your stay here will cause me no sort of inconvenience, but rather yield me a pleasure." I answered, "I am perfectly sensibly of your generosity and Christian spirit: but think it would be more proper for us to live among those of our own connexion, if it could be so ordered, and, therefore, should be glad to be directed where some of the people called Methodists may be found." She said, "If it is your wish, I will send a servant with you after breakfast, who will be able to find the persons you want." The servant went with me accordingly; and after some inquiry, I found the Methodist society very small and very poor, so that the preacher was chiefly supported by a person who was not in connexion with it; but who, notwithstanding, hearing of our distress, sent us an invitation to come to her house, and abide there as long as we remained at Kingsale. I went back to the lady who had so kindly received us, and told her of the invitation which was sent me, adding, that I thought, all things considered, we ought rather to reside with those of our own community than with any others: she said, "Since it is your choice, you are at full liberty; but remember, you are perfectly welcome here; and, if after your removal, things should not be agreeable, be sure to return, and make this house your home. I must also desire you to come one day and dine with my husband, when he is at leisure. For after hearing some things which you said to the officer of the volunteers, he has had a great desire to have some conversation with you." I promised to do this; and, the appointment being made, we removed to the house of the person who received the preachers, and we were soon joined by our Moravian friends.

On the day appointed, I went to dine with the gentleman at whose bouse we had been so kindly entertained; and after some conversation, the lady, (who had so



hospitably received us at first, ) said to me, "Will you take my advice in one thing?" I said, "Yes, most certainly, if it be in my power." "Well," said she, "I have a kinsman, a Mr. S. living in such a place, who is a priest, and there is reason to believe that some of his congregation have been concerned in plundering your property; I would, therefore, advise you to go and desire him to exhort them to return you what they have stolen; you may tell him that I gave you this advice. He will certainly use all his influence to procure a restoration of what you have lost, and there is reason to hope, that his exhortation will prove efficacious." I answered, "I will certainly do what you recommend." She said, "My kinsman will do every thing in his power to serve you: and, if the wicked wretches refuse to return your property, I hope he will curse them; I have no objection that he should consign them to misery, if they will not make restitution."

I took my leave, after some further conversation, intending to wait on Mr. S.; and the next morning went, at an early hour, to his house, which was a new building, not fully finished, part of it being covered, and the rest not. Having opened my business to him, he sighed, and said, "I am afraid I shall, not succeed to your satisfaction, for the persons who have plundered your property are destitute of the fear of God, otherwise they would not have been guilty of such a crime; and as they regard not the law of God, I fear they will pay but little attention to my exhortation. But you may rest assured, I will do all in my power to serve you. To-morrow is the sabbath, and I shall go to Old Head in order to officiate; when I will take care to mention your case, and say every thing possible to procure a restoration of your property. If you call upon me in the beginning of the ensuing week, you shall know what success has attended my endeavours." After we parted, I began to think, "Perhaps this man supposes me to be a Catholic, and promises to serve me under that persuasion; but when he comes to understand that I am a Protestant, he may act very differently." But in this I was most agreeably disappointed.

On Monday morning, I went again to his house, and was there before he was risen from his bed. As soon as he was informed of my coming, he called me by my name, saying, "I will be with you, Sir, immediately." Presently afterward he made his appearance, and taking me into his apartment, said, "I have done every thing in my power to serve you, but I am sorry to say, without success. I will, however, try again and again; and nothing shall be left undone which I can perform. But the influence of the priests in this country is not so great as formerly it was, because infidelity is now prevailing in the world, and is making rapid strides in Ireland, as well as in other parts of the globe. I shall, however, always consider it my duty to exert myself to the uttermost in behalf of every stranger in distress, let him be of what description soever he may, but particularly you, for I have been lately informed that you are a Missionary, going out to preach the gospel in the West Indies, or elsewhere; but you are now reduced to great distress and sufferings in a strange land. You and I are ignorant why this affliction is permitted to come upon you: but the time will come, and is fast approaching, when we shall both know Why God sometimes suffers his servants to fall into troubles and adversities in this world. You see my situation; it is far from being an elegant one. I have begun to build this

house, but have not yet wherewithal to finish it; but hope to do it next year; a part of it is fitted for my habitation; and I request you to come and live with me; and we will have all things common, as the disciples of Christ had shortly after the day of Pentecost, It is true, you and I differ in our judgment, touching some particular points of doctrine, and forms of worship; but we both agree in the most important matters; we both serve the same Master, aim at his glory, and are labouring to save souls from ruin. You are therefore my brother in Christ, and as such, are entitled to an equal share of all that I possess." Many other expressions of a like nature he made use of, and pressed me greatly to partake of what he had in possession, At his earnest solicitation, I took some refreshment with him; after which, we parted, to meet no more on earth, but with a full expectation of meeting in heaven. Such characters there are among the Catholics, although many called Protestants can hardly be prevailed upon, to believe it. The narrowness of party spirit would lead us to conclude, that all religion is confined to those of our own way of thinking; but it is neither the name, sentiments, nor form of worship, that makes the Christian. I am fully persuaded that many precious characters will be found in the Romish communion, (as it is called, ) when the Lord Jesus shall come to make up his jewels.

I had written to Dr. Coke, giving him an account of our distressed condition; and he forthwith sent me a consolatory letter, together with a draught for two hundred pounds, in order to procure what was necessary for the voyage. This timely supply enabled us to pay our kind hostess for the care she had taken of us, without expecting any temporal remuneration. When I went to ask her for the bill, she desired me not to put myself to any sort of inconvenience on the occasion, assuring me that we were heartily welcome to every thing in her house. I told her, that having now money sufficient to pay for our lodgings, I wished to do it, rather than live upon her bounty; but still acknowledging her generous disposition, and promising never to forget her disinterested and Christian spirit.

Taking leave of Kingsale, we proceeded to Cork, a little after the battle of Vinegar Hill. I saw many heads of the rebels stuck on the spikes over the gates of the city. Their long hair was let loose, and waved in the wind, which formed a very striking and terrific appearance. We spent a few weeks in Cork, and then embarked in another vessel for the West Indies. On our voyage, I felt the effects of my sufferings at the time of our shipwreck, and enjoyed but little health during the passage.

"We sailed from Cork under a convoy, but our vessel was so heavy laden. that we could not keep company with the fleet. The consequence was, they all left us, and we ran the greatest part of the distance without seeing any sail. Towards the end of our voyage, we joined a ship bound to the West Indies, and kept her company until we arrived at Barbadoes, where we parted with the Moravians, who settled there, while we proceeded to St. Christopher's; and were received in that island with much joy by several affectionate friends, among whom I continued to preach for some time. But my sufferings in Ireland laid the foundation of those complaints to which I have since been subject. Before my entering on the itinerant plan, my constitution

was remarkably strong, so that I have walked fifty miles in a day, without feeling any inconvenience from it: and the first year of my travelling, I passed almost the whole winter without ever sitting near the fire. But, after my suffering the shipwreck above mentioned, the case was quite altered, which is not to be wondered at, all the circumstances considered; for while I was on board the vessel a part of my clothes was stripped off by the force of the waves; at the same time my skin appeared black with bruises, caused by the falling rigging and broken parts of the ship, which the furious surges threw upon me, But, as the violence of the shock always deprived me of sense for the time, I never felt the blow when it was given: but afterwards the effects thereof were severely felt, attended with acute pains and much weakness. The damp bed also wherein I slept the night we landed, tended to increase my sufferings to a very great degree. The consequence was, I became subject to a general relaxation, attended by a loss of appetite, and frequent discharges of blood, which reduced me very low. I have often gone to the pulpit so feeble, that it was not expected I should stand five minutes; yet after a little time, the weakness seemed to leave me, and I have preached in a manner that surprised myself, and those that heard me. But as soon as I concluded, it appeared as if life was at an end. Excessive weakness prevented me from speaking to any friend that was nigh me, and a violent discharge of blood was sure to follow. This continued until it was universally believed that I could not live in the island a month longer, which induced me to comply with the advice of my friends, who judged it indispensably necessary that I should return to England.

Having experienced so much friendship among the people, I found it extremely difficult to leave them; but there was no room for choice. I left, a great number of friends, without taking leave of them, because the interview would have been too affecting for me to bear. I sent them a letter afterwards, in order to inform them why I acted. In that manner.

As soon as I came on the water to return to England, my relaxation abated; my appetite returned; and my health was in some measure restored. But my constitution had received such a shock, that it has never been since, what it was before my suffering in Ireland.

The captain and officers of the ship in which I was embarked, behaved in a remarkably kind manner to me; and after a very pleasant passage, we arrived safely at London.

Upon the whole, it may justly be said, afflictions are very painful things; yet, by them we discover what otherwise we should remain ignorant of. During my afflictions, I found friends where no token of friendship was ever expected; and where there was every reason to hope for acts of kindness, I have experienced enmity and opposition. Concerning the first of these, my earnest prayer to God is, "that they may receive their recompense from the hand of Jesus Christ, who will not suffer a cup of cold water given for his sake, to go unrewarded. With regard to

those of the opposite character, who have hated me without a cause, I can only say in the words of the dying martyr, "Lord, lay not this sin to their charge."

To conclude, it was in a thunder-storm that I received some of the first serious impressions. In a storm at sea, I felt some of the most comfortable manifestations of Divine love. In a storm on the coast of Ireland, I suffered shipwreck; and other storms I have suffered since, much more painful than any of the former; and how many more I have to endure before the voyage of life come to an end, is known only to God.

My hope is, that after a few painful conflicts more are past, I shall join those who are come out of great tribulation, and have made their robes white in the blood of the Lamb.

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06 -- MEMOIR OF MISS ANN ROCKLIFFE,  
Daughter-in-law of Lieutenant THOMAS COLLINS, R. N. of Portsea.

To the Editor of the Methodist Magazine.  
DEAR SIR,

At the particular request of her afflicted parents, I transmit to you a short Memoir of Miss Rockliffe. Perhaps it will soothe their sorrows, and afford them a melancholy pleasure, to read in your valuable Magazine, this brief account of their amiable and interesting daughter.  
THOMAS MARTIN.

Miss ROCKLIFFE was born at Brompton, in Kent, on the 15th of November, 1801. Her parents, at the time of her birth, were strangers to the power of religion, and "lived according to the course of this world;" nor was it till the grace of God had been remarkably manifested in the conversion, of their amiable child, that they began to regret the follies of their former days, and to seek in good earnest the salvation of their souls.

In October, 1810, Lieutenant Collins left Gravesend, and came to reside at Fratton, a village in the vicinity of Portsmouth. Miss Rockliffe was at this time at school in Chatham, where she remained till the vacation, and then returned to reside with her parents. It was in this village, and soon after this time, that she became the subject of a gracious influence, and was made an early witness of the saving power and pardoning grace of Jesus Christ. Of this event, her father-in-law gives the following artless, but faithful account: --

We had been accustomed to attend the church, but observing a little chapel in the village, I felt inclined to attend; I mentioned this to my wife and child, and they agreed to go with me. During the service, our dear daughter appeared delighted

with every thing she saw and heard; every thing seemed to be new and interesting to her. She was so much taken up with the preaching, that she wished to attend the prayer-meetings also, and very earnestly asked her mother's permission; but as her mother knew not, at this time, the value or necessity of prayer, she refused to let her go, saying, 'You cannot have finer prayers than there are at the church, and if you want to pray, go to church. ' At length, however, she prevailed, and attended the prayer-meetings, in which it pleased the Lord to work powerfully on her mind, and to begin to draw her heart to himself. About this time a pious servant came to live with us, to whom the child was much attached, and who was of great use to her in telling her how she should seek the Lord. To this servant she told all her heart. They were in the habit of praying together, and from the time of her being convinced of sin, till she received the assurance of her pardon, she was found constantly watching unto prayer, reading and hearing the word of life, and looking up to the Lord with strong cries and tears, that her sins, which were her burden, might be forgiven and removed. At length her convictions became so deep, and her desires for salvation so strong, that her health began rapidly to decline; she lost her appetite for food, and was so weak as to require to be taken to the chapel in the arms of the servant. Her mother, alarmed at the state of her health, would now often ask what it was that made her grieve so? "O mother," she replied, "I am such a sinner." "Why? what sins have you committed?" "O I am a sinner, and I shall never be happy till my sins are pardoned," was her reply.

It was on an evening after she had returned from the chapel, and while reading the chapter from which the text had been taken, that she turned around, and said, "O mother, I am dying, take me out into the air." When she was taken into the air, she said, "Now Betty, pray for me." Her mother said, "Do not go to prayer here, all the neighbours will hear you;" she replied, "A praying heart never wants a praying place; will you pray then when we go in?" Her mother answered, yes; (at this time we were both, in tears, expecting she was going to die; ) when she came in, she said, "O father, pray, prayer will do me good." I said, my dear, I do not know how to pray. We however knelt down, when she burst out into a strain of most importunate supplication to God, beseeching him to bless her soul. When we rose from our knees, she said, "Now I am better. O father, prayer hath made me well; now I know that the Lord hath forgiven my sin;" and then she sang, "Come, ye that love the Lord,"  
&c.

This was an occurrence which we did not understand; it stunned and confounded us; and yet we could not but believe that it was the work of the Lord. "My dear," said I to Mrs. C. "What have we been doing all our life time? surely we are wrong, we have been living without the Lord; and who can tell but God intends to make our dear child the instrument of our conversion!" And so it was, for the conversion of our daughter made us think of our own state, and led us to attend the ministry of the word, and to pray earnestly to God for pardon and salvation; nor was it long before the Lord heard our prayers, and made us happy in his love; and then we understood, and could account for the feelings of our dear child, and we were

enabled to rejoice together, and to thank God for the manner in which he had now made us one of the happiest little families in the world.

At the time our daughter was thus blessed, she was under ten years of age; she was however recognized as a member of the society, and admitted to the table of the Lord. Her conduct at all time, and in all places, was exemplary and consistent; even her school-fellows saw the change that had taken place in her; and though some of them strove to ridicule her out of her religion, yet she was so firmly grounded in the truth, and so fully devoted to the Lord, that none of these things could shake the strength of her resolution, or draw away her heart from the object of her love. She walked closely with God, in a watchful spirit, and from the memorable moment of her acceptance with the Lord, went on her way rejoicing. '

Miss Rockliffe, at the time of the above gracious visitation, was a day-boarder in a respectable school in the neighbourhood, in which she was taught music and dancing. But having felt the influence of religion on her heart, she could no longer delight in such pursuits as these; her mind was bent on better things, and her desires were unto the Lord, and the remembrance of his name. It happened, however, that the following Wednesday was the day for dancing at the school, and her mother took her up to dress for the occasion. Her heart was full, and she exclaimed with tears, "O my dear mother, do let me leave off dancing, for I cannot dance now!" Her mother replied, "You must at all events finish this quarter." She continued, however, to entreat permission to abandon an amusement which ill accorded with the piety of her heart; and her mother continued to insist upon her continuing to dance. "Well" then, she said, "the Lord knows that it is my duty to obey my parents, and he knows the wishes of my heart." After she had been dressed, she said, "Have you done with me? then now, mother, let me go to prayer;" she accordingly knelt down, and in a strain of the most affectionate and importunate prayer, entreated the Lord to forgive her mother for compelling her to dance, and to shew her the evil of it. She then rose, and said, "If Jesus will go with me, all shall be well." She went, and on her return, her mother asked her how she got on; she replied, she could not help weeping while dancing; that her heart was not in it, and that had the young ladies felt as she did, their dancing would soon be at an end. It was soon after this that the Lord began to work on her mother's mind, and to shew her the things which belonged to her peace. Her father-in-law had, previous to this, received the grace of God in truth; and now they could all rejoice together in the goodness and love of God, and go on their way with gladness of heart.

Miss Rockliffe was nine years and seven months old when she received her first society ticket, and from that time her conduct and conversation were according to the gospel of Christ. She lived in the constant enjoyment of God; she delighted in all the means of grace; she was constant and fervent in her private devotions, and often have her parents listened while she has been pouring out her soul to God for their happiness and salvation; she made it a rule to read the Scriptures on her knees every day. Her mind would not allow her to play the music which she had

played before, and now she would play only sacred music. She felt no wish to partake of the pleasures or diversions of the world, but all her thoughts and desires were taken up with religion and God; she would often say to the servant, "Come, Betty, and let us spend a few minutes to the Lord." And when engaged in the things of this life, she would often say, "Cannot you put that off for the present, and let us spend a little time to the Lord."

In the summer of 1815 she joined the Sunday School at St. Peters Chapel as a teacher; and as she was well qualified for this work, so her piety and diligence soon gained for her the confidence and affection of both teachers and children. She continued steadfast in this blessed service till the Lord removed her to his throne above; and it will be long, very long, before the pious, the affectionate, and the amiable Miss Rockliffe will be forgotten by either the teachers or the children of St. Peter's Sunday School. About three weeks before her departure, her mother said to her, "My dear Ann, I hope that you do know the Lord indeed, and that you feel yourself in his favour?" She replied, "I do not at present feel the rapturous joy I have felt, but I know that I am a child of God, and when I draw near to him he draws near to me." She continued to the last to be regular and constant in her private devotions. She made it a rule to pray in private before she went either to the chapel, the school, or the class. At a love-feast, held by Mr. Edmondson, in Portsea chapel, she felt the Lord so precious that she was constrained to speak of his goodness; and though she was then comparatively a child, yet her testimony would have been creditable to an "old disciple." On the 8th of June, 1818, five days before her lamented dissolution, she received her last society-ticket from the hands of Mr. Martin, at which time her desires after God were strong and sincere; her conduct had been consistent and exemplary, and she was pressing after the prize of her calling.

On Friday, the day before her death, she accompanied Mr. Martin, (to whom she was much attached, ) to Hardway, to take tea with a friend, and attend preaching: after which, and calling on a few friends at Gosport, she returned, highly gratified and delighted with every thing she had seen and heard, and especially with the kind attention of Mr. and Mrs. Brompton. Mr. M. observes, that, on this occasion, she appeared more than usually amiable and engaging; that he had never observed her to look so well, or to converse so cheerfully, before; "and little," (said he) "did I think that so fair a flower was destined to fade so soon, or that this was the last time I should ever enjoy the benefit of her society in this world. Little did I think that I was walking and conversing with one who in a few short hours after, was to tread the plains of the heavenly Canaan, and converse with the spirits of the just made perfect in heaven.

On Saturday, the day of her death, she was as healthy and as cheerful as she had ever been, In the afternoon, she spent some time in drawing, and on her return, called on a friend in the town. At six o'clock, we took our tea together, and after tea, she asked her mother if she had forgotten that the Sacrament was to be administered tomorrow; she replied, "she had not forgotten it;" upon which, they

each retired to a separate room to pray, and prepare themselves for that sacred ordinance. Miss R. requested she might not be disturbed if any one called, as she sometimes had been, She entered her room, and after having remained there a considerable time, pouring out her heart before the Lord, and imploring his blessing, she rose from her knees, and came into her mother's room, and said, "she had been a little longer than she expected to be, but hoped her mother did not want her for any thing." She was at this moment, apparently, as healthful and happy as she had ever been in her life. She then sat down-to work, with an heart full of those heavenly feelings which had just been inspired at the throne of grace. In an instant after, she turned herself round, and exclaimed, "O MY HEAD -- MY HEAD -- MY DEAR MOTHER!!! She then sunk on her mother's arms, and expired in a moment.

It is not possible to describe, and it is not easy to, imagine, the grief and anguish which this sudden stroke occasioned, not only to those who were immediately concerned, but many hundreds to whom she was known, and by whom she was much beloved. She was the only daughter, the chief earthly comfort of her fond and indulgent parents. Her piety and amiableness promised every thing that their fondness could hope or desire. She was all peace and love in the family, all affection and piety in the church; and every one who knew her, bore testimony to the simplicity and purity of her manners, and humility and affection of her heart. We have lost her; but a "Society infinitely more worthy of her, has profitted by our loss. She has received an early reward, and her happy spirit, freed from the burdens and dangers of mortality, now mingles with congenial spirits in heaven, and reposes in the mansions of the blessed. Her funeral was, on many accounts, one of the most affecting that had been witnessed in this neighbourhood for many years. She passed to her sepulchre, through the tears, and amid the regrets of thousands: every one appeared to have lost a friend; and it will probably be very long before a person so young, and comparatively so little known (except by character, ) will awaken such general and sincere lamentations, as those which accompanied this amiable young lady to her early tomb.

If I knew how, I would delineate her character, nor should a single feature be forgotten; for it all appeared lovely, and its very shades had light; but an imperfect sketch is all that affection can afford. And indeed, this is estate in which the characters of the pious are seldom justly estimated, or perfectly portrayed; hence we must content our-selves with outlines and sketches, till we arrive in that realm of perfection where we shall know even as we are known, and behold the beauty of holiness in the light of eternity.

One of the chief charms in the character of Miss Rockcliffe was her humility. It was not an assumed and affected modesty, which often degenerates into timorous bashfulness, and which in this form is neither lovely nor becoming: but it was a calm and dignified humility, such as became a person conscious of frailty, aware of unworthiness, and prepared, with unfeigned docility, to sit at the feet of Christ, contented to be, any thing or nothing, that He might be all in all.



She was eager to oblige, and anxious to please. It appeared to have afforded her the sweetest satisfaction to have an opportunity of serving others. Her officious kindness often anticipated the wishes of her friends; and her attentions were affectionate and sincere. She was always ready to perform acts of kindness, and was never tired in contributing to the comfort of her acquaintance. Her heart was attuned to sympathy; she pitied and relieved the poor: and with an eye sparkling with benignity, and an heart glowing with the tenderest affections, she welcomed the fatherless and the stranger; and bade the widow's heart to dance for joy.

Her friendships were affectionate and sincere. Her friends, indeed, were few and select, but to these her attachment never varied. With these her intercourse was frank and cheerful; and she was as discreet in the choice, as she was unreserved in her confidence in her friends. She never had an enemy; and as she was capable, both from education and the generous turn of her mind, of every thing that is noble and refined in friendship; so the engaging simplicity of her manners was calculated to conciliate the esteem, and secure the friendship of all who knew her. She well understood those proprieties of conduct which arise out of the distinctions of society, and especially was she remarked for the respectful and affectionate estimation in which she held the character of a Christian minister. And few things would grieve her more than to hear persons speak in a vulgar or disrespectful manner of those whom she venerated as the guides of her faith, the messengers of the churches, and the glory of Christ.

She was active and diligent in the performance of all her duties; and particularly in those which related to her situation as a teacher in the Sunday School. With what regularity, through all weathers, and at all times, she attended there; with what cheerful exactness and pious perseverance, she did her duty there; with what acceptance and success she taught the children; and how much she was respected and beloved in the school -- know all the teachers well. Being young herself, and tasting the sweetness of religion in her youth, she was the more anxious, as she was the better qualified, to teach the children of her class, to remember their Creator in the days of their youth, and to serve him with a perfect heart, and a willing mind.

Her filial affection was displayed in a fondness the most endearing, and in a submission the most cheerful and constant. She felt it a duty to obey her parents in the Lord, and her duty was her delight, Her kindness would often anticipate their wishes, and she became doubly endeared to them by her fond and ingenuous contrivances to soothe their cares, and to administer to their comfort on all occasions.

She loved and enjoyed the means of grace much, She was constant in the house of God, regular at her class, and at the table of the Lord. She looked forward with pleasure, to the day of the Lord, and the hours of public worship, and seemed to have a double enjoyment of them; first, in anticipation, and then in actual occurrence. She longed for the courts of the Lord's house; and that which she

desired she sought after, that she might dwell in the house of the Lord for ever, to behold his beauty and to inquire in his temple.

There were, however, a thousand other things in the character of this amiable young lady, which were equally engaging and commendable; but which fond remembrance must forbear to name. She flourished fair for a season, but her beauties have faded away., Her sudden departure reminds us that the grass withereth, and the flower fadeth: and her virtues inform us that piety is the path to final repose. In a word, she was eminently remarkable for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report." And even from the repose of the sepulchre, where she rests in hope, attention may still hear her voice, saying, especially to the young; "If there be any virtue, if there be any praise, **THINK ON THESE THINGS!!**" -- She died on the 13th of June, 1818, aged 16 years and 7 months.

\* \* \* \* \*

## **07 -- MISSIONARY INTELLIGENCE**

**BOMBAY. -- Extract of a Letter from**

Mr. Horner, dated May 15, 1819. It appears as though God had a controversy with the people of India. War has slain its thousands, and pestilence its tens of thousands. At present things are tolerably quiet; the arms of the Company are victorious every where, and almost the whole of India is prostrate at their feet. But the Cholera Morbus, which raged so dreadfully last year throughout India, has again made its appearance on this island, and swept away a great number of the natives, as well as some Europeans. It is afflicting to hear, in the stillness of the night, the lamentations and howlings of the poor creatures, on all sides, bewailing the loss of one or more members of their families; to see the dead bodies carried along the streets, while the attendants loudly invoke Ramu or Narayan, or some other of their gods; and to be present at the place of burning, where large fires are fiercely blazing, the devouring element consuming its dreadful meal of human bones and flesh; while corpse after corpse is brought in, till the ground is strewn with the dead! I heard of a very afflicting case that occurred a few days ago: a young man, while performing the last sad offices for his mother, was seized with the disorder, and on being carried home, in a few hours died; his sister, the only remaining member of the family, was attacked about the same time, and expired shortly after her brother, So that within the short space of six or seven hours, mother, son, and daughter, who were all in good health in the morning, were consigned to the flames! A village to the southern extremity of the island, where the disorder had been very prevalent for some days, is totally forsaken, the remaining inhabitants having packed up their goods and left it in a body, to escape the contagion; only one or two priests remaining behind to take care of the gods. One circumstance makes it remarkable, namely, that the village is generally considered, by the Hindoos, as the

most sacred place in Bombay, and where the Hindoo religion is observed in the greatest purity. Strange! that they should retain an attachment to the worship of gods who cannot protect them, and whom they are obliged to desert to save their lives!

The death of so many of our fellow-men, considered merely as a natural evil, is an event calculated to fill one's mind with a solemn and awful fearfulness. But when it is considered, in addition, that every death introduces an immortal spirit into an eternal world, from whence there is no return; that the great part of them die without a knowledge of the true God, without faith in Christ, without the sanctifying influence of the Holy Ghost, and without the blessed hope of eternal life, as revealed in the gospel; the idea becomes overwhelming.

Though I do not, I cannot, believe, that God will condemn to everlasting misery every heathen for not applying to a Saviour of whom he never heard, and not believing a gospel which he never was at all acquainted with, (a mode of proceeding that would to all eternity impeach the justice, the mercy, and every other perfection of the Almighty; ) yet the general depravity of the Hindoos is such, and in many particular instances manifested in such direct opposition to reason and conscience, (to say nothing of revelation, ) that it makes one tremble to look forward and calculate what must be their future condition. O! who would not run, and "stand between the living and the dead," that the dreadful plague of sin might be stayed? -- direct the languid eyes of the dying pagan to Jesus the Great High Priest of our profession -- and "beseech him to be reconciled to God," lest God remain his adversary to all eternity? I feel more and more the great importance and responsibility of my situation as a Missionary to the heathen, and the necessity of scrupulous faithfulness, and undaunted fortitude, in communicating with them; and whenever a funeral passes by it makes me ask myself the question, What have I done for the salvation of that soul, which has now entered on its eternal state of happiness or misery? Have I, through fear of men, or in hope of his favour, kept back the words of eternal life, and refused to give warning when I saw the sword of Divine vengeance coming? and will the unhappy sinner rise up against me in the last day, and accuse me of having seen him "drawn unto death, and ready to be slain," and yet forbearing to point out to him the way of deliverance? O! may the honour of God, and the salvation of immortal souls, be always uppermost in my thoughts, and have the principal place in my desires.

The treatment which a Missionary meets with from the people, is seldom from two persons alike; some will oppose with a degree of rancour that appears to border on personal enmity; others manifest a great deal of supercilious contempt for him, as if he were attempting some ridiculous innovations; while a third sort, the most troublesome of all, receive every thing in very good part, and think themselves bound to tell some tale of Krishna or Ramu, &c. by way of compliment, in return for a description of the sufferings and death of Jesus Christ, and the work of human redemption wrought out by him. It is so difficult to fix any thing on their minds of a religious nature! Often have they acknowledged to, me the superiority of the

Christian religion over theirs; "but ours," they say, "is good enough for us, why should we want a better?"

"Are all your five fingers of the same length?" Sometimes, however, I have perceived with pleasure, a readiness in them to enter on religious conversation, with a degree of attention and candour. This I consider at present my forte, having by practice at home and abroad, acquired such a facility in the language, and in the modes and phrases of speech, as to understand, and make myself understood, by either the Brahmin or the Shoodru indifferently; for which progress I feel thankful to God, the giver of every good gift.

Owing to the present sickness, my schools have suffered a slight diminution in point of numbers; in every other respect they are the same as mentioned in my last letters; the boys learn well, and the teachers, though Brahmins, are under my control.

**MADRAS.** -- From Mr. LYNCH we learn, the pleasing intelligence of the, opening of the New Chapel at Royapettah, near Madras, and the commencement of a Missionary Society.

He writes, Madras, March 23, 1819: --

By the grace of God we have at last so far succeeded as to finish our little chapel; and as a brief account of the whole proceedings may be the best apology which I can make for my conduct in going to such expenses, I send you the following plain statement. On my arrival in Oct. 1817, I found the society reduced to 12 persons. I believed it to be my duty, however inconvenient for myself, to live as near there as possible, and by every possible means to strengthen and unite them, and also to give all others with whom I had any intercourse a knowledge of our doctrines and discipline. After a few months our little cause began to revive, and in February, 1818, I received a pressing invitation to take a house in Royapettah, about three miles south of the town of Madras. After a month or two I took charge of the Free School, and one evening, without my intimating any thing of the business, a few friends sub-scribed 100 pagodas for the purchase of premises. Brother Clough, and a few other friends, as well as myself, looked upon the whole as a singular Providence, that a house and ground, every way suit-able for us, was to be sold. The purchase was accordingly made. When this was known, several gentlemen said, "You must build a chapel on that excellent situation;" and before I gave my consent I had nearly 250 pagodas promised. After much deep anxiety of mind I began, and believing that the school and chapel united, would have a good effect on the publick mind, I published an address, and solicited assistance.

ON the first of January last, a friend put a paper into my hand, stating the propriety of forming a Methodist Missionary Society at Madras. I was rather apprehensive that it was premature; but fearing to discourage such zeal and good will, I agreed to hold a meeting for that purpose on the first Monday of February, when a tolerable congregation assembled.

On the 17th instant, we held our first monthly meeting, and found nearly 70 pagodas were in the Treasurer's hand, including donations and subscriptions? and that already we have subscriptions to the amount of nearly 20 pagodas per month, (L8. 15s. at the present rate of exchange, ) and now that we shall not have house rent to pay, this sum will considerably lighten our expences. The chapel was opened on Sunday the 7th instant; at half past nine A. M. the Rev. Mr. Rhenius performed service, in Tamul to a good congregation, many of whom were heathens, and all seemed deeply interested. At half past six P. M. our English service commenced; Mr. Rhenius read the evening service according to the order of the Established Church; the Rev. Mr. Hands, of the London Mission, prayed; I then preached on Mark xvi, 15, 16: after which we made a collection. The Rev. Mr. Loveless then prayed, and after the people arose from their knees, he sung the dismissal hymn, and pro-nounced the blessing; Besides these brethren, who most kindly assisted, there were also present the Rev. Mr. Flemming, of the London Society; the Rev. Messrs. Schmydd and Barenbruck, of the ChurchMission; and also a brother of the Baptist Society, who that very evening arrived at Madras; so that there were in all eight Missionaries present. Our brethren and sisters sung exceedingly well.

I have hope that our school will be productive of good. I have an English and a Malabar school at the Mission place, containing about 50 children; and a Native school at a place called the Mount, five miles distant.

Mr. Lynch, in a letter of more recent date, states, that he had also fitted up a small chapel in Madras itself. Mr. Clough is about to proceed to his assistance, and in the mean time, he is assisted by Mr. Robans, a local preacher, and by a native youth, who reads and converses with the natives.

## ASIA.

NEW SOUTH WALES. -- The following Extract of a Letter from Mr. LAWRY, dated Sydney, June 2, 1819, refers to the letters from this Station, as containing more detailed accounts from this Mission. They have not, however, yet arrived; and we therefore give the following extracts, which though general, present encouraging views of the progress of this important Mission.

We stated in former letters that we were building two chapels, at Sidney, and one at Windsor. I have now to add, that one is begun at Castlereagh, and we hope shortly to be able to erect one at Parramatta. Our prosperity we could not boast of, but were thankful that our congregations were much on the increase, and our classes more and more lively. At Sydney we have a flourishing Sunday School, and are likely to prosper in our efforts to reclaim many of the strayed sheep. We requested you to send us a reinforcement of Missionaries also, one more for this place, and one for Van Deimen's Land; for the latter station one is much wanted, there being 6000 British subjects. We have nothing discouraging, but many pleasing prospects of good.

For some years we must look to the Mission fund for a part of our supplies; but I am firmly persuaded these years will not be many; the people are happy to hear us, and some of them will receive the truth as it is in Jesus; and having our chapels finished, we shall be able to accommodate those who wish, but cannot attend our ministry.

Brother Leigh, agreeably to the request and advice of the Rev. Samuel Marsden, and many other of his friends, has taken a voyage to New Zealand, partly for the recovery of his health; we expect him every day at Port Jackson again.

#### AFRICA.

Sierra Leone. -- We deeply regret to state the death of Mr. GILLISON, at this station. The season has been, it appears, uncommonly sickly for Europeans, and many have been taken away. Mr. BAKER had been seriously ill, but had recovered; but Mr. Gillison's illness terminated fatally, and has bereft that station and the church of an excellent and very promising Missionary.

Extract of a Letter from MR. BAKER, dated Free Town, Aug. 20, 1819.

As soon as my extreme weakness permits, I take-up my pen to write you the melancholy intelligence of the death of my worthy Colleague, Mr. Gillison, who departed this life, in the full assurance of faith, Aug. 10th, at half past ten, P. M just after we had been commending his soul to God. I myself have had a very severe attack of fever, from which I did not expect to recover; and at present am but just getting about from a relapse, occasioned by my last Sunday's labour. I preached brother Gillison's funeral sermon, which quite over powered me.

On Thursday, July 29, my departed colleague had to bury a corpse in the evening, and another next morning; and in the afternoon he went to Congo Town and preached; and in the evening, after returning, he went to bed rather poorly; but before morning he was seized with fever. For seven days he retained his reason: and on the eighth, in the morning, understanding that he gave signs of approaching delirium, I got myself assisted, weak as I was, into his room, as I much wished to inquire into the state of his feelings. When I came, he would be helped up in bed, and we seemed like two dear friends meeting who had long been separated. I immediately asked, Is Jesus precious to you? He directly answered, "Yes, glory be to God he is." We spent a little time in talking of the love of our Immanuel, in which he joined with the utmost rationality; when presently after I found his delirium sensibly increased, and in a short time his reason was quite gone.

I asked him next morning, during a short interval of reason, if he knew any thing of the preceding day; he said it was as though he had slept. I again inquired, and found him happy in God, and prepared for his will; and in all the intervals of reason he had afterwards, he expressed himself in the same manner. On Tuesday morning I was so much re-covered, that, by the advice of the surgeon I took a short ride to

Mr. Nichol's. During my short absence Mr. Gillison became more composed. The surgeon ordered him a small dose of bark every hour; but this was the last Struggle for life; in an hour all his bad symptoms returned. At length he went off so easy we could not distinguish his last breath. Thus died my worthy and affectionate colleague, and one of Christ's faithful ministers. His loss is much lamented by all the congregations to whom he preached. He was an acceptable preacher to this people, and was much respected and beloved by them, His remains were interred on the following day. I went to chapel and performed that part of the service, but the rain was so heavy I could not possibly proceed to the yard, when the Rev. Mr. Renner kindly officiated for me.

\* \* \* \* \*

## 08 -- THE INCARNATION

Long had the voice of prophecy foretold  
Messiah's advent. "Unto us is born  
A son; a child to us is given. On him  
Shall lie the rule of nations: and his name  
Shall be, the Wonderful, the Counsellor,  
The mighty God, the everlasting Sire,

The Prince of Peace. His government and peace  
Shall still increase for ever. He shall sit  
On David's throne, and kingdom evermore.  
With judgment and with justice, he shall sway  
His righteous sceptre: all shall he order,  
All establish firm. I, the Lord, have said,

And will perform my word." On earth was known  
Heaven's high determination. Joy was felt  
By those who waited for salvation here.  
Prophets and kings desired to see the day,  
Which should elucidate the great design,  
Unveiling to the feeble view of man,

The Deity. The promise made by God,  
They knew would be fulfilled. Firm as a rock  
It stood; sure as eternity. Their minds  
In contemplative frame, oft viewed by faith,  
The glory which should follow -- Messiah  
Ruling all. Earnestly they prayed to see

This happy season, but they prayed in vain.  
Revolving suns and seasons now brought near  
The incarnation of the Son of God.

His chosen people sought to see their king;  
And eagerly expected he would now  
Appear in all his glory, and with might

And majesty, exalt their favoured land,  
And place them on the pinnacle of power,  
And universal monarchy. Attent  
They heard each whisper which concerned their prince;  
And watched each personage of note; that they  
Might first ingratiate themselves with him.

Thus when a mariner, whose ship the winds  
And waves have wrecked, and left him but a boat,  
Watches for land, and thinks he spies it now:  
He spreads his sail to reach the hoped-for shore:  
But when arrived at this expected land,  
He finds 'tis only clouds -- the shadow's gone-

'Tis fled -- he's still at sea. So was it here.  
But while the worldly sought among the great  
For God's Messiah; he in Bethlehem  
Was humbly born. The Saviour of mankind  
Appeared in poverty, in human shape.  
A servant's form he took, tho' destined soon

To pay th' enormous debt of all our sin.  
His glory he laid by: his Deity  
He hid behind the veil of human flesh.  
A tender infant he -- a helpless babe,  
Although, omnipotent -- Ancient of days.  
In heaven the melody of cherubim

And seraphim increased. Afresh they tuned  
Their harps symphonious, and higher raised  
Their voices, praising the eternal Father  
For his amazing love to fallen man.  
The heavenly host with all their power combine,  
To bless and praise the God of love. Louder

And louder still the concert rose, till He  
Spoke to a seraph nearest to his throne,  
And bade him go to earth, and there make known  
To those few shepherds, near to Bethlehem,  
What he had done. The winged messenger,  
Swift passed the radiant hosts, and reached the gates:



A multitude soon followed in his train.  
And now the air about the shepherds glowed  
With heavenly, glory, as the angel band  
Came down from heaven. The shepherds, terrified,  
Grew pale, and trembled at the awful sight.  
To them it seem'd all heaven was come to earth.

Around them shone, the light ethereal,  
With dazzling blaze. "Fear not," the seraph said,  
"Behold, glad tidings of great joy I bring  
"To you, and all the fallen race of man.  
"In David's city, Bethlehem, is born  
"This day, a Saviour, who is Christ the Lord;

"And this shall be your sign, the babe you'll find  
"Wrapp'd round with swaddling-clothes; and, mark it well,  
"Not in a mansion, but a manger laid."  
This said, the seraph ceased, and now the host  
Of angels which attended him from heaven,  
Broke out in praise to God: each vied with each

To sing with sweetest melody, and tune  
Their softest notes upon their golden harps\*  
"All glory in the highest be to God;  
"On earth be peace, towards all men good will."  
With songs like these the angel-band retire  
Singing to heaven: swiftly they join their mates,

And all in one exalted chorus laud  
Jehovah's name. The hymning cherubim  
Tried their best strains: With sweetest melody  
They struck their lyres sonorotis, chanting soft  
Heaven's choicest songs. The music echoing ran  
"Through all the ethereal vault, and ecstasy

Filled each angelic breast: such happiness  
They ne'er had felt, as now their souls inspired.  
Enraptured were the shepherds when they heard  
Angelic voices sing, and praise their God:  
For such melodious notes were ne'er before  
Sounded in mortal ear. They listened long

To catch the flying sound: they heard it far  
Reverberating through the air. And when  
The angels had retired, to take their seats  
Again in heaven, still they kept listening.

The music long resounded in their ears.  
At length, recovered from their ecstasy,

They wondered at this deed -- then all fell down,  
And humbly blessed their God -- then rose, and thus  
On what devolved on them to do advised;  
"To Bethlehem let us this instant go,  
"And see this thing which there is come to pass,  
"That which the Lord hath now to us made known."

With joint consent they rise, and towards the place  
They bend their steps. The light which just had shone  
From heaven around them, nocturnal darkness  
Made t'appear in ten-fold gloom. The voices  
Which had lauded forth melodious praises  
To the God of heaven, made as the shepherds

Traversed o'er the fields, the nightly silence Lonely.  
Onward they hasted to the place,  
Anxious to see their Prince. An unseen hand  
Guided their steps. Joseph and Mary there  
They saw; and in a manger found the Babe.  
When they had seen this just accomplishment,

Instant they told the vision, which appeared  
To them that night, while watching o'er their flocks.  
Astonished stood all those who heard: wonder  
Possessed their hearts. Anew the shepherds praised  
And glorified their gracious God: their hearts  
Enkindled into rapture as they spoke.

Again was known in heaven the will of him  
Who sits between the cherubim. Forth blew  
A flaming seraph, and with matchless speed  
Descended to a massy orb, placed on  
The east of heaven, and there refulgent stood.  
Like as a mirror, placed before the sun,

Concentrates and reflects its glowing rays;  
So stood the seraph, and reflected bright  
Heaven's beams to Bethlehem, where Jesus lay.  
The eastern magi, gazing at the stars,  
Saw this and wondered; straight they rose and came,  
To see the new-born King: arrived, they saw,

Meanly attired, the King of heaven and earth.

Prostrate they fell, the incarnate God ador'd;  
Then opened all their treasures, and to him  
Offered their gifts: sweet-smelling frankincense,  
Arabian myrrh, with valuable gold.  
Emmanuel, hail! thou King of glory, hail!

Hail to our world! hail to our hearts! matchless  
In majesty, matchless in might, go forth  
From conquering to conquer. O may all  
Who live, and move, and are in thee, submit  
Their hearts to thy blest sway. Thy wondrous love  
Shall then resound from shore to shore, and all

Conspire to glorify their God. Angels  
With rapturous amaze, eternally  
Shall sound its depths unsearchable: but their  
Most strenuous efforts, finding all in vain,  
Ever shall cry astonished, O the depth,  
Ride on, O King Messiah, to possess

The sovereign rule of all. O glorious Sun  
Of Righteousness arise, shed forth thy beams,  
Thy healing beams Divine -- so shall all heaven,  
So shall all earth acknowledge, God with us.  
Messiah's reign's begun on earth? but hear,  
My soul, does he reign over thee? Art thou

The subject of the King of kings? Is Christ,  
The only hope of glory, formed in thee?  
Remember, 'twas Tor this he came to earth.  
He laid his glory by: all heaven was moved,  
To gain this end -- that he might be thy king.

\* \* \* \* \*

THE END